# Rod of Iron

## Rhabdo Sidēra

## ῥάβδῳ σιδηρᾷ·

## Shevět Barzěl

## שֵׁבֶט בַּרְזֶל



“And it came to pass that I beheld that the rod of iron which my father had seen was the word of God…” (1 Nephi 11:25)

# The Church is a woman that flees from a dragon. The Kingdom is born of her, and becomes independent.

Joseph Smith Translation, REVELATION 12:1–17 (compared with other versions).
The woman [the Church, the ecclesiastical kingdom of God on the earth], the child [the political kingdom of God], the rod of iron [the governing word of God], the dragon [ha-Satan meaning *the Adversary*], and Michael [Mi-ka-El meaning *who is as God*?] are explained. The war in heaven is continued on the earth.

1. And there appeared a great *sign* in heaven, *in the likeness of things on the earth;* a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. (JST)
1 AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: (*KJV*)
6. A great thing is seen again in the heavens: a woman clothed with the sun, the moon beneath her feet, and on her head a crown of twelve stars. (Cochin Heb. text)

2. And *the woman* being with child, cried, travailing in birth, and pained to be delivered. (JST)
2 And she being with child cried, travailing in birth, and pained to be delivered. (*KJV*)
7. She was with child and crying out, sat upon the birthing seat, and was in great pain because of her labor. (Cochin Heb. text)

3. *And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne.* (JST)
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne. (*KJV*)
10. She gave birth to a son who leads the nations with a rod of iron. And he is taken before *the Eternal* and His throne. (Cochin Heb. text)

4. And there appeared another *sign* in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was delivered, ready to devour her child *after* it was born. (JST)
3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.(*KJV*)

8. Then there was another wonder in the heavens: I saw a dragon, and he had seven heads and ten horns, and on his heads were seven crowns.
9. His tail took a third of the stars and threw them to the earth. Then the dragon stepped in front of the woman giving birth, in order to consume the male child being born of the mother. (Cochin Heb. text)

5. And the woman fled into the wilderness, where she *had* a place prepared of God, that they should feed her there a thousand two hundred and threescore *years* [consider Ezekiel 4:5-6]. (JST)
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. (*KJV*)
11. Because it was prepared for her by *the Eternal*, the woman walked the wilderness, in the place there supporting her, one thousand two hundred sixty days. (Cochin Heb. text)

6. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels *fought against Michael;* (JST)
7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, (*KJV*)
12. Then war was made in the heavens. The messenger Michael and his messengers fought the dragon and his messengers; they fought with them. (Cochin Heb. text)

7. And *the dragon* prevailed not *against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.* (JST)
8 And prevailed not; neither was their place found any more in heaven. (*KJV*)
13. They did not prevail, so their place was not found in heaven any longer. (Cochin Heb. text)

8. Neither was *there* place found in heaven *for* the great dragon, *who* was cast out; that old serpent called the devil, and *also called* Satan, which deceiveth the whole world; he was cast out into the earth; and his angels were cast out with him. (JST)
8 And prevailed not; neither was their place found any more in heaven. (*KJV*)
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (*KJV*)
13. They did not prevail, so their place was not found in heaven any longer.
14. And the great dragon - called the Adversary the Destroyer, the inciter of the entire world - was cast out. Him with his messengers were thrown to the earth, to dwell there. (Cochin Heb. text)

9. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ [Messiah]; (JST)

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. (*KJV*)
15a. And I heard a loud voice saying in the heaven, "Now have come the deliverance and the power and the reign of our Elohim and the authority of His Messiah, for the accuser of our brothers, who accused them before our Elohim day and night, has been thrown down. (Cochin Heb. text)

10. For the accuser of our brethren is cast down, which accused them before our God day and night. (JST)
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. (*KJV*)
15a. And I heard a loud voice saying in the heaven, "Now have come the deliverance and the power and the reign of our Elohim and the authority of His Messiah, for the accuser of our brothers, who accused them before our Elohim day and night, has been thrown down. (Cochin Heb. text)

11. *For* they *have overcome* him by the blood of the Lamb, and by the word of their testimony; *for* they loved not their own lives, *but kept the testimony even* unto death. Therefore, rejoice O heavens, and ye that dwell in them. (JST)
11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (*KJV*)
15b. They prevailed over him by the blood of the Lamb and by the word of their testimonies, and they count their lives as nothing. (Cochin Heb. text)

12. *And after these things I heard another voice saying,* Woe to the inhabiters of the earth, *yea,* and *they who dwell upon the islands* of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (JST)
12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (*KJV*)
16. So, rejoice, heavens and everything in it, but woe to those dwelling on land and sea! The Adversary is coming down to you with the fierceness of great anger, for he knows his time is shortened! (Cochin Heb. text)

13. *For* when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. (JST)
13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child.* (*KJV*)
17. Because the dragon saw that he was thrown to the earth, he pursues the woman who gave birth. (Cochin Heb. text)

14. *Therefore,* to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (JST)
14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (*KJV*)
18a. Then the woman is given two wings like a great eagle. She walks to the wilderness in a place belonging to *the Eternal* supporting her there, away from the dragon, for a time and two and one-half times. (Cochin Heb. text)

15. And the serpent casteth out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. (JST)
15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. (*KJV*)
18b. From his mouth the dragon cast waters behind her like a great sea, so to silence her. (Cochin Heb. text)

16. And the earth helpeth the woman, and the earth openeth her mouth, and swalloweth up the flood which the dragon casteth out of his mouth. (JST)
16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. (*KJV*)
19. But because he opened his mouth and swallowed the waters the dragon cast behind her, the earth delivered the woman. (Cochin Heb. text)

17. *Therefore,* the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ [Yeshua ha-Mashiah]. (JST)
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (*KJV*)
20. The dragon, filled with anger for the woman, goes to war with the remnant of her seed - those doing the commandments of *the Eternal* and believing in the testimony of His Messiah. (Cochin Heb. text)

[Note the changed sequence of verses in the JST. Similarly, the Septuagint's Malachias III.4 is in a different order than the Masoretic Text's Mal'akhi 3:22. Both are regarded as sacred scripture.]

## SECTION 134

*A declaration of belief regarding governments and laws in general, adopted by unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835. HC 2:247–249. The occasion was a meeting of Church leaders, brought together to consider the proposed contents of the first edition of the Doctrine and Covenants. At*

*that time this declaration was given the following preamble: "That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same."*

*1–4,* *Governments should preserve freedom of conscience and worship;*
*5–8,* *All men should uphold their governments, and owe respect and deference to the law of the land while protected in their inherent and inalienable rights by the laws of such governments;*
*9–10,* *Religious societies should not exercise civil powers;*
*11–12,* *Men are justified in defending themselves and their property.*

1 WE believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.
2 We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.
3 We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.
4 We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.
5 We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.
6 We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men show respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.
7 We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

8 We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.
9 We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.
10 We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.
11 We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.
12 We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond–servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

4 And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.
5 And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.
6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;
7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.
8 I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.
9 Nevertheless, when the wicked rule the people mourn.
10 Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. (LDS Doctrine and Covenants 98:4 - 10)

76 And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—
77 According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;
78 That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.
79 Therefore, it is not right that any man should be in bondage one to another.
80 And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.
81 Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, for men ought always to pray and not to faint, which saith—
82 There was in a city a judge which feared not God, neither regarded man.
83 And there was a widow in that city, and she came unto him, saying: Avenge me of mine adversary.
84 And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.
85 Thus will I liken the children of Zion.
86 Let them importune at the feet of the judge;
87 And if he heed them not, let them importune at the feet of the governor;
88 And if the governor heed them not, let them importune at the feet of the president;
89 And if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation;
90 And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers;
91 Even in outer darkness, where there is weeping, and wailing, and gnashing of teeth.
92 Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them.
93 What I have said unto you must needs be, that all men may be left without excuse;
94 That wise men and rulers may hear and know that which they have never considered;
95 That I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God. (LDS Doctrine and Covenants 101:76 - 95)

54 Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever.
55 Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth;

56 That their hearts may be softened when thy servants shall go out from thy house, O Jehovah [*the Eternal*], to bear testimony of thy name; that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all; (LDS Doctrine and Covenants 109:54 - 56)



America's Ancient Banner of Liberty (Alma 46:12-28)

"And it came to pass that when he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—A chosen land, and the land of liberty." (Alma 46:17)

THE TRANSLITERATED
HEBREW

# BOOK OF MORMON

RECORD OF THE ETS YOSEPH
AND
MESSIANIC NEW COVENANT

CHOSEN LAND EDITION

## The Books of the Book of Mormon


| | |
|---|---|
| Preface | |
| 1 Nĕphi | (1 Ne.) |
| 2 Nĕphi | (2 Ne.) |
| Ya'aqov | |
| Ĕnosh | |
| Yarom | |
| Omni | |
| Divrey Mormon | (D M) |
| Moshia | |
| Alĕma | |
| Helaman | (Hel.) |
| 3 Nĕphi | (3 Ne.) |
| 4 Nĕphi | (4 Ne.) |
| Mormon | (Morm.) |
| Ĕtĕr | |
| Moroni | (Moro.) |


"…and if we could have written in Hebrew *(Yĕhudit)*, behold, ye would have had no imperfection in our record." (Mormon 9:33)

THE
# BOOK OF MORMON

AN ACCOUNT WRITTEN BY
THE HAND OF MORMON
UPON PLATES
TAKEN FROM THE PLATES OF NĚPHI

1 Wherefore, it is an abridgment of the record of the people of Nĕphi[a], and also of the Lamanim[b]—Written to the Lamanim, who are a remnant of the house of YisraEl[c]; and also to Yĕhudi[d] and Goyim[e] —Written by way of commandment, and also by the spirit of prophecy and of *masa*[f]—Written and sealed up, and hid up unto *the Eternal*[g], that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni[h], and hid up unto *the Eternal*, to come forth in due time by way of the Goyim—The interpretation thereof by the gift of God.

2 An abridgment taken from the Book of Ětĕr[a] also, which is a record of the people of Yĕrĕd[b], who were scattered at the time *the Eternal* confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of YisraEl what great things *the Eternal* hath done for their fathers; and that they may know the covenants of *the Eternal*, that they are not cast off forever—And also to the convincing of Yĕhudi and Goyim that YĔHOSHUA[c] is the *ANOINTED*[d], the ETERNAL EL[e], manifesting himself unto all nations —And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment–seat of ha-Mashiah[f].

***1a*** "Nĕphi" is an English translation of an Old World name. See 1 Nĕphi 1:1, note *a*. ***b*** People associated with descendents of Laman son of Lĕhi. The name "Laman" may be short for "L'maanYah", or "L'maan'El" meaning "for God's sake" (similar sounding to Lĕmu'El). ***c*** "YisraEl" means "He will rule (as) God", according to *STRONG'S Exhaustive Concordance* (3478), Bĕreshit (Gen.) 32:28; ***d*** related to "Y'hudah", which means "Praised". See YirmĕYahu (Jer.) 52:28. ***e*** Goyim means Nations, Gentiles; see Bĕreshit (Gen.) 10:5. ***f*** prophetic burden or uplifting, oracle, prophetic utterance, revelation; ***g*** "the LORD" typically substitutes for the sacred name of the Hebrew deity, *the Tetragrammaton*, interpreted here as *the Eternal*. ***h*** A Semitic name possibly meaning "bitter is my sorrow" (compare with Bĕreshit (Gen.) 35:18), or "light is my might", depending on the spelling. "Moroni" is also the name of the principal port city of the isle of Grand Comore off the eastern coast of Africa. ***2a*** similar to the name mentioned in Yĕhoshua (Josh.) 19:7; ***b*** meaning "going down", "descent", Bĕreshit (Gen.) 5:15 ***c*** the name Yeshua means "salvation". Yeshua is short for "Yĕhoshua", which means "*the Eternal* is Salvation". "Yĕhoshua" is the more ancient form of the name. ***d*** The Hebrew word meaning "Anointed" translates "Khristos" in Greek. ***e*** E.g. based on Yĕsha'Yahu (Is.) 9:6, YirmĕYahu (Jer.) 23:6. ***f*** Hebrew for "the Anointed", meaning "the Messiah". *See* Index of Transliterated Hebrew *Book of Mormon* Names and Terms.



Published by
Brit Publishing
First English edition published in 1830; Joseph Smith, Jr. Proprietor

**Commentary on the foregoing title-page:**

Key names and terms in this unique edition of the *Book of Mormon*, have been transliterated to better convey authentic Hebrew pronunciation. Regarding the *Book of Mormon* title-page, The Prophet Joseph Smith remarked:

"I wish to mention here that the title-page of the Book of Mormon is a literal translation, taken from the very last leaf on the left hand side of the collection or book or plates, which contained the record which was translated, the language of the whole running the same as all Hebrew writing in general; [read from right to left] and that said title page is not by any means a modern composition, either of mine [Joseph Smith, Jr.] or of any other man who has lived or does live in this generation…" (*History of the Church* Volume 1, p. 71)

# INTRODUCTION

The *Book of Mormon* is a work of messianic scripture classed by mainstream American History and Literature scholars in the 19th Century Mound-Builder genre. Parallels exist between the *Book of Mormon* and Reverend Ethan Smith's (no direct relation to the Prophet Joseph Smith) *View of the Hebrews; or the Tribes of Israel in America* (1825). The fact that these and other works correlate with eachother, does not prove common origin, but it does help place the *Book of Mormon* in an academically recognized category among writings of similar setting, theme, and content.

This edition of the *Book of Mormon* traces the Gentile terminology of the English version (much of which parallels the King James *Bible*) back to more authentic Hebrew terminology. This edition transcribes and transliterates ancient names and terms so that the reader may get a better idea of how these names and terms may have actually been pronounced.

The sign of the nail, the ancient "vav" (ו), is herein pronounced "v". This is preferred over the commonly encouraged "w" sound; which is possibly a more recent acquisition from Arabic. The letter "vav" (ו) may also represent the vowel sounds "ō", and "ū". The letter "tsade" (צ, ץ) is represented as "ts" but anciently may have have been associtated with a guttural "s" sound. Lastly, the letter "tav" (ת) is represented as "t", as in "Bet-lehem"; but some believe this ancient letter was associated with a soft "th". This is consistent with its transliteration in the King James *Bible*. Thus, the popular English pronunciation "Beth-lehem" (Micah 5:2, *KJV*).

Many citations from Hebrew scripture appearing in this edition of the *Book of Mormon* are written in period characters, that is, in symbols going back to and before the time of Jeremiah and Ezekiel (contemporaries of the *Book of Mormon* prophet Lehi). These same citations of scripture are also written in familiar Hebrew/Aramaic characters commonly used today. Finally, these same citations are written in very ancient hieroglyphic characters. These characters may be described as a kind of phonetic reformed Egyptian used long ago to write Hebrew.

According to the *Book of Mormon*, much of its narrative was written in compressed (likely logogrammatic) "reformed Egyptian". Nephite "reformed Egyptian" is referred to as a "language", but it is actually a terse form of writing. (1 Nephi 1:2, Mosiah 24:4, 6) Quotes from Hebrew scripture appearing on the *Book of Mormon* plates may have been the exception. Hebrew scripture in the *Book of Mormon* was likely inscribed using the phonetic hieroglyphic characters described above. See Mosiah 1:3-4. These characters have both pictographic and phonetic significance. (Mormon 9:32-33)

The full purpose of the *Book of Mormon* has not been appreciated by religious institutions. As you study, and wonder over the pages of this marvelous work, you may find that some teachings of the *Book of Mormon* do not square with traditional beliefs held by members of churches claiming to be the book's custodians. (LDS *Doctrine and Covenants* 84:54-59)

For example; the *Book of Mormon* does not teach that all human beings are children of the Most High. The *Book of Mormon* teaches that fallen "natural man is an enemy of God" (Mosiah 3:19), that men and women must repent, and be changed inwardly to become children of God. (Mosiah 18:22; 27:25, Alma 5:14, Moroni 7:48)

Scripture attests that all human beings are "the offspring of God" (Acts 17:28-29), but while all children are offspring, scripture plainly teaches that not all "seed" or "offspring" are worthy to be called "children". (Luke 15:21, ST John 8:39, 42, Romans 9:6-8, Hebrews 12:8; Mosiah 5:7)

The limited covenant land setting of the *Book of Mormon* (1830) situates in Mound Builder North America, not in Central or South America as opined and popularized by some Latter-day Saint and Community of Christ members (formerly RLDS Mormons). After the 1830 publication of the *Book of Mormon*, Mormon minds were greatly impressed by the wonderful, yet anachronistic hewn stone ruins described in John Lloyd Stephens' 1841 bestseller *Incident of Travel in Central America, Chiapas and Yucatan*. Efforts were made to strap the *Book of Mormon* to the coattails of Stephens' popular work.

The *Book of Mormon* is not just another religious testament. In scripture, "testament" means "covenant". The *Book of Mormon* contains the same "new covenant" as referred to in biblical prophecy. (Jeremiah 31:31-34, Ezekiel 37:16-28. See also LDS *Doctrine & Covenants* 27:5; 84:57)

The *Book of Mormon* carries both a religious and a political message:

In parallel with the *Bible*, the *Book of Mormon* teaches that the Spirit of God is the spirit of liberty. Alma 58:12, 40; 61:9, 15, 21; see also Isaiah 61:1, 2 Corinthians 3:17.

The *Book of Mormon* reveals principles that help liberate the faithful from the control of globalist institutions (political and religious) referred to in the scripture as the "great and abominable church" among the Gentiles. (1 Nephi 13:25-26, 32)

The *Book of Mormon* teaches the proper and separate roles of Church and State. (Mosiah 26:1-12, 32-33)

The "kingdom of God" system of government that the Prophet Joseph Smith called "theodemocracy", is not a church run state, or a state run church. (LDS *Doctrine & Covenants* 134:3-5, 9-10) Joseph Smith's "theodemocracy" is a democratically elected representative system of government operating under the influence of divine inspiration. (Mosiah 29:25-30) It involves constitutional division of powers protecting individual rights and liberties. (LDS *Doctrine & Covenants* 95:5) This system of government is a kingdom in the sense that it recognizes and trusts in an immortal King of kings - the author of the inalienable rights of humanity. (LDS *Doctrine & Covenants* 98:6-8) The immortal King (Mosiah 2:19) allows delegation of political powers to others, including elected mortals, regardless of their religious affiliation, if any. (Daniel 2:34-35, 44, Ether 10:10-11)

The essential moral basis of "theodemocracy" draws from the ethical teachings of scripture. The *Book of Mormon*, the *Bible* and other works of scripture, detail the common morality required for the proper function of a free society. In the free society, a majority of citizens practice self control and govern themselves from a personal understanding of right and wrong. (Mosiah 29:26-27, Helaman 5:2-3) The fundamental understanding of good and evil is outlined in scripture, and is instilled by the Great Spirit in receptive human hearts (Jeremiah 31:31-34). Thus the reference to deity in "theodemocracy".

One does not have to be a member of a particular congregation to have one's personal liberties protected by a constitutional, theodemocratic government. (LDS *Doctrine & Covenants* 134:4-5) One should freely choose to adhere to moral principles from a basic

belief in right and wrong, as described, for instance, in the *Decalogue* and the *Golden Rule*. These are provided in the *Bible*, and in the *Book of Mormon*, and in other scriptures. (Exodus 20:2-17, Mosiah 12:34-35; 13:12-24, Matthew 7:12, 3 Nephi 14:12)

The *Book of Mormon* serves as a second witness, an ancient American witness to principles taught in the *Bible*.

"Choose ye this day …" the *Bible* and the *Book of Mormon* both say. (Joshua 24:15, Alma 30:7-11)

The political kingdom of God is therefore not a theocracy wherein mortal clergy rule in offices conflated with those of political magistrates. Individuals can be both rulers and priests (or priestesses as the case may be), but political and religious offices should be separate. So the *Book of Mormon* indicates. (Alma 4:15-20)

Martial law is temporarily justified in instances of extreme national emergency, such as the survival of the covenant body of Israel surrounded and infiltrated by enemies seeking her destruction. (Joshua 7:24-26)

The practice of redistribution of wealth for the benefit of the poor requires the exercise of freewill in services performed by charitable individuals and institutions. (4 Nephi 1:1-3; 23-26, Acts 2:44; 4:32) Redistribution of wealth is not the proper role of political governments. State government is organized force. Caring for the poor is the moral responsibility of the individual, and the Church, not the State. (Deuteronomy 15:7-11, Proverbs 1:14-15, Luke 12:13-14, Matthew 26:7-12)

The State is an organized extension of individual rights, i.e. the right to self defense. The State is employed to protect the life, liberty and property of the individual. The State performs this function by the proper exercise of delegated force, against those who violate law, or threaten free society. (LDS *Doctrine & Covenants* 134:5, Alma 46:35)

The Church, without compulsory means, reminds individuals of their moral and social responsibilities. (Mosiah 4:26-27; LDS *Doctrine & Covenants* 121:45-46) That is, the Church is to encourage individuals to accept the responsibility of caring for others, and to help facilitate true acts of charity. (LDS *Doctrine & Covenants* 121:39-46)

The practice of redistributing wealth may be entered into by freewill contract or covenant when joining collectives (kibbutzim). These communities, protected under the law, may, for secular or religious reasons, aspire to various degrees of unity and commonality among their members. Distribution of goods may then be freely practiced, for instance, for the elimination of poverty. (LDS *Doctrine & Covenants* 38:34-36; 42:30-39; 44:6; 51:5; 52:40; 56:16-17 (Mosiah 4:25); 72:9-12; 84:4-6 (Psalm 10:14), 112; 104:15-18; 105:3-5) But redistribution of wealth should not be imposed by force (law) on those who are not participants in such collectives or institutions.

"Charity" coerced is not charity. Again, it is the moral responsibility of individuals (not governments) as stewards of God's blessings, to find ways to care for the poor. (Mosiah 4:16-28, Exodus 23:10-11, Leviticus 19:10; 23:22, Deuteronomy 15:7-11)

A free people have the right to demand, even by threat of force if necessary, that a wayward government fulfill its obligations according to law. (Alma 60:24-35)

The teachings of the *Book of Mormon* on the subject of the proper role of government accord with the prescient writings of the French economist Frederic Bastiat. In his work *the Law* (1850), Bastiat states:

“Socialism, like the ancient ideas from which it springs, confuses the distinction between government and society. As a result of this, every time we object to a thing being done by government, the socialists conclude that we object to its being done at all. We disapprove of state education. Then the socialists say that we are opposed to any education. We object to a state religion. Then the socialists say that we want no religion at all. We object to a state-enforced equality. Then they say that we are against equality. And so on, and so on. It is as if the socialists were to accuse us of not wanting persons to eat because we do not want the state to raise grain.

I do not dispute their right to invent social combinations, to advertise them, to advocate them, and to try them upon themselves, at their own expense and risk. But I do dispute their right to impose these plans upon us by law – by force – and to compel us to pay for them with our taxes.”

The proper and separate roles of political governments (the State), and of religious bodies (the Church) are exemplified throughout the *Book of Mormon* narrative. Here you will find insightful examples of blessings bestowed upon the inhabitants of the covenant land when a majority adhere to correct political and religious principles. Conversely, you will see in the sacred history descriptions of the cursed and miserable conditions ensnaring society when majorities choose wickedness and plunder, and when church and political institutions become corrupted.

## Key to Hebrew Scripture Quoted in the *Book of Mormon*:

**Bold** – Wording unique to *Book of Mormon* citations of Hebrew scripture, e.g. Isaiah (Yĕsha'Yahu), and Malachi (Mal'akhi) portions.

**Bold *italic*** – Preferred substitution for wording unique to the English *Book of Mormon* Isaiah and Malachi portions (often based on predicate Hebrew text).

*Italicized* blue – Supplementary term or expression found in the *King James Bible* translation (*KJV*), but not literally represented in the Hebrew text. Modern chapter headings are also italicized in blue.

*Italicized* black – Alternate or preferred substitution based on predicate Hebrew text. Not limited to the Yĕsha'Yahu portions of the *Book of Mormon*.

*Italicized* red – Meaning of the sacred name appearing in the Hebrew text; the name denoting *the Eternal*, or *Self Existent One*, *He who will be and who ever was*. Referencing *the Eternal*, is preferred in this work, over scholarly attempts to transliterate the *Tetragrammaton* - the sacred name; the Standard English mispronunciation of which is "Jehovah" (*KJV*).

Text in green occurs in a different order in the *Book of Mormon*.

## Pronouncing Key for Transliterated Hebrew Names and Terms:

| Vowel Sounds | Consonant Sounds |
|---|---|
| a = ah | g = g as in give |
| ĕ = eh as in help | h̲ = kh (as if gently clearing the throat) |
| e = ā | ph = f |
| i = ē | q = k |
| o = ō | ts = z̲ (gutteral "s", not exactly a "z" sound) |
| u = ū as in true | All other consonants are standard |

"AND now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these thing diligently; for great are the words of Yĕsha'Yahu." (3 Nĕphi 23:1)

# THE FIRST BOOK OF
# NĚPHI
## HIS REIGN AND MINISTRY

*An account of Lěhi and his wife SaraiYah, and his four sons, being called, (beginning at the eldest) Laman[a], Lěmu'El, Sam, and Něphi. Adonai[b] warns Lěhi to depart out of the land of Yěrushalayim, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days' journey into the wilderness with his family. Něphi taketh his brethren and returneth to the land of Yěrushalayim after the record of the Yěhudim. The account of their sufferings. They take the daughters of Yishma'El to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. The brethren of Něphi rebel against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into[c] the promised land[d], and so forth. This is according to the account of Něphi; or in other words, I, Něphi, wrote this record.*

### CHAPTER 1

*Nephi (Něphi) begins the record of his people—Lehi (Lěhi) sees in vision a pillar of fire and reads from a book of prophecy—He praises God (El), foretells the coming of the Anointed (ha-Mashiah), and prophesies the destruction of Jerusalem (Yěrushalayim)—He is persecuted by Jews (Yěhudim) of his time.*

1 I, NĚPHI[a] *was*[b] born of *good*[c] parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of *the Eternal* in all my days; yea, having had a great knowledge of the goodness and the *secrets*[d] of God, therefore I make a record of my proceedings in my days.
2 Yea, I make a record in the language[a] of my father, which consists of the learning of the Yěhudim *(Yěhudit)* and the language of the Mitsrim[b] *(Mitsrit)*.
3 And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.
4 For it came to pass in the commencement of the first year of the reign of TsidqiYahu, king of Yěhudah, (my father, Lěhi, having dwelt at Yěrushalayim in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Yěrushalayim must be destroyed.
5 Wherefore it came to pass that my father, Lěhi, as he went forth prayed unto *the Eternal*[a], yea, even with all his heart, in behalf of his people.
6 And it came to pass as he prayed unto *the Eternal*, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly.
7 And it came to pass that he returned to his own house at Yěrushalayim; and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen.

8 And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of mal'akhim in the attitude of singing and praising their God.
9 And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day.
10 And he also saw twelve others following him, and their brightness did exceed that of the stars in the raqiya.
11 And they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read.
12 And it came to pass that as he read, he was filled with the Spirit of *the Eternal*.
13 And he read, saying: Wo, wo, unto Yĕrushalayim, for I have seen thine abominations! Yea, and many things did my father read concerning Yĕrushalayim—that it should be destroyed, and the inhabitants thereof; many should perish by the hĕrĕv, and many should be carried away captive into Bavĕlah.
14 And it came to pass that when my father had read and seen many great and marvelous things, he did exclaim many things unto *the Eternal*; such as: Great and marvelous are thy works, O Adonai El Shadai[a]! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth; and, because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!
15 And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen, yea, which ha-Adon had shown unto him.
16 And now I, Nĕphi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account.
17 But I shall make an account of my proceedings in my days. Behold, I make an abridgment of the record of my father, upon plates which I have made with mine own hands; wherefore, after I have abridged the record of my father then will I make an account of mine own life.
18 Therefore, I would that ye should know, that after ha-Adon had shown so many marvelous things unto my father, Lĕhi, yea, concerning the destruction of Yĕrushalayim, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard.
19 And it came to pass that the Yĕhudim did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a mashiah, and also the redemption of the world.
20 And when the Yĕhudim heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away. But behold, I, Nĕphi, will show unto you that the tender mercies of *the Eternal* are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

***a*** "Laman" is perhaps a shortened form of "LamanYah", meaning "for the sake of Yah (*the Eternal*)" See 1 Nĕphi 20:9, Yĕsha'Yahu (Is.) 48:9. ***b*** The Hebraic equivalent of "Lord" in the *Book of Mormon* is in many cases ambiguous. "Adon" (as in the literal "ha-Adon" = "the Lord"), or "Adonai" (Bĕreshit (Gen.) 15:8) are appropriate transliterations from Hebrew. "Lord" in the *Book of Mormon* may also replace the sacred name of *the Eternal*. The title "Adonai", which literally means "my Lords" (e.g. Bĕreshit (Gen.) 18:3), is by Hebrew convention often used as an effable substitute for the sacred name of "the LORD" (the Tetragrammaton). The sacred name essentially means "*the Eternal*". Where precedence exists in Hebrew scripture either "*the Eternal*" or "ha-Adon" is preferred over the more ambiguous "Adonai". ***c*** "They cross the large waters into the promised land" suggests an oceanic crossing into inland waterways. From the Atlantic Ocean, there is more than one way by water, to lands near Lake Erie (the *Book of Mormon* "west sea", Alĕma 22:28). Chesapeake Bay, adjoining the Susquehanna River, for instance, situates south of the land Cumorah (Finger Lakes region i.e. LDS *Doctrine & Covenants* 128:20, Mormon 6:4-5). The West Branch of the Susquehanna leads to waterways in the vicinity of Lake Erie. These western waterways are navigable by light craft. ***d*** The American "promised land" is interpreted herein as equivalent to ĕrĕts ha-brit = *the covenant land*; whereas "the [American] land of promise" is interpreted herein as equivalent to ĕrĕts ha-davar = *the land of [God's] word (promise)*. Consider Shĕmot (Ex.) 12:25, Devarim (Deut.) 9:28; 19:8, NĕhĕmYah (Neh.) 5:13, Hebrews 11:9 (*KJV*).

***1a*** "Nĕphi" is an English translation of an Old World name. See for instance *Septuagint with Apocrypha*, II. Maccabees I.35, Sir Lancelot C. L. Brenton translation. "Nephthaei" tranlated "Nĕphi" relates to "naphtha", a flammable, colorless liquid obtained from the ground in Persia. The *Book of Mormon* name "Nĕphi", however, could also relate to the Egyptian "nephr" meaning "comely", "beautiful", "fair". Combining this Egyptian word with a Hebrew possessive ending gives "Nephri", "my comely one", wherein the "r" sound is dropped. Roots such as נוף and נפל, appearing in *Book of Mormon* Hebrew scripture, may also relate to the name "Nĕphi". For example, wordplay could exist between "Nĕphi" and the Hebrew word "naphal" (נפל), to fall or prostrate ones self, e.g. before Adonai, or before Yoseph. (Bĕreshit (Gen.) 50:18) The word may also have reference to the "giants", "Nĕphilim". (Bĕmidbar (Num.) 13:33) See Mormon 6:17-18. ***b*** The opening verse in Hebrew should read "…*was* born…" instead of "…having been born…" The use of the past tense in this case, more appropriately fits Hebrew expression. There are many instances where Hebrew tense is modified in the English translation of scripture. ***c*** The term "…goodly" can mean *pleasing in appearance* – "good looking" (e.g. Genesis 39:6, *KJV*). It is clear from Helaman 5:6, that Nĕphi is simply describing his parents as "good". The Hebrew word for "good", "tov" is also translated "goodly" in the *King James Bible*. See Shĕmot (Ex.) 2:2. The translated term "goodly" is appropriate for its double meaning in light of the possible Egyptian meaning of "Nĕphi" or "Nephri", "my comely one". ***d*** The term "mysteries" is not found in the King James Translation of the Old Testament. The term "secrets" more appropriately fits Hebrew expression. ***2a*** Hebrew terminology translated "language" (*KJV*), properly connote *tongue* or *speech – verbal communication*. See Ester (Esther) 8:9. See also Alĕma (Alma) 7:1. The *Book of Mormon* use of "language" (singular) in verse 2, clearly intends *written communication – writing*. The explanatory reference to "learning of the Yĕhudim", could refer to Yĕhudit,

i.e. spoken and written Hebrew. See Yĕsha'Yahu (Is.) 36:11. ***b*** The words "Egypt" or "Egyptian" do not exist in Hebrew scripture. The term "Egypt" is a gentile substitution (from Greek) for the dualistic "Mitsrayim"; a name used to designate the upper and lower lands of "Mitsraymah" (e.g. Bĕreshit (Gen.) 10:6; 12:11; 13:1). Nĕphi son of Lĕhi did not literally use the word "Egyptians". See Bĕreshit (Gen.) 12:12. The Egyptian system of writing refered to in verse 2 as a "language", can be described in Hebrew as "Mitsrit". A parallel may be seen in the *King James Bible* translation of Ezra 4:7, where the word "tongue" (i.e. language) is inserted by the translators, when in fact a form of writing is meant. ***14a*** El Shadai *the Eternal*. See Shĕmot (Ex.) 6:3, Revelation 11:17.

## CHAPTER 2

*Lehi (Lĕhi) takes his family into the wilderness by the Red Sea (Reed Sea)—They leave their property—Lehi (Lĕhi) offers a sacrifice to the LORD (the Eternal) and teaches his sons to keep the commandments—Laman and Lemuel (Lĕmu'El) murmur against their father—Nephi (Nĕphi) is obedient and prays in faith; the LORD (the Eternal) speaks to him, and he is chosen to rule over his brethren.*

1 FOR behold, it came to pass that *the Eternal* spake unto my father, yea, even in a dream, and said unto him: Blessed art thou Lĕhi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold, they seek to take away thy life.
2 And it came to pass that *the Eternal* commanded my father, even in a dream, that he should take his family and depart into the wilderness.
3 And it came to pass that he was obedient unto the word of *the Eternal*, wherefore he did as *the Eternal* commanded him.
4 And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness.
5 And he came down by the borders near the shore of the *Reed* Sea[a]; and he traveled in the wilderness in the borders which are nearer the *Reed* Sea; and he did travel in the wilderness with his family, which consisted of my mother, SaraiYah, and my elder brothers, who were Laman, Lĕmu'El, and Sam.
6 And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a nahal[a] of water.
7 And it came to pass that he built an altar of stones[a], and made an offering unto *the Eternal*, and gave thanks unto *the Eternal* Eloheynu.
8 And it came to pass that he called the name of the nahal, Laman, and it emptied into the *Reed* Sea; and the valley was in the borders near the mouth[a] thereof.
9 And when my father saw that the waters of the nahal emptied into the ayin[a] of the *Reed* Sea, he spake unto Laman, saying: O that thou mightest be like unto this nahal, continually running into the ayin[a] of all righteousness!
10 And he also spake unto Lĕmu'El: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of *the Eternal*!

11 Now this he spake because of the stiffneckedness of Laman and Lĕmu'El; for behold they did murmur in many things against their father, because he was a visionary man, and had led them out of the land of Yĕrushalayim, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart.
12 And thus Laman and Lĕmu'El, being the eldest, did murmur against their father. And they did murmur because they knew not the dealings of that God who had created them.
13 Neither did they believe that Yĕrushalayim, that great city, could be destroyed according to the words of the prophets. And they were like unto the Yĕhudim who were at Yĕrushalayim, who sought to take away the life of my father.
14 And it came to pass that my father did speak unto them in the valley of Lĕmu'El, with power, being filled with the Spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore, they did as he commanded them.
15 And my father dwelt in a tent.
16 And it came to pass that I, Nĕphi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the *secrets* of God, wherefore, I did cry unto *the Eternal*; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.
17 And I spake unto Sam, making known unto him the things which ha-Adon had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words.
18 But, behold, Laman and Lĕmu'El would not hearken unto my words; and being grieved because of the hardness of their hearts I cried unto *the Eternal* for them.
19 And it came to pass that *the Eternal* spake unto me, saying: Blessed art thou, Nĕphi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.
20 And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.
21 And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of *the Eternal*.
22 And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren.
23 For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also.
24 And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.

***5a*** The so called "Red Sea" is a translator's substitution for the body of water know to the Hebrews as "yam suph", meaning "sea of reeds". See Exodus 15:4 footnote c (LDS edition). ***6a*** creek, stream, wadi, "river", river valley; e.g. Shofetim (Judg.) 5:21. ***7a*** An altar of hewn stone and one with steps is forbidden by Torah. See Shĕmot (Ex.) 20:24-26, Yĕhoshua (Josh.) 8:31. ***8a*** The "mouth" of a river or wadi resides at lower elevation relative to its source or "head". The mouth of the Missouri River (its confluence with the Mississippi) does not constitute a "head" of the Mississippi River. A river's "head", as

also indicated in the *Book of Mormon*, is its source at higher elevation; 1 Nĕphi 8:13-14, Alĕma 22:27; 16:6. ***9a*** "fountain", *spring*, *well*, *eye*; Mishley (Prov.) 8:28

## CHAPTER 3

*Sons of Lehi (Lĕhi) return to Jerusalem (Yĕrushalayim) to obtain the plates of copper alloy (nĕhoshĕt)—Laban (Lavan) refuses to give them up—Nephi (Nĕphi) exhorts and encourages his brethren—Laban (Lavan) steals their property and attempts to slay them—Laman and Lemuel (Lĕmu'El) smite Nephi (Nĕphi) and are reproved by a messenger.*

1 AND it came to pass that I, Nĕphi, returned from speaking with Adonai, to the tent of my father.
2 And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which *the Eternal* hath commanded me that thou and thy brethren shall return to Yĕrushalayim.
3 For behold, Lavan hath the record of the Yĕhudim and also a genealogy of my forefathers, and they are engraven upon plates of nĕhoshĕt[a].
4 Wherefore, *the Eternal* hath commanded me that thou and thy brothers should go unto the house of Lavan, and seek the records, and bring them down hither into the wilderness.
5 And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of *the Eternal*.
6 Therefore go, my son, and thou shalt be favored of Adonai, because thou hast not murmured.
7 And it came to pass that I, Nĕphi, said unto my father: I will go and do the things which *the Eternal* hath commanded, for I know that ha-Adon giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.
8 And it came to pass that when my father had heard these words he was exceedingly glad, for he knew that I had been blessed of *the Eternal*.
9 And I, Nĕphi, and my brethren took our journey in the wilderness, with our tents, to go up to the land of Yĕrushalayim.
10 And it came to pass that when we had gone up to the land of Yĕrushalayim, I and my brethren did consult one with another.
11 And we cast goralot[a]—who of us should go in unto the house of Lavan. And it came to pass that ha-goral[a] fell upon Laman; and Laman went in unto the house of Lavan, and he talked with him as he sat in his house.
12 And he desired of Lavan the records which were engraven upon the plates of nĕhoshĕt, which contained the genealogy of my father.
13 And behold, it came to pass that Lavan was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him: Behold thou art a robber, and I will slay thee.
14 But Laman fled out of his presence, and told the things which Lavan had done, unto us. And we began to be exceedingly sorrowful, and my brethren were about to return unto my father in the wilderness.

15 But behold I said unto them that: As *the Eternal* liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which *the Eternal* hath commanded us.
16 Wherefore, let us be faithful in keeping the commandments of *the Eternal*; therefore let us go down to the land of our father's inheritance, for behold he left gold and silver, and all manner of riches. And all this he hath done because of the commandments of *the Eternal*.
17 For he knew that Yĕrushalayim must be destroyed, because of the wickedness of the people.
18 For behold, they have rejected the words of the prophets. Wherefore, if my father should dwell in the land after he hath been commanded to flee out of the land, behold, he would also perish. Wherefore, it must needs be that he flee out of the land.
19 And behold, it is wisdom in God that we should obtain these records, that we may preserve unto our children the language[a] of our fathers;
20 And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time.
21 And it came to pass that after this manner of language did I persuade my brethren, that they might be faithful in keeping the commandments of God.
22 And it came to pass that we went down to the land of our inheritance, and we did gather together our gold, and our silver, and our precious things.
23 And after we had gathered these things together, we went up again unto the house of Lavan.
24 And it came to pass that we went in unto Lavan, and desired him that he would give unto us the records which were engraven upon the plates of nĕhoshĕt, for which we would give unto him our gold, and our silver, and all our precious things.
25 And it came to pass that when Lavan saw our property, and that it was exceedingly great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.
26 And it came to pass that we did flee before the servants of Lavan, and we were obliged to leave behind our property, and it fell into the hands of Lavan.
27 And it came to pass that we fled into the wilderness, and the servants of Lavan did not overtake us, and we hid ourselves in the cavity of a rock.
28 And it came to pass that Laman was angry with me, and also with my father; and also was Lĕmu'El, for he hearkened unto the words of Laman. Wherefore Laman and Lĕmu'El did speak many hard words unto us, their younger brothers, and they did smite us even with a rod.
29 And it came to pass as they smote us with a rod, behold, a *messenger*[a] of *the Eternal* came and stood before them, and he spake unto them, saying: Why do ye smite your younger brother with a rod? Know ye not that *the Eternal* hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Yĕrushalayim again, and *the Eternal* will deliver Lavan into your hands.
30 And after the *messenger* had spoken unto us, he departed.
31 And after the *messenger* had departed, Laman and Lĕmu'El again began to murmur, saying: How is it possible that *the Eternal* will deliver Lavan into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?

***3a*** *copper*, hardened copper alloy i.e. *bronze*, translated “brass” (*KJV*); e.g. Bĕreshit (Gen.) 4:22; The expression “plates of brass” (1 Kgs 7:30, *KJV*) comes from “sarney nĕhoshĕt” (סרני נחשת). ***11a*** “lots”; “the lot” is “ha-goral” (הגורל), e.g. Yonah (Jonah) 1:7. ***19a*** Hebraic language would be preserved among the Nĕphiim by way of the plates. ***29a*** The Hebrew word “mal’akh”, translated “angel” (e.g. Bĕreshit (Gen.) 16:7), literally means “messenger”.

## CHAPTER 4

*Nephi (Nĕphi) slays Laban (Lavan) at the command of the Lord (ha-Adon) and then secures the plates of copper alloy (nĕhoshĕt) by stratagem—Zoram chooses to join Lehi's family in the wilderness.*

1 AND it came to pass that I spake unto my brethren, saying: Let us go up again unto Yĕrushalayim, and let us be faithful in keeping the commandments of *the Eternal*; for behold he is mightier than all the earth, then why not mightier than Lavan and his fifty, yea, or even than his tens of thousands?
2 Therefore let us go up; let us be strong like unto Mosheh; for he truly spake unto the waters of the *Reed* Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Par’oh did follow and were drowned in the waters of the *Reed* Sea.
3 Now behold ye know that this is true; and ye also know that a *messenger* hath spoken unto you; wherefore can ye doubt? Let us go up; *the Eternal* is able to deliver us, even as our fathers, and to destroy Lavan, even as ha-Mitsrim.
4 Now when I had spoken these words, they were yet wroth, and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Yĕrushalayim.
5 And it was by night; and I caused that they should hide themselves without the walls. And after they had hid themselves, I, Nĕphi, crept into the city and went forth towards the house of Lavan.
6 And I was led by the Spirit, not knowing beforehand the things which I should do.
7 Nevertheless I went forth, and as I came near unto the house of Lavan I beheld a man, and he had fallen to the earth before me, for he was drunken with wine.
8 And when I came to him I found that *he*[a] was Lavan.
9 And I beheld har’bo[a], and I drew it forth from the sheath thereof; and the hilt thereof was of paz[b], and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious nĕhushah[c].
10 And it came to pass that I was constrained by the Spirit that I should kill Lavan; but I said in my heart: Never at any time have I shed the blood of man. And I shrunk and would that I might not slay him.
11 And the Spirit said unto me again: Behold *the Eternal* hath delivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of *the Eternal*; and he also had taken away our property.

12 And it came to pass that the Spirit said unto me again: Slay him, for *the Eternal* hath delivered him into thy hands;
13 Behold *the Eternal* slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.
14 And now, when I, Nĕphi, had heard these words, I remembered the words of *the Eternal* which he spake unto me in the wilderness, saying that: Inasmuch as thy seed shall keep my commandments, they shall prosper in ĕrĕts ha-davar[a].
15 Yea, and I also thought that they could not keep the commandments of *the Eternal* according to the torat Moshĕh[a], save they should have the Torah[b].
16 And I also knew that the Torah was engraven upon the plates of nĕhoshĕt.
17 And again, I knew that *the Eternal* had delivered Lavan into my hands for this cause—that I might obtain the records according to his commandments.
18 Therefore I did obey the voice of the Spirit, and took Lavan by the hair of the head, and I smote off his head with har'bo.
19 And after I had smitten off his head with har'bo, I took the garments of Lavan and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins.
20 And after I had done this, I went forth unto the treasury of Lavan. And as I went forth towards the treasury of Lavan, behold, I saw the servant of Lavan who had the mapht'hot[a] of the treasury. And I commanded him in the voice of Lavan, that he should go with me into the treasury.
21 And he supposed me to be his master, Lavan, for he beheld the garments and also the hĕrĕv girded about my loins.
22 And he spake unto me concerning the elders of the Yĕhudim, he knowing that his master, Lavan, had been out by night among them.
23 And I spake unto him as if it had been Lavan.
24 And I also spake unto him that I should carry the engravings, which were upon the plates of nĕhoshĕt, to my elder brethren, who were without the walls.
25 And I also bade him that he should follow me.
26 And he, supposing that I spake of the brethren of the *assembly*[a], and that I was truly that Lavan whom I had slain, wherefore he did follow me.
27 And he spake unto me many times concerning the elders of the Yĕhudim, as I went forth unto my brethren, who were without the walls.
28 And it came to pass that when Laman saw me he was exceedingly frightened, and also Lĕmu'El and Sam. And they fled from before my presence; for they supposed it was Lavan, and that he had slain me and had sought to take away their lives also.
29 And it came to pass that I called after them, and they did hear me; wherefore they did cease to flee from my presence.
30 And it came to pass that when the servant of Lavan beheld my brethren he began to tremble, and was about to flee from before me and return to the city of Yĕrushalayim.
31 And now I, Nĕphi, being a man large in stature, and also having received much strength of *the Eternal*, therefore I did seize upon the servant of Lavan, and held him, that he should not flee.

32 And it came to pass that I spake with him, that if he would hearken unto my words, as *the Eternal* liveth, and as I live, even so that if he would hearken unto our words, we would spare his life.
33 And I spake unto him, even with an oath, that he need not fear; that he should be a free man like unto us if he would go down in the wilderness with us.
34 And I also spake unto him, saying: Surely *the Eternal* hath commanded us to do this thing; and shall we not be diligent in keeping the commandments of *the Eternal*? Therefore, if thou wilt go down into the wilderness to my father thou shalt have place with us.
35 And it came to pass that Zoram[a] did take courage at the words which I spake. Now Zoram was the name of the servant; and he promised that he would go down into the wilderness unto our father. Yea, and he also made an oath unto us that he would tarry with us from that time forth.
36 Now we were desirous that he should tarry with us for this cause, that the Yĕhudim might not know concerning our flight into the wilderness, lest they should pursue us and destroy us.
37 And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning him.
38 And it came to pass that we took the plates of nĕhoshĕt and the servant of Lavan, and departed into the wilderness, and journeyed unto the tent of our father.

***8a*** The Hebrew reads third person masculine (not neuter). ***9a*** "his sword" (his knife or sharp edged weapon); see 1 Shĕmu'El (1 Sam.) 17:51. ***b*** "pure gold", fine gold; Tĕhilim (Ps.) 21:3, Yĕsha'Yahu (Is.) 13:12; ***c*** hardened copper, translated "steel" (*KJV*); see Iyov (Job) 20:24. Possibly also nĕhoshĕt; see YirmĕYahu (Jer.) 15:12. ***14a*** "the land of promise", the land of *God's* word. ***15a*** "law of Moses" (1 Kings 2:3, *KJV*); which includes seasonal ordinances based in the temperate Northern Hemisphere, e.g. Shĕmot (Ex.) 13:4,10. ***b*** "the law", lit. that which is sent forth, i.e. *direction*, *instruction*, *teaching*, *religion*; see Yĕsha'Yahu 2:3. ***20a*** "keys", lit. *openers*; see Shofetim (Judg.) 3:25, Yĕsha'Yahu (Is.) 22:22. ***26a*** The term "church" is not Hebraic. The family and tribe based *congregation* or *assembly* of YisraEl, however, is refered to as a "church" in Acts 7:38 (*KJV*). ***35a*** The name "Zoram" sounds similar to "zerem" which means *rainstorm*, *downpour*, a *gush* of water, a *flood*; e.g. Yĕsha'Yahu (Is.) 4:6 (2 Nĕphi 14:6); 28:2. Was the slave of Lavan a descendant of Amaleq (Amalek)? If so, Zoram was a descendent of dessert people, who were historic enemies of YisraEl (Shĕmot (Ex.) 17:10-16)? Zoram may have personally converted to the worship of *the Eternal*. He was befriended by Nĕphi. A descendent of Zoram had the name AmaleqiYah (Alĕma 46:3; 52:3; 54:23). Other names and titles in the *Book of Mormon* seem to reference Amaleq. (Alĕma 43:6)

## CHAPTER 5

*Sariah (SaraiYah) complains against Lehi (Lĕhi)—Both rejoice over the return of their sons—They offer sacrifices—The plates of copper alloy (nĕhoshĕt) contain writings of Moses (Mosheh) and the prophets—They identify Lehi (Lĕhi) as a descendant of Joseph (Yoseph)—Lehi (Lĕhi) prophesies concerning his seed and the preservation of the plates.*

1 AND it came to pass that after we had come down into the wilderness unto our father, behold, he was filled with joy, and also my mother, SaraiYah, was exceedingly glad, for she truly had mourned because of us.
2 For she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying: Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness.
3 And after this manner of language had my mother complained against my father.
4 And it had come to pass that my father spake unto her, saying: I know that I am a visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried at Yĕrushalayim, and had perished with my brethren.
5 But behold, I have obtained a land of promise, in the which things I do rejoice; yea, and I know that *the Eternal* will deliver my sons out of the hands of Lavan, and bring them down again unto us in the wilderness.
6 And after this manner of language did my father, Lĕhi, comfort my mother, SaraiYah, concerning us, while we journeyed in the wilderness up to the land of Yĕrushalayim, to obtain the record of the Yĕhudim.
7 And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted.
8 And she spake, saying: Now I know of a surety that *the Eternal* hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that *the Eternal* hath protected my sons, and delivered them out of the hands of Lavan, and given them power whereby they could accomplish the thing which *the Eternal* hath commanded them. And after this manner of language did she speak.
9 And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto *the Eternal*; and they gave thanks unto the God of YisraEl.
10 And after they had given thanks unto the God of YisraEl, my father, Lĕhi, took the records which were engraven upon the plates of nĕhoshĕt, and he did search them from Bĕreshit[a].
11 And he beheld that they did contain the five books of Mosheh, which gave an account of the creation of the world, and also of ha-Adam[a] and Havah, who were our first parents;
12 And also a record of the Yĕhudim from the beginning, even down to the commencement of the reign of TsidqiYahu, king of Yĕhudah;
13 And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of TsidqiYahu; and also many prophecies which have been spoken by the mouth of YirmĕYahu.
14 And it came to pass that my father, Lĕhi, also found upon the plates of nĕhoshĕt a genealogy of his fathers; wherefore he knew that he was a descendant of Yoseph; yea, even that Yoseph who was the son of Ya'aqov, who was sold into Mitsrayim, and who was preserved by the hand of *the Eternal*, that he might preserve his father, Ya'aqov, and all his household from perishing with famine.
15 And they were also led out of captivity and out of the land of Mitsrayim, by that same God who had preserved them.
16 And thus my father, Lĕhi, did discover the genealogy of his fathers. And Lavan also was a descendant of Yoseph, wherefore he and his fathers had kept the records.

17 And now when my father saw all these things, he was filled with Ruah Elohim[a], and began to prophesy concerning his seed—
18 That these plates of nĕhoshĕt should go forth unto all nations, kindreds, tongues, and people who were of his seed.
19 Wherefore, he said that these plates of nĕhoshĕt should never perish; neither should they be dimmed any more by time. And he prophesied many things concerning his seed.
20 And it came to pass that thus far I and my father had kept the commandments wherewith *the Eternal* had commanded us.
21 And we had obtained the records which *the Eternal* had commanded us, and searched them and found that they were desirable; yea, even of great worth unto us, insomuch that we could preserve the commandments of *the Eternal* unto our children.
22 Wherefore, *she*[a] was Hokhmah[a] *with*[b] Adonai that we should carry them with us, as we journeyed in the wilderness towards ĕrĕts ha-davar.

***10a*** "the beginning", i.e. from Genesis. ***11a*** The Hebrew title translated "Adam" in Genesis 4:1 (*KJV*) is actually "ha-adam" meaning "the man". ***17a*** Since there is no capitalization in Hebrew, the transliteration of "the Spirit" needs to be more specific, e.g. "Ruah Elohim" = "Spirit of God(s)" (Bĕreshit (Gen.) 1:2). ***22a*** "Hokhmah", "wisdom" is feminine and personified in Hebrew Scripture. See Mishley (Prov.) 8. ***b*** The Hebrew preposition translated "in" can also be translated "with" or "among". Thus: "*with* Adonai" or "*among* my Lords".

## CHAPTER 6

*Nĕphi writes of the things of God—His purpose is to persuade men to come unto the God of Abraham (Avraham) and be saved.*

1 AND now I, Nĕphi, do not give the genealogy of my fathers in this part of my record; neither at any time shall I give it after upon these plates which I am writing; for it is given in the record which has been kept by my father; wherefore, I do not write it in this work.
2 For it sufficeth me to say that we are descendants of Yoseph.
3 And it mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God.
4 For the fulness of mine intent is that I may persuade men to come unto the God of Avraham, and the God of Yitshaq, and the God of Ya'aqov, and be saved.
5 Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world.
6 Wherefore, I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men.

## CHAPTER 7

*Sons of Lehi (Lĕhi) return to Jerusalem (Yĕrushalayim) to join with household of Ishmael (Yishma'El) to raise up seed in the land of promise—Laman and others rebel—Nĕphi exhorts his brethren to have faith in the Lord (ha-Adon)—They bind him with cords and*

*plan his destruction—He is freed by the power of faith—His brethren ask forgiveness—Lehi (Lĕhi) and his company offer sacrifice and burnt offerings.*

1 AND now I would that ye might know, that after my father, Lĕhi, had made an end of prophesying concerning his seed, it came to pass that *the Eternal* spake unto him again, saying that it was not meet for him, Lĕhi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto ha-Adon in ĕrĕts ha-davar.
2 And it came to pass that *the Eternal* commanded him that I, Nĕphi, and my brethren, should again return unto the land of Yĕrushalayim, and bring down Yishma'El and his family into the wilderness.
3 And it came to pass that I, Nĕphi, did again, with my brethren, go forth into the wilderness to go up to Yĕrushalayim.
4 And it came to pass that we went up unto the house of Yishma'El, and we did gain favor in the sight of Yishma'El, insomuch that we did speak unto him the words of *the Eternal*.
5 And it came to pass that *the Eternal* did soften the heart of Yishma'El, and also his household, insomuch that they took their journey with us down into the wilderness to the tent of our father.
6 And it came to pass that as we journeyed in the wilderness, behold Laman and Lĕmu'El, and two of the daughters of Yishma'El, and the two sons of Yishma'El and their families, did rebel against us; yea, against me, Nĕphi, and Sam, and their father, Yishma'El, and his wife, and his three other daughters.
7 And it came to pass in the which rebellion, they were desirous to return unto the land of Yĕrushalayim.
8 And now I, Nĕphi, being grieved for the hardness of their hearts, therefore I spake unto them, saying, yea, even unto Laman and unto Lĕmu'El: Behold ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?
9 How is it that ye have not hearkened unto the word of *the Eternal*?
10 How is it that ye have forgotten that ye have seen a *messenger* of *the Eternal*?
11 Yea, and how is it that ye have forgotten what great things *the Eternal* hath done for us, in delivering us out of the hands of Lavan, and also that we should obtain the record?
12 Yea, and how is it that ye have forgotten that *the Eternal* is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him? Wherefore, let us be faithful to him.
13 And if it so be that we are faithful to him, we shall obtain ĕrĕts ha-davar; and ye shall know at some future period that the word of *the Eternal* shall be fulfilled concerning the destruction of Yĕrushalayim; for all things which *the Eternal* hath spoken concerning the destruction of Yĕrushalayim must be fulfilled.
14 For behold, the Spirit of *the Eternal* ceaseth soon to strive with them; for behold, they have rejected the prophets, and YirmĕYahu have they cast into prison. And they have sought to take away the life of my father, insomuch that they have driven him out of the land.

15 Now behold, I say unto you that if ye will return unto Yĕrushalayim ye shall also perish with them. And now, if ye have choice, go up to the land, and remember the words which I speak unto you, that if ye go ye will also perish; for thus the Spirit of *the Eternal* constraineth me that I should speak.
16 And it came to pass that when I, Nĕphi, had spoken these words unto my brethren, they were angry with me. And it came to pass that they did lay their hands upon me, for behold, they were exceedingly wroth, and they did bind me with cords, for they sought to take away my life, that they might leave me in the wilderness to be devoured by wild beasts.
17 But it came to pass that I prayed unto *the Eternal*, saying: O Adonai[a], according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound.
18 And it came to pass that when I had said these words, behold, the bands were loosed from off my hands and feet, and I stood before my brethren, and I spake unto them again.
19 And it came to pass that they were angry with me again, and sought to lay hands upon me; but behold, one of the daughters of Yishma'El, yea, and also her mother, and one of the sons of Yishma'El, did plead with my brethren, insomuch that they did soften their hearts; and they did cease striving to take away my life.
20 And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me, and did plead with me that I would forgive them of the thing that they had done against me.
21 And it came to pass that I did frankly forgive them all that they had done, and I did exhort them that they would pray unto *the Eternal* Eloheyhĕm for forgiveness. And it came to pass that they did so. And after they had done praying unto *the Eternal* we did again travel on our journey towards the tent of our father.
22 And it came to pass that we did come down unto the tent of our father. And after I and my brethren and all the house of Yishma'El had come down unto the tent of my father, they did give thanks unto *the Eternal* Eloheyhĕm; and they did offer sacrifice and burnt offerings unto him.

***17a*** "Lord" or "my Lord(s)" e.g. Shĕmot (Ex.) 4:2; 34:9, but could also be the more sacred name of *the Eternal* replaced by "Lord" (English *Book of Mormon*), as in the biblical "LORD" convention (e.g. Shĕmot (Ex.) 15:17, *KJV*).

## CHAPTER 8

*Lehi (Lĕhi) sees a vision of the tree of life—He partakes of its fruit and desires his family to do likewise—He sees a rod of iron, a strait and narrow path, and the mists of darkness that enshroud men—Sariah (SaraiYah), Nephi (Nĕphi), and Sam partake of the fruit, but Laman and Lemuel (Lĕmu'El) refuse.*

1 AND it came to pass that we had gathered together all manner of seeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind.
2 And it came to pass that while my father tarried in the wilderness he spake unto us, saying: Behold, I have dreamed a dream; or, in other words, I have seen a vision.

3 And behold, because of the thing which I have seen, I have reason to rejoice in *the Eternal* because of Nĕphi and also of Sam; for I have reason to suppose that they, and also many of their seed, will be saved.
4 But behold, Laman and Lĕmu'El, I fear exceedingly because of you; for behold, methought I saw in my dream, a dark and dreary wilderness.
5 And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me.
6 And it came to pass that he spake unto me, and bade me follow him.
7 And it came to pass that as I followed him I beheld myself that I was in a dark and dreary waste.
8 And after I had traveled for the space of many hours in darkness, I began to pray unto *the Eternal* that he would have mercy on me, according to the multitude of his tender mercies.
9 And it came to pass after I had prayed unto *the Eternal* I beheld a large and spacious field.
10 And it came to pass that I beheld a tree, whose fruit was desirable to make one happy.
11 And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.
12 And as I partook of the fruit thereof it filled my soul with exceedingly great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit.
13 And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit.
14 And I looked to behold from whence it came; and I saw the head[a] thereof a little way off; and at the head thereof I beheld your mother SaraiYah, and Sam, and Nĕphi; and they stood as if they knew not whither they should go.
15 And it came to pass that I beckoned unto them; and I also did say unto them with a loud voice that they should come unto me, and partake of the fruit, which was desirable above all other fruit.
16 And it came to pass that they did come unto me and partake of the fruit also.
17 And it came to pass that I was desirous that Laman and Lĕmu'El should come and partake of the fruit also; wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them.
18 And it came to pass that I saw them, but they would not come unto me and partake of the fruit.
19 And I beheld a rod of iron[a], and it extended along the bank of the river, and led to the tree by which I stood.
20 And I also beheld a strait and narrow path, which came along by shĕvĕt ha-barzĕl[a], even to the tree by which I stood; and it also led by the head of the ayin[b], unto a large and spacious field, as if it had been a tevel[c].
21 And I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood.
22 And it came to pass that they did come forth, and commence in the path which led to the tree.

23 And it came to pass that there arose a mist of darkness; yea, even an exceedingly great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost.
24 And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.
25 And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.
26 And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth.
27 And it was filled with people, both old and young, both male and female; and their manner of dress was exceedingly fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit.
28 And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost.
29 And now I, Nĕphi, do not speak all the words of my father.
30 But, to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree.
31 And he also saw other multitudes feeling their way towards that great and spacious building.
32 And it came to pass that many were drowned in the depths of the ayin; and many were lost from his view, wandering in strange roads.
33 And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me and those that were partaking of the fruit also; but we heeded them not.
34 These are the words of my father: For as many as heeded them, had fallen away.
35 And Laman and Lĕmu'El partook not of the fruit, said my father.
36 And it came to pass after my father had spoken all the words of his dream or vision, which were many, he said unto us, because of these things which he saw in a vision, he exceedingly feared for Laman and Lĕmu'El; yea, he feared lest they should be cast off from the presence of *the Eternal*[a].
37 And he did exhort them then with all the feeling of a tender parent, that they would hearken to his words, that perhaps *the Eternal* would be merciful to them, and not cast them off; yea, my father did preach unto them.
38 And after he had preached unto them, and also prophesied unto them of many things, he bade them to keep the commandments of *the Eternal*; and he did cease speaking unto them.

***14a*** The meaning of a river's "head" (e.g. "the head of the river Tsidon", Alĕma 22:27), is here, plainly defined as its source at higher elevation – its headwaters. ***19a*** shevĕt barzĕl, Tĕhilim (Ps.) 2:9; ***20a*** "the rod of iron", ***b*** "fountain", *spring*, *well*, *eye*; Mishley

(Prov.) 8:28; ***c*** "world", inhabited land by water, e.g. Yĕsha'Yahu (Is.) 14:17. ***36a*** There is also scriptural precedence for "the presence of Adon" as in Tĕhilim (Ps.) 97:5; 114:7.

## CHAPTER 9

*Nephi (Nĕphi) makes two sets of records—Each is called the plates of Nĕphi—The larger plates contain a secular history; the smaller ones deal primarily with sacred things.*

1 AND all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lĕmu'El, and also a great many more things, which cannot be written upon these plates.
2 And now, as I have spoken concerning these plates, behold they are not the plates upon which I make a full account of the history of my people; for the plates upon which I make a full account of my people I have given the name of Nĕphi; wherefore, they are called the plates of Nĕphi, after mine own name; and these plates also are called the plates of Nĕphi.
3 Nevertheless, I have received a commandment of *the Eternal* that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people.
4 Upon the other plates should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore these plates are for the more part of the ministry; and the other plates are for the more part of the reign of the kings and the wars and contentions of my people.
5 Wherefore, *the Eternal*[a] hath commanded me to make these plates for a wise purpose in him, which purpose I know not.
6 But *the Eternal* knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen.

***5a*** Though less frequent, there is scriptural precedence for the use of "Adonai" in this case. (Ekhah (Lam.) 3:37)

## CHAPTER 10

*Lehi (Lĕhi) predicts the captivity of Israel (YisraEl) in Babylon (Bavĕlah)—He tells of the coming among the Jews (Yĕhudim) of a Messiah (Mashiah) a Savior (Moshia), a Redeemer—He tells also of the coming of the one who should immerse the Lamb of God—Lehi (Lĕhi) tells of the death and rising of the Anointed (ha-Mashiah)—He compares the scattering and gathering of Israel (YisraEl) to an olive tree—Nephi (Nĕphi) speaks of the Son of God (Ben ha-Elohim), of the gift of the Holy Spirit (Ruah ha-Qodĕsh), and of the need for righteousness.*

1 AND now I, Nĕphi, proceed to give an account upon these plates of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren.

2 For behold, it came to pass after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Yĕhudim—
3 That after they should be destroyed, even that great city Yĕrushalayim, and many be carried away captive into Bavĕlah, according to the own due time of *the Eternal*, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.
4 Yea, even six hundred shanim[a] from the time that my father left Yĕrushalayim, a prophet would Adonai *the Eternal*[b] raise up among the Yĕhudim—even a mashiah, or, in other words, a moshia[c] of the world.
5 And he also spake concerning the prophets, how great a number had testified of these things, concerning this mashiah, of whom he had spoken, or this Redeemer of the world.
6 Wherefore, all mankind were in a lost and in a fallen state, and ever would be save they should rely on this Redeemer.
7 And he spake also concerning a prophet who should come before the Mashiah, to prepare the way of *the Eternal*—
8 Yea, even he should go forth and cry in the wilderness: Prepare ye the way of *the Eternal*[a], and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.
9 And my father said he should *immerse*[a] in Beyt-Avarah[b], beyond *the* Yarden; and he also said he should *immerse* in water; even that he should *immerse* the Mashiah in water.
10 And after he had *immersed* the Mashiah in water, he should behold and bear record that he had *immersed* the Lamb of God[a], who should take away the sins of the world[b].
11 And it came to pass after my father had spoken these words he spake unto my brethren concerning the b'sorah[a] which should be preached among the Yĕhudim, and also concerning the dwindling of the Yĕhudim in unbelief. And after they had slain the Mashiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by Ruah ha-Qodĕsh[b], unto the Goyim.
12 Yea, even my father spake much concerning the Goyim, and also concerning the house of YisraEl, that they should be compared like unto an olive-tree, whose branches should be broken off and should be scattered upon all the face of the earth.
13 Wherefore, he said it must needs be that we should be led with one accord into ĕrĕts ha-davar, unto the fulfilling of the word of *the Eternal*, that we should be scattered upon all the face of the earth.
14 And after the house of YisraEl should be scattered they should be gathered together again; or, in fine, after the Goyim had received the fulness of the b'sorah, the natural branches of the olive-tree, or the remnants of the house of YisraEl, should be grafted in, or come to the knowledge of the true Mashiah, their Lord[a] and their Redeemer.
15 And after this manner of language did my father prophesy and speak unto my brethren, and also many more things which I do not write in this book; for I have written as many of them as were expedient for me in mine other book.
16 And all these things, of which I have spoken, were done as my father dwelt in a tent, in the valley of Lĕmu'El.
17 And it came to pass after I, Nĕphi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the

power of the Holy *Spirit*[a], which power he received by faith on Ben[b] ha-Elohim—and Ben ha-Elohim was the Mashiah who should come—I, Nĕphi, was desirous also that I might see, and hear, and know of these things, by the power of Ruah ha-Qoděsh, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.
18 For he is the same yesterday, to-day, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.
19 For he that diligently seeketh shall find; and the *secrets* of God shall be unfolded unto them, by the power of Ruah ha-Qoděsh, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of *the Eternal* is one eternal round.
20 Therefore remember, O man, for all thy doings thou shalt be brought into judgment.
21 Wherefore, if ye have sought to do wickedly in the days of your *being tested*, then ye are found unclean before the judgment–seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.
22 And Ruah ha-Qoděsh giveth authority that I should speak these things, and deny them not.

***4a*** Literally *changes;* masculine plural unit of prophetic time, likely equal to 360 days. The reckoning of Lehi while journeying to the land of promise; a non-lunar, non-seasonal prophetic reckoning, "years". ***b*** I.e. Bĕreshit (Gen.) 15:2; but could also be "*the Eternal* Elohim" i.e. Bĕreshit (Gen.) 2:4. ***c*** "Savior" i.e. Yĕsha'Yahu (Is.) 43:11. ***8a*** Yĕsha'Yahu (Is.) 40:3. ***9a*** "baptize" and "baptism" are not Hebraic terms. ***b*** "Beyt-Avarah" = "House of a Ford (Crossing)" sounds similar to "Beyt ha-aravah" = "House of the dessert-plain". (Yĕhoshua (Josh.) 18:22) See ST John 1:28, *KJV*. ***10a*** Yĕsha'Yahu (Is.) 53:6-8. ***b*** ST John 1:29, *KJV*. ***11a*** glad tidings. ***b*** Holy Spirit. "Ghost" is not a more appropriate translation of the Hebrew "Ruah" = "Spirit". See Tĕhilim (Ps.) 51:11, Yĕsha'Yahu (Is.) 63:10. ***14a*** Tĕhilim (Ps.) 110:1. ***17a*** See Ch. 10 footnote *11b*. ***b*** See Yĕsha'Yahu (Is.) 9:6; 45:11, Tĕhilim (Ps.) 2:7, Mishley (Prov.) 30:4, 1 Divrey Ha-yamim (1 Chron.) 17:11-14.

## CHAPTER 11

*Nĕphi sees the Spirit of the LORD (the Eternal) and is shown in vision the tree of life (ets ha-hayim)—He sees the mother of the Son of God (Ben ha-Elohim) and learns of the condescension of God—He sees the covenant immersion, ministry, and crucifixion of the Lamb of God—He sees also the call and ministry of the twelve emissaries of the Lamb.*

1 FOR it came to pass after I had desired to know the things that my father had seen, and believing that Adonai was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of *the Eternal*, yea, into an exceedingly high mountain, which I never had before seen, and upon which I never had before set my foot.
2 And the Spirit said unto me: Behold, what desirest thou?
3 And I said: I desire to behold the things which my father saw.
4 And the Spirit said unto me: Believest thou that thy father saw the tree of which he hath spoken?

5 And I said: Yea, thou knowest that I believe all the words of my father.
6 And when I had spoken these words, the Spirit cried with a loud voice, saying: ha-Yeshuah[a] to *the Eternal*, El Elyon[b]; for he is God over all the earth, yea, even above all[b]. And blessed art thou, Nĕphi, because thou believest in the Son of the most high God; wherefore, thou shalt behold the things which thou hast desired.
7 And behold this thing shall be given unto thee for a sign, that after thou hast beheld the tree which bore the fruit which thy father tasted, thou shalt also behold a man descending out of heaven, and him shall ye witness; and after ye have witnessed him ye shall bear record that he is Ben ha-Elohim.
8 And it came to pass that the Spirit said unto me: Look! And I looked and beheld a tree; and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty; and the whiteness thereof did exceed the whiteness of the driven snow[a].
9 And it came to pass after I had seen the tree, I said unto the Spirit: I behold thou hast shown unto me the tree which is precious above all.
10 And he said unto me: What desirest thou?
11 And I said unto him: To know the interpretation thereof—for I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that *he*[a] was the Spirit of *the Eternal*; and he spake unto me as a man speaketh with another[b].
12 And it came to pass that he said unto me: Look! And I looked as if to look upon him, and I saw him not; for he had gone from before my presence.
13 And it came to pass that I looked and beheld the great city of Yĕrushalayim, and also other cities. And I beheld the city of Netsurot[a]; and in the city of Netsurot I beheld an almah[b], and she was exceedingly fair and l'vanah[c].
14 And it came to pass that I saw the heavens open; and a *messenger* came down and stood before me; and he said unto me: Nĕphi, what beholdest thou?
15 And I said unto him: An almah, most beautiful and fair above all other alamot[a].
16 And he said unto me: Knowest thou the condescension of God?
17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things.
18 And he said unto me: Behold, the almah whom thou seest is the mother of Ben ha-Elohim, after the manner of the flesh.
19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the *messenger* spake unto me, saying: Look!
20 And I looked and beheld the almah again, bearing a child in her arms.
21 And the *messenger* said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?
22 And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.
23 And he spake unto me, saying: Yea, and the most joyous to the soul.
24 And after he had said these words, he said unto me: Look! And I looked, and I beheld Ben ha-Elohim going forth among the children of men; and I saw many fall down at his feet and worship him.
25 And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the ayin of living waters, or to ets ha-hayim[a]; which waters

are a representation of the love of God; and I also beheld that the tree of life[a] was a representation of the love of God.
26 And the *messenger* said unto me again: Look and behold the condescension of God!
27 And I looked and beheld the Redeemer of the world, of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was *immersed* by him; and after he was *immersed*, I beheld the heavens open, and Ruah ha-Qoděsh come down out of heaven and abide upon him in the form of a dove.
28 And I beheld that he went forth ministering unto the people, in power and great glory; and the multitudes were gathered together to hear him; and I beheld that they cast him out from among them.
29 And I also beheld twelve others following him. And it came to pass that they were carried away in the Spirit from before my face, and I saw them not.
30 And it came to pass that the *messenger* spake unto me again, saying: Look! And I looked, and I beheld the heavens open again, and I saw *messengers* descending upon the children of men; and they did minister unto them.
31 And he spake unto me again, saying: Look! And I looked, and I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with shedim[a] and unclean spirits; and the *messenger* spake and showed all these things unto me. And they were healed by the power of the Lamb of God; and the shedim and the unclean spirits were cast out.
32 And it came to pass that the *messenger* spake unto me again, saying: Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record.
33 And I, Něphi, saw that he was lifted up upon the ets[a] and slain for the sins of the world.
34 And after he was slain I saw the multitudes of the earth, that they were gathered together to fight against the *sent ones*[a] of the Lamb; for thus were the twelve called by the *messenger* of *the Eternal*.
35 And the multitude of the earth was gathered together; and I beheld that they were in a large and spacious building, like unto the building which my father saw. And the *messenger* of *the Eternal* spake unto me again, saying: Behold the world and the wisdom thereof; yea, behold the house of YisraEl hath gathered together to fight against the twelve *sent ones* of the Lamb.
36 And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell, and the fall thereof was exceedingly great. And the *messenger* of *the Eternal* spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve *sent ones* of the Lamb.

***6a*** "Salvation", Revelation 7:10. The biblical expression "Hosanna" is used in English to express praise or adoration to God, or to the Messiah. But, the meaning and use of "Hosanna", for instance, in Matthew 21:9, 15 (*KJV*), has not been widely understood by Gentiles (Goyim). Some readers have presumed that "Hosanna" means something akin to "Praise". Hence its common use along with the preposition "to" - "Hosanna to the Lord".

The Hebrew "Hoshia – na" literally means "Save – now" or "Save – *I* beseech (pray) *thee*". Though appearing in the Hallel or Praise portion of the Tĕhilim (Psalms 113-118) the expression "Hoshia – na" is actually a petition for immediate salvation or deliverance. "Hoshia – na …" not " Hosanna to …" is what the multitude exclaimed, or rather recited as recorded in Matthew 21:9, 15. See ST John 12:13 (Tĕhilim (Ps.) 118:25-26). Matthew was simply telling the reader to whom the multitude was shouting "Hoshia – na". The multitude did not actually use the preposition "to" in addressing "the son of David". See B'sorot Matti (Hebrew Matthew) 21:9, 15. In the case of 1 Nĕphi 11:6, it makes more sense to use the transliterated Hebrew word for "Salvation" rather than "Hoshia – na". See Revelation 7:10. ***b*** Hebrew scripture makes clear the fact that the sacred name of the LORD, *the Eternal* is a title of El Elyon the Most High God - the Father. (Tĕhilim (Ps.) 47:2, 83:19; verse 18, *KJV*, Yĕsha'Yahu (Is.) 63:16) The Messiah was to come in the name of *the Eternal*, his Father. (Tĕhilim (Ps.) 118:25-26, ST John 5:43) See also Moses 6:57; 7:35 and LDS *Doctrine & Covenants* 109:4, 29-34, 42, 47, 68, 77. ***8a*** The details of Nĕphi's vision were recorded after he arrived in America. His principal audience was his own people. (1 Nĕphi 19:1-5, 2 Nĕphi 5:28-33) The expression "whiteness of the driven snow" (its Hebrew equivalent) was therefore an expression that American inhabitants could relate to. The exact expression is not a quote from the *Bible*. (Yĕsha'Yahu (Is.) 1:18) The expression denotes an American locale with a temperate (not tropical) climate. ***11a*** The use of "it" (neuter) to describe "the Spirit" is not Hebraic. See for instance 1 Mĕlakhim (1 Kgs.) 22:21-22. ***b*** Shĕmot (Ex.) 33:11. ***13a*** See Yĕsha'Yahu 48:6. Similar sounding to city "netsurah". (Yĕsha'Yahu 1:8) ***b*** The Hebrew noun "almah" can mean "virgin", damsel, maiden. See Yĕsha'Yahu (Is.) 7:14. ***c*** Fair as the moon, "white" (feminine); Shir ha-Shirim (Song.) 6:10, Yĕsha'Yahu (Is.) 24:23. ***15a*** Can mean "virgins", damsels, maidens. (Shir ha-Shirim (Song.) 1:3, Tĕhilim (Ps.) 68:25) ***25a*** "the tree of life", but "hayim", being plural, can also be interpreted "lives". (Bĕreshit (Gen.) 2:9) ***31a*** "devils", demons; Devarim (Deut.) 32:17, Tĕhilim (Ps.) 106:37 ***33a*** Tree, *article of* wood, timber; Devarim (Deut.) 21:22-23. ***34a*** The gentile term "apostles" means *sent ones* or *emissaries*. See B'sorot Matti (Hebrew Matthew) 10:2, Yĕsha'Yahu 42:19; 48:16; 61:1.

## CHAPTER 12

*Nephi (Nĕphi) sees in vision: the land of promise; the righteousness, iniquity, and downfall of its inhabitants; the coming of the Lamb of God among them; how the twelve disciples (limudim) and the twelve sent ones shall judge Israel (YisraEl); the loathsome and filthy state of those who dwindle in unbelief.*

1 AND it came to pass that the *messenger* said unto me: Look, and behold thy seed, and also the seed of thy brethren. And I looked and beheld ĕrĕts ha-davar; and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea.
2 And it came to pass that I beheld multitudes gathered together to battle, one against the other; and I beheld wars, and rumors of wars, and great slaughters with the hĕrĕv among my people.

3 And it came to pass that I beheld many generations pass away, after the manner of wars and contentions in the land; and I beheld many cities, yea, even that I did not number them.
4 And it came to pass that I saw a mist of darkness on the face of ĕrĕts ha-davar; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw ha-arĕts[a] and the rocks, that they rent; and I saw mountains tumbling into pieces; and I saw the plains of ha-arĕts[a], that they were broken up; and I saw many cities that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof.
5 And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of ha-arĕts; and behold, I saw multitudes who had not fallen because of the great and terrible judgments of *the Eternal*.
6 And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them.
7 And I also saw and bear record that Ruah ha-Qoděsh fell upon twelve others; and they were ordained of God, and chosen.
8 And the *messenger* spake unto me, saying: Behold the twelve limudey ha-Seh[a], who are chosen to minister unto thy seed.
9 And he said unto me: Thou rememberest the twelve *sent ones* of the Lamb? Behold they are they who shall judge the twelve tribes of YisraEl; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of YisraEl.
10 And these twelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their garments are made white in his blood.
11 And the *messenger* said unto me: Look! And I looked, and beheld three generations pass away in righteousness; and their garments were white even like unto the Lamb of God. And the *messenger* said unto me: These are made white in the blood of the Lamb, because of their faith in him.
12 And I, Nĕphi, also saw many of the fourth generation who passed away in righteousness.
13 And it came to pass that I saw the multitudes of ha-arĕts gathered together.
14 And the *messenger* said unto me: Behold thy seed, and also the seed of thy brethren.
15 And it came to pass that I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren; and they were gathered together to battle.
16 And the *messenger* spake unto me, saying: Behold the ayin of filthy water which thy father saw; yea, even the river of which he spake; and the depths thereof are the depths of shĕol[a].
17 And the mists of darkness are the temptations of ha-satan[a], which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.
18 And the large and spacious building, which thy father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and the Mashiah who is the Lamb of God, of whom Ruah ha-Qoděsh beareth record, from the beginning of the world until this time, and from this time henceforth and forever.

19 And while the *messenger* spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the *messenger*; and because of the pride of my seed, and the temptations of ha-satan, I beheld that the seed of my brethren did overpower the people of my seed.
20 And it came to pass that I beheld, and saw the people of the seed of my brethren that they had overcome my seed; and they went forth in multitudes upon the face of the land.
21 And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.
22 And the *messenger* said unto me: Behold these shall dwindle in unbelief.
23 And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

***4a*** the land, "the earth". ***8a*** "disciples of the Lamb". See Yĕsha'Yahu (Is.) 8:16. ***16a*** Underworld, hollow place of inquiry, "hell". Psalm (Tĕhilim) 16:10. ***17a*** The adversary (accuser). Iyov (Job) 1:6.

## CHAPTER 13

*Nephi (Nĕphi) sees in vision: the congregation of the adversary (ha-satan) set up among the Nations (Goyim); the discovery and colonizing of northern America; the loss of many plain and precious parts of the Bible; the resultant state of gentile apostasy; the restoration of the Glad Tidings (B'sorah), the coming forth of Latter-day scripture, and the building up of Zion (Tsion).*

1 AND it came to pass that the *messenger* spake unto me, saying: Look! And I looked and beheld many amim[a] and kingdoms.
2 And the *messenger* said unto me: What beholdest thou? And I said: I behold many amim and kingdoms.
3 And he said unto me: These are the amim[a] and kingdoms of the Goyim.
4 And it came to pass that I saw among the amim of the Goyim the formation of a great *congregation*.
5 And the *messenger* said unto me: Behold the formation of a *congregation* which is most abominable above all other *congregations*, which slayeth the *holy ones*[a] of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.
6 And it came to pass that I beheld this great and abominable *congregation*; and I saw ha-satan that he was the founder of it.
7 And I also saw gold, and silver, and sheshim[a], and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.
8 And the *messenger* spake unto me, saying: Behold the gold, and the silver, and the sheshim, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable *congregation*.
9 And also for the praise of the world do they destroy the *holy ones* of God, and bring them down into captivity.
10 And it came to pass that I looked and beheld mayim rabim[a]; and they divided the Goyim from the seed of my brethren.

11 And it came to pass that the *messenger* said unto me: Behold the wrath of God is upon the seed of thy brethren.
12 And I looked and beheld a man[a] among the Goyim, who was separated from the seed of my brethren by mayim rabim; and I beheld Ruah Elohim, that *she*[b] came down and wrought upon the man; and he went forth upon mayim rabim even unto the seed of my brethren, who were in ĕrĕts ha-brit[c].
13 And it came to pass that I beheld Ruah Elohim, that *she* wrought upon other Goyim; and they went forth out of captivity[a], upon mayim rabim.
14 And it came to pass that I beheld many multitudes of the Goyim upon ĕrĕts ha-davar; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Goyim and were smitten.
15 And I beheld the Spirit of *the Eternal*, that *she* was upon the Goyim, and they did prosper and obtain the land for their inheritance; and I beheld that they were l'vanim[a], and exceedingly fair and beautiful, like unto my people before they were slain.
16 And it came to pass that I, Nĕphi, beheld that the Goyim who had gone forth out of captivity did humble themselves before Adonai; and the power of Adonai was with them.
17 And I beheld that their mother Goyim were gathered together upon mayim rabim, and upon the land also, to battle against them[a].
18 And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.
19 And I, Nĕphi, beheld that the Goyim that had gone out of captivity were delivered by the power of God out of the hands of all other nations[a].
20 And it came to pass that I, Nĕphi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them.
21 And the *messenger* said unto me: Knowest thou the meaning of the book?
22 And I said unto him: I know not.
23 And he said: Behold it proceedeth out of the mouth of a Yĕhudi. And I, Nĕphi, beheld it; and he said unto me: The book that thou beholdest is a record of the Yĕhudim, which contains the covenants of *the Eternal*, which he hath made unto the house of YisraEl; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of nĕhoshĕt, save there are not so many; nevertheless, they contain the covenants of *the Eternal*, which he hath made unto the house of YisraEl; wherefore, they are of great worth unto the Goyim.
24 And the *messenger* of *the Eternal* said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Yĕhudi; and when it proceeded forth from the mouth of a Yĕhudi it contained the fulness of the *good tidings* of Adonai, of whom the twelve *sent ones* bear record; and they bear record according to the truth which is in the Lamb of God.
25 Wherefore, these things go forth from the Yĕhudim in purity unto the Goyim, according to the truth which is in God.
26 And after they go forth by the hand of the twelve *sent ones* of the Lamb, from the Yĕhudim unto the Goyim, thou seest the formation of that great and abominable *congregation*, which is most abominable above all other *congregations*; for behold, they have taken away from the *good tidings* of the Lamb many parts which are plain and most precious; and also many covenants of *the Eternal* have they taken away.

27 And all this have they done that they might pervert the right ways of *the Eternal*, that they might blind the eyes and harden the hearts of the children of men.
28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable *congregation*, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.
29 And after these plain and precious things were taken away it goeth forth unto all the amim of the Goyim; and after it goeth forth unto all the amim of the Goyim, yea, even across mayim rabim which thou hast seen with the Goyim which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the *good tidings* of the Lamb, an exceedingly great many do stumble, yea, insomuch that *the adversary* hath great power over them.
30 Nevertheless, thou beholdest that the Goyim who have gone forth out of captivity, and have been lifted up by the power of God above all other nations[a], upon the face of the land which is choice above all other lands, which is the land that *the Eternal* Elohim[b] hath covenanted with thy father that his seed should have for the land of their inheritance; wherefore, thou seest that *the Eternal* Elohim[c] will not suffer that the Goyim will utterly destroy the mixture of thy seed, which are among thy brethren.
31 Neither will he suffer that the Goyim shall destroy the seed of thy brethren.
32 Neither will *the Eternal* Elohim[a] suffer that the Goyim shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the *good tidings* of the Lamb which have been kept back by that abominable *congregation*, whose formation thou hast seen.
33 Wherefore saith the Lamb of God: I will be merciful unto the Goyim, unto the visiting of the remnant of the house of YisraEl in great judgment.
34 And it came to pass that the *messenger* of *the Eternal* spake unto me, saying: Behold, saith the Lamb of God, after I have visited the remnant of the house of YisraEl—and this remnant of whom I speak is the seed of thy father—wherefore, after I have visited them in judgment, and smitten them by the hand of the Goyim, and after the Goyim do stumble exceedingly, because of the most plain and precious parts of the *good tidings* of the Lamb which have been kept back by that abominable *congregation*, which is the mother of harlots, saith the Lamb—I will be merciful unto the Goyim in that day, insomuch that I will bring forth unto them, in mine own power, much of my *good tidings*, which shall be plain and precious, saith the Lamb.
35 For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Goyim, by the gift and power of the Lamb.
36 And in them shall be written my *good tidings*, saith the Lamb, and my rock and my salvation.
37 And blessed are they who shall seek to bring forth Tsioni[a] at that day, for they shall have the gift and the power of Ruah̲ ha-Qodĕsh; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the

Lamb; and whoso shall publish shalom[b], yea, tidings of great joy, how navu[c] upon the mountains.
38 And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Yĕhudi, that it came forth from the Goyim unto the remnant of the seed of my brethren.
39 And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Goyim unto them, unto the convincing of the Goyim and the remnant of the seed of my brethren, and also the Yĕhudim who were scattered upon all the face of ha-arĕts, that the records of the prophets and of the twelve *sent ones* of the Lamb are true.
40 And the *messenger* spake unto me, saying: These last records, which thou hast seen among the Goyim, shall establish the truth of the first, which are of the twelve *sent ones* of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved.
41 And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve *sent ones* of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth.
42 And the time cometh that he shall manifest himself unto all amim, both unto the Yĕhudim and also unto the Goyim; and after he has manifested himself unto the Yĕhudim and also unto the Goyim, then he shall manifest himself unto the Goyim and also unto the Yĕhudim, and the last shall be first, and the first shall be last.

***1a*** The Hebrew word “am” means “people”, but can be translated “nation” (e.g. Exodus 21:8, *KJV*). ***3a*** Since peoples, can be translated “nations” (e.g. Shĕmot (Ex.) 21:8), “nations” in this verse can be interpreted to come from the Hebrew “amim” to avoid redundancy with “Gentiles” = “Goyim” = “Nations”. ***5a*** The Hebrew word translated “saints” (e.g. Deuteronomy 33:3, *KJV*) means “sacred” or “holy one”. ***7a*** The Egyptian loan-word “shesh” (byssus) is a fine fabric made from plant fiber, possibly whitened linen; translated “silk” (*KJV*). See Mishley (Prov.) 31:22. ***10a*** Can be interpreted “great water”, “large waters”, “many waters” (e.g. Bĕmidbar (Num.) 24:7, Tĕhilim (Ps.) 77:19). ***12a*** It is a popular myth that Christopher Columbus was the first European to discover America. The “man among the Gentiles” in Nĕphi’s vision is likely a type representing early explorers: e.g. Giovanni Caboto (John Cabot) who opened the way for European colonization of North American. A second example of a man among Gentiles used as a visionary type is recorded in Acts 16:9-10. Unlike certain historic figures appearing in Nĕphi’s vision, there is no specific name give in the *Book of Mormon* for the “man among the Gentiles”. Similarly the “Jew” (singular) mentioned in verse 24, is typical or representative of “the Jews” (plural) who transmitted “the book …in purity unto the Gentiles”. (1 Nĕphi 13: 24-25). ***b*** “Ruah” (meaning “Spirit”) is a feminine Hebrew word even if the being is male. “Ruah” can also mean “Wind”; hence the image of divine “Wind” bringing early explorers to America. ***c*** “the promised land.” ***13a*** The Pilgrims and other early colonists of North America seeking religious freedom. ***15a*** Pale like the moon, “white” (plural); Qohĕlĕt (Eccl.) 9:8. ***17a*** The American War of Independence.

***19a*** The United States of America. ***30a*** The United States of America. ***b, c*** Could also be Adonai *the Eternal*. ***32a*** Could also be Adonai *the Eternal*. ***37a*** "my Tsion", meaning "my sign, sign-post, monument, ensign". See YĕhĕzqEl (Ezek.) 39:15. ***b*** "peace"; Bĕmidbar (Num.) 6:26. ***c*** Meaning "they are comely", "beautiful shall they be". See Yĕsha'Yahu (Is.) 52:7.

## CHAPTER 14

*A messenger tells Nephi (Nĕphi) of the blessings and cursings to fall upon the Gentiles (Goyim)—There will be only two congregations: the Congregation of the Lamb of God and the congregation of the adversary (ha-satan)—The holy ones of God in all nations are persecuted by the great and abominable congregation—The apostle (sent one) John (Yohanan) shall write concerning the end of the world.*

1 AND it shall come to pass, that if the Goyim shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—
2 And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of YisraEl; and they shall be a blessed people upon the promised land[a] forever; they shall be no more brought down into captivity; and the house of YisraEl shall no more be confounded.
3 And that great pit, which hath been digged for them by that great and abominable *congregation*, which was founded by ha-satan and his children, that he might lead away the souls of men down to shahat[a]—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that shĕol which hath no end.
4 For behold, this is according to the captivity of ha-satan, and also according to the justice of God, upon all those who will work wickedness and abomination before him.
5 And it came to pass that the *messenger* spake unto me, Nĕphi, saying: Thou hast beheld that if the Goyim repent it shall be well with them; and thou also knowest concerning the covenants of Adonai unto the house of YisraEl; and thou also hast heard that whoso repenteth not must perish.
6 Therefore, wo be unto the Goyim if it so be that they harden their hearts against the Lamb of God.
7 For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work[a] among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both *of the changing body*[b] and *of the spirit*[c], according to the captivity of ha-satan, of which I have spoken.
8 And it came to pass that when the *messenger* had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of YisraEl? I said unto him, Yea.

9 And it came to pass that he said unto me: Look, and behold that great and abominable *congregation*, which is the mother of abominations, whose founder is ha-satan.
10 And he said unto me: Behold there are save two *congregations* only; the one is the *congregation* of the Lamb of God, and the other is the *congregation* of ha-satan; wherefore, whoso belongeth not to the *congregation* of the Lamb of God belongeth to that great *congregation*, which is the mother of abominations; and she is the whore of all the earth.
11 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.
12 And it came to pass that I beheld the *congregation* of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the *congregation* of the Lamb, who were the *holy ones* of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.
13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the amim of the Goyim, to fight against the Lamb of God.
14 And it came to pass that I, Nĕphi, beheld the power of the Lamb of God, that it descended upon the *holy ones* of the *congregation* of the Lamb, and upon the covenant people of Adonai, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.
15 And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable *congregation*, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.
16 And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the *messenger* spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things—
17 And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable *congregation* of all the earth, whose founder is ha-satan, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of YisraEl.
18 And it came to pass that the *messenger* spake unto me, saying: Look!
19 And I looked and beheld a man, and he was dressed in a white robe.
20 And the *messenger* said unto me: Behold one of the twelve *sent ones* of the Lamb.
21 Behold, he shall see and write the remainder of these things; yea, and also many things which have been.
22 And he shall also write concerning the end of the world.
23 Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Yĕhudi; and at the time they proceeded out of the mouth of the Yĕhudi, or, at the time the book proceeded out of the mouth of the Yĕhudi, the things which were written were plain and pure, and most precious and easy to the understanding of all men.

24 And behold, the things which this *sent one* of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see.
25 But the things which thou shalt see hereafter thou shalt not write; for Adonai Elohim hath ordained the *sent one* of the Lamb of God that he should write them.
26 And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of *the Eternal*, unto the house of YisraEl.
27 And I, Nĕphi, heard and bear record, that the name of the *sent one* of the Lamb was Yohanan[a], according to the word of the *messenger*.
28 And behold, I, Nĕphi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw.
29 And I bear record that I saw the things which my father saw, and the *messenger* of *the Eternal* did make them known unto me.
30 And now I make an end of speaking concerning the things which I saw while I was carried away in the spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.

***2a*** ĕrĕts ha-brit; ***3a*** Yĕsha'Yahu (Is.) 51:14, 2 Nĕphi 8:14. ***7a*** Yĕsha'Yahu (Is.) 29:14, 2 Nĕphi 27:26. ***b*** "temporally". ***c*** "spiritually". ***27a*** Meaning *the Eternal* hath favored (been gracious); 2 Mĕlakhim (2 Kgs) 25:23, YirmĕYahu (Jer.) 40:8.

## CHAPTER 15

*The seed of Lehi (Lĕhi) are to receive the Glad Tidings (B'sorah) from the Gentiles (Goyim) in the latter days—The gathering of Israel (YisraEl) is likened unto an olive tree whose natural branches shall be grafted in again—Nephi (Nĕphi) interprets the vision of the tree of life and speaks of the justice of God in dividing the wicked from the righteous.*

1 AND it came to pass that after I, Nĕphi, had been carried away in the spirit, and seen all these things, I returned to the tent of my father.
2 And it came to pass that I beheld my brethren, and they were disputing one with another concerning the things which my father had spoken unto them.
3 For he truly spake many great things unto them, which were hard to be understood, save a man should inquire of *the Eternal*; and they being hard in their hearts, therefore they did not look unto Adonai as they ought.
4 And now I, Nĕphi, was grieved because of the hardness of their hearts, and also, because of the things which I had seen, and knew they must unavoidably come to pass because of the great wickedness of the children of men.
5 And it came to pass that I was overcome because of my afflictions, for I considered that mine afflictions were great above all, because of the destruction of my people, for I had beheld their fall.
6 And it came to pass that after I had received strength I spake unto my brethren, desiring to know of them the cause of their disputations.
7 And they said: Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the olive-tree, and also concerning the Goyim.

8 And I said unto them: Have ye inquired of ha-Adon?
9 And they said unto me: We have not; for ha-Adon maketh no such thing known unto us.
10 Behold, I said unto them: How is it that ye do not keep the commandments of Adonai? How is it that ye will perish, because of the hardness of your hearts?
11 Do ye not remember the things which ha-Adon hath said?—If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you.
12 Behold, I say unto you, that the house of YisraEl was compared unto an olive-tree, by the Spirit of *the Eternal* which was in our father; and behold are we not broken off from the house of YisraEl, and are we not a branch of the house of YisraEl?
13 And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Goyim, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Mashiah shall be manifested in body unto the children of men, then shall the fulness of b'sorat ha-Mashiah[a] come unto the Goyim, and from the Goyim unto the remnant of our seed—
14 And at that day shall the remnant of our seed know that they are of the house of YisraEl, and that they are the covenant people of *the Eternal*; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the *glad tidings* of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved.
15 And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?
16 Behold, I say unto you, Yea; they shall be remembered again among the house of YisraEl; they shall be grafted in, being a natural branch of the olive-tree, into the true olive-tree.
17 And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Goyim; and he meaneth that it shall come by way of the Goyim, that ha-Adon may show his power unto the Goyim, for the very cause that he shall be rejected of the Yĕhudim, or of the house of YisraEl.
18 Wherefore, our father hath not spoken of our seed alone, but also of all the house of YisraEl, pointing to the covenant which should be fulfilled in the latter days; which covenant *the Eternal* made to our father Avraham, saying: In thy seed shall all the kindreds of the earth be blessed.
19 And it came to pass that I, Nĕphi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Yĕhudim in the latter days.
20 And I did rehearse unto them the words of Yĕsha'Yahu, who spake concerning the restoration of the Yĕhudim, or of the house of YisraEl; and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren, that they were pacified and did humble themselves before *the Eternal*.
21 And it came to pass that they did speak unto me again, saying: What meaneth this thing which our father saw in a dream? What meaneth the tree which he saw?

22 And I said unto them: It was a representation of ets ha-hayim.
23 And they said unto me: What meaneth the rod of iron which our father saw, that led to the tree?
24 And I said unto them that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery *projectiles*[a] of the adversary overpower them unto blindness, to lead them away to destruction.
25 Wherefore, I, Nĕphi, did exhort them to give heed unto the word of *the Eternal*; yea, I did exhort them with all the energies of my soul, and with all the faculty which I possessed, that they would give heed to the word of God and remember to keep his commandments always in all things.
26 And they said unto me: What meaneth the river of water which our father saw?
27 And I said unto them that the water which my father saw was filthiness; and so much was his mind swallowed up in other things that he beheld not the filthiness of the water.
28 And I said unto them that it was an awful gulf, which separated the wicked from ets ha-hayim, and also from the *holy ones* of God.
29 And I said unto them that it was a representation of that awful shĕol, which the *messenger* said unto me was prepared for the wicked.
30 And I said unto them that our father also saw that the justice of God did also divide the wicked from the righteous; and the brightness thereof was like unto the brightness of a flaming fire, which ascendeth up unto God forever and ever, and hath no end.
31 And they said unto me: Doth this thing mean the torment of the body in the days of *being tested*, or doth it mean the final state of the soul after the death of the *changing*[a] body, or doth it speak of the things which are *changing*[a]?
32 And it came to pass that I said unto them that it was a representation of things both *of the changing body* and *of the spirit*; for the day should come that they must be judged of their works, yea, even the works which were done by the *changing* body in their days of *being tested*.
33 Wherefore, if they should die in their wickedness they must be cast off also, as to the things which are *of the spirit*, which are pertaining to righteousness; wherefore, they must be brought to stand before God, to be judged of their works; and if their works have been filthiness they must needs be filthy; and if they be filthy it must needs be that they cannot dwell in the kingdom of God; if so, the kingdom of God must be filthy also.
34 But behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of *corruption*[a] prepared for that which is filthy.
35 And there is a place prepared, yea, even that awful shahat of which I have spoken, and ha-satan[a] is the baal-asir[b] of *her*[c]; wherefore the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken.
36 Wherefore, the wicked are rejected from the righteous, and also from that tree of hayim, whose fruit is most precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren. Amen.

***13a*** *good tidings* of the Messiah, Yĕsha'Yahu (Is.) 61:1. ***24a*** Possibly from "masa" (מַסָּע) = missile, "dart" or javelin, i.e. Iyov (Job) 41:18 (verse 26 *KJV*). Spelled

differently than "masa" (מַשָּׂא) prophetic "burden". ***31a*** "temporal". ***34a*** "filthiness", ruin, pit of refuse, darkest part of shĕol. ***35a*** reference to the adversary (ha-satan), demon (shed), or devil (sa'ir). ***b*** Literally "master, owner, proprietor" ("baal", בָּעַל) of "prisoner", "captive" ("asir", אָסִיר). Examples appear in Yĕsha'Yahu 50:8 (2 Nĕphi 7:8), and in Yĕsha'Yahu (Is.) 14:15-17. The full intent behind the expression "baal-asir" is not easily translated considering the possible wordplay with the name of the Egyptian god of the underworld "Wsir" or "Asir" (Osiris). Consider the possible wordplay between "prisoner" and "Asir" (Osiris) in Yĕsha'Yahu (Is.) 24:22. Torah forbids the utterance of the names of "other gods" foreign to the covenant people. See Shĕmot (Ex.) 23:13. But it is acceptable to refer to other gods in derogatory puns, e.g. Shĕmot (Ex.) 10:10, 15, 22. In 1 Kings 18:44 (*KJV*), "esor" (אֱסֹר), meaning *bind*, *hold*, *put in bonds*, is translated as "Prepare". The *Book of Mormon* (1830 edition) uses the word "preparator" interpreted from "prepriator" appearing in the original manuscript. The seemingly misspelled word "prepriator" could possibly be a portmanteau combining the words "prepared" and "proprietor". The 19th century meaning of "preparator" is "One who makes a preparation; a preparer (of medicine, specimens, etc.)", *Oxford English Dictionary*. Later editions of the *Book of Mormon* replace "preparator" with "foundation" – at the hand of the Prophet Joseph Smith. Why not describe the adversary as the *founder of Hell*? It is questionable that the adversary should be credited with founding or establishing "hell" or shĕol. See LDS *Doctrine & Covenants* 121:4, Moses 6:29. The adversary may however, be symbolically equated with a set foundation, throne, or nether seat of power; relating to the hieroglyphic throne symbol spelling the name of the Egyptian god of the underworld. ***c*** shĕol is typified as a female monster, i.e. Yĕsha'Yahu (Is.) 5:14.

## CHAPTER 16

*The wicked take the truth to be hard—The sons of Lehi (Lĕhi) marry the daughters of Ishmael (Yishma'El)—The Liahona (L'Yahoenai) guides their course in the wilderness—Messages from the LORD (the Eternal) are written on the Liahona (L'Yahoenai) from time to time—Ishmael (Yishma'El) dies; his family murmur because of afflictions.*

1 AND now it came to pass that after I, Nĕphi, had made an end of speaking to my brethren, behold they said unto me: Thou hast declared unto us hard things, more than we are able to bear.
2 And it came to pass that I said unto them that I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center.
3 And now my brethren, if ye were righteous and were willing to hearken to the truth, and give heed unto it, that ye might walk uprightly before God, then ye would not murmur because of the truth, and say: Thou speakest hard things against us.
4 And it came to pass that I, Nĕphi, did exhort my brethren, with all diligence, to keep the commandments of *the Eternal*.
5 And it came to pass that they did humble themselves before *the Eternal*; insomuch that I had joy and great hopes of them, that they would walk in the paths of righteousness.

6 Now, all these things were said and done as my father dwelt in a tent in the valley which he called Lĕmu'El.
7 And it came to pass that I, Nĕphi, took one of the daughters of Yishma'El to wife; and also, my brethren took of the daughters of Yishma'El to wife; and also Zoram took the eldest daughter of Yishma'El to wife.
8 And thus my father had fulfilled all the commandments of *the Eternal* which had been given unto him. And also, I, Nĕphi, had been blessed of *the Eternal* exceedingly.
9 And it came to pass that the voice of *the Eternal* spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness.
10 And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of *ingenious*[a] workmanship; and it was of fine nĕhoshĕt qalal[b]. And within the dur[c] were two spindles; and the one pointed the way whither we should go into the wilderness.
11 And it came to pass that we did gather together whatsoever things we should carry into the wilderness, and all the remainder of our provisions which Adonai had given unto us; and we did take seed of every kind that we might carry into the wilderness.
12 And it came to pass that we did take our tents and depart into the wilderness, across the river Laman.
13 And it came to pass that we traveled for the space of four days, nearly a south–southeast direction, and we did pitch our tents again; and we did call the name of the place Shazar[a].
14 And it came to pass that we did take our bows and our arrows, and go forth into the wilderness to slay food for our families; and after we had slain food for our families we did return again to our families in the wilderness, to the place of Shazar. And we did go forth again in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near Yam Suph[a].
15 And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows and our stones and our slings.
16 And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness.
17 And after we had traveled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families.
18 And it came to pass that as I, Nĕphi, went forth to slay food, behold, I did break my bow, which was made of fine nĕhushah[a]; and after I did break my bow, behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food.
19 And it came to pass that we did return without food to our families, and being much fatigued, because of their journeying, they did suffer much for the want of food.
20 And it came to pass that Laman and Lĕmu'El and the sons of Yishma'El did begin to murmur exceedingly, because of their sufferings and afflictions in the wilderness; and also my father began to murmur against *the Eternal* his God; yea, and they were all exceedingly sorrowful, even that they did murmur against *the Eternal*.
21 Now it came to pass that I, Nĕphi, having been afflicted with my brethren because of the loss of my bow, and their bows having lost their springs, it began to be exceedingly difficult, yea, insomuch that we could obtain no food.
22 And it came to pass that I, Nĕphi, did speak much unto my brethren, because they had hardened their hearts again, even unto complaining against *the Eternal* their God.

23 And it came to pass that I, Nĕphi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow, with a sling and with stones. And I said unto my father: Whither shall I go to obtain food?
24 And it came to pass that he did inquire of Adonai, for they had humbled themselves because of my words; for I did say many things unto them in the energy of my soul.
25 And it came to pass that the voice of *the Eternal* came unto my father; and he was truly chastened because of his murmuring against *the Eternal*, insomuch that he was brought down into the depths of sorrow.
26 And it came to pass that the voice of *the Eternal* said unto him: Look upon the ball, and behold the things which are written.
27 And it came to pass that when my father beheld the things which were written upon the ball, he did fear and tremble exceedingly, and also my brethren and the sons of Yishma'El and our wives.
28 And it came to pass that I, Nĕphi, beheld the pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them.
29 And there was also written upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of *the Eternal*; and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by small means *the Eternal* can bring about great things.
30 And it came to pass that I, Nĕphi, did go forth up into the top of the mountain, according to the directions which were given upon the ball.
31 And it came to pass that I did slay wild beasts, insomuch that I did obtain food for our families.
32 And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now when they beheld that I had obtained food, how great was their joy! And it came to pass that they did humble themselves before *the Eternal*, and did give thanks unto him.
33 And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days we did pitch our tents again, that we might tarry for the space of a time.
34 And it came to pass that Yishma'El died, and was buried in the place which was called Naham[a].
35 And it came to pass that the daughters of Yishma'El did mourn exceedingly, because of the loss of their father, and because of their afflictions in the wilderness; and they did murmur against my father, because he had brought them out of the land of Yĕrushalayim, saying: Our father is dead; yea, and we have wandered much in the wilderness, and we have suffered much affliction, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger.
36 And thus they did murmur against my father, and also against me; and they were desirous to return again to Yĕrushalayim.
37 And Laman said unto Lĕmu'El and also unto the sons of Yishma'El: Behold, let us slay our father, and also our brother Nĕphi, who has taken it upon him to be our ruler and our teacher, who are his elder brethren.
38 Now, he says that *the Eternal* has talked with him, and also that *messengers* have ministered unto him. But behold, we know that he lies unto us; and he tells us these things, and he worketh many things by his cunning arts, that he may deceive our eyes,

thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to make himself a king and a ruler over us, that he may do with us according to his will and pleasure. And after this manner did my brother Laman stir up their hearts to anger.
39 And it came to pass that *the Eternal* was with us, yea, even the voice of *the Eternal* came and did speak many words unto them, and did chasten them exceedingly; and after they were chastened by the voice of *the Eternal* they did turn away their anger, and did repent of their sins, insomuch that Adonai did bless us again with food, that we did not perish.

***10a*** The *KJV* term "curious" relates to a Hebrew root meaning *ingenious*, cleverly weaved, thought out, planned, or fabricated, e.g. Shĕmot (Ex.) 28:8. ***b*** Burnished bronze, shining copper alloy - typically translated "burnished brass" in the *KJV*; YĕhĕzqEl (Ezek.) 1:7. Distinguished here from less alloyed "copper" or nĕhoshĕt named elsewhere in the *Book of Mormon*; e.g. 2 Nĕphi 5:15. ***c*** "ball", Yĕsha'Yahu (Is.) 22:18; ***13a*** Meaning twisted, screwed, entwined. "Shazar" is the Hebrew root of "mosh'zar", translated "twined" (*KJV*), e.g. Shĕmot (Ex.) 26:1, 31, 36. ***14a*** "Yam *Soph*" could have been perceived as a play on words with "Yam *Suph*", "*Reed* Sea" . Yam *Soph* may be interpreted to mean "Sea *at the* end of *the world*". ***18a*** "steel" (*KJV*), but actually hardened copper, Tĕhilim (Ps.) 18:34. ***34a*** Meaning sorrow, suffer grief, be consoled, "repenting". See YirmĕYahu (Jer.) 15:6.

## CHAPTER 17

*Nephi (Nĕphi) is commanded to build a ship—His brethren oppose him—He exhorts them by recounting the history of God's dealings with Israel (YisraEl)—He is filled with the power of God—His brethren are forbidden to touch him, lest they whither as a dried reed.*

1 AND it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward from that time forth. And we did travel and wade through much affliction in the wilderness; and our women did bear children in the wilderness.
2 And so great were the blessings of *the Eternal* upon us, that while we did live upon raw meat[a] in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto the men; and they began to bear their journeyings without murmurings.
3 And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them; wherefore, he did provide means for us while we did sojourn in the wilderness.
4 And we did sojourn for the space of many shanim[a], yea, even eight shanim in the wilderness.
5 And we did come to the land which we called Bountiful, because of its much fruit and also wild honey; and all these things were prepared of *the Eternal* that we might not

perish. And we beheld the sea, which we called Yorey-ayin-t'hom[a], which, being interpreted, is mayim rabim.
6 And it came to pass that we did pitch our tents by saphat ha-yam[a]; and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to saphat ha-yam; and we called the place Bountiful, because of its much fruit.
7 And it came to pass that after I, Nĕphi, had been in the land of Bountiful for the space of many days, the voice of *the Eternal* came unto me, saying: Arise, and get thee into the mountain. And it came to pass that I arose and went up into the mountain, and cried unto *the Eternal*.
8 And it came to pass that *the Eternal* spake unto me, saying: Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters.
9 And I said: Adonai, whither shall I go that I may find aphar[a] to molten, that I may make tools to construct the ship after the manner which thou hast shown unto me?
10 And it came to pass that *the Eternal* told me whither I should go to find aphar, that I might make tools.
11 And it came to pass that I, Nĕphi, did make a mapuah[a] wherewith to blow the fire, of the skins of beasts; and after I had made a mapuah that I might have wherewith to blow the fire, I did smite two stones together that I might make fire.
12 For *the Eternal* had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said: I will make thy food become sweet, that ye cook it not;
13 And I will also be your light in the wilderness; and I will prepare the way before you, if it so be that ye shall keep my commandments; wherefore, inasmuch as ye shall keep my commandments ye shall be led towards ĕrĕts ha-brit; and ye shall know that it is by me that ye are led.
14 Yea, and *the Eternal* said also that: After ye have arrived in ĕrĕts ha-brit, ye shall know that I, *the Eternal*, am God; and that I, *the Eternal*, did deliver you from destruction; yea, that I did bring you out of the land of Yĕrushalayim.
15 Wherefore, I, Nĕphi, did strive to keep the commandments of *the Eternal*, and I did exhort my brethren to faithfulness and diligence.
16 And it came to pass that I did make tools of the aphar which I did molten out of the rock.
17 And when my brethren saw that I was about to build a ship, they began to murmur against me, saying: Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters.
18 And thus my brethren did complain against me, and were desirous that they might not labor, for they did not believe that I could build a ship; neither would they believe that I was instructed of *the Eternal*.
19 And now it came to pass that I, Nĕphi, was exceedingly sorrowful because of the hardness of their hearts; and now when they saw that I began to be sorrowful they were glad in their hearts, insomuch that they did rejoice over me, saying: We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work.

20 And thou art like unto our father, led away by the foolish imaginations of his heart; yea, he hath led us out of the land of Yĕrushalayim, and we have wandered in the wilderness for these many shanim; and our women have toiled, being big with child; and they have borne children in the wilderness and suffered all things, save it were death; and it would have been better that they had died before they came out of Yĕrushalayim than to have suffered these afflictions.
21 Behold, these many shanim we have suffered in the wilderness, which time we might have enjoyed our possessions and the land of our inheritance; yea, and we might have been happy.
22 And we know that the people who were in the land of Yĕrushalayim were a righteous people; for they kept the statutes and judgments of *the Eternal*, and all his commandments, according to the law of Mosheh; wherefore, we know that they are a righteous people; and our father hath judged them, and hath led us away because we would hearken unto his words; yea, and our brother is like unto him. And after this manner of language did my brethren murmur and complain against us.
23 And it came to pass that I, Nĕphi, spake unto them, saying: Do ye believe that our fathers, who were the children of YisraEl, would have been led away out of the hand of Mitsrayim if they had not hearkened unto the words of *the Eternal*?
24 Yea, do ye suppose that they would have been led out of bondage, if *the Eternal* had not commanded Mosheh that he should lead them out of bondage?
25 Now ye know that the children of YisraEl were in bondage; and ye know that they were laden with tasks, which were grievous to be borne; wherefore, ye know that it must needs be a good thing for them, that they should be brought out of bondage.
26 Now ye know that Mosheh was commanded of *the Eternal* to do that great work; and ye know that by his word the waters of the *Reed* Sea were divided hither and thither, and they passed through on dry ground.
27 But ye know that Mitsrayim were drowned in the *Reed* Sea, who were the armies of Par'oh.
28 And ye also know that they were fed with man[a] in the wilderness.
29 Yea, and ye also know that Mosheh, by his word according to the power of God which was in him, smote the rock, and there came forth water, that the children of YisraEl might quench their thirst.
30 And notwithstanding they being led, *the Eternal* their God, their Redeemer, going before them, leading them by day and giving light unto them by night, and doing all things for them which were expedient for man to receive, they hardened their hearts and blinded their minds, and reviled against Mosheh and against the true and living God.
31 And it came to pass that according to his word he did destroy them; and according to his word he did lead them; and according to his word he did do all things for them; and there was not any thing done save it were by his word.
32 And after they had crossed ha-Yarden he did make them mighty unto the driving out of the children of the land, yea, unto the scattering them to destruction.
33 And now, do ye suppose that the children of this land, who were in ha-arĕts asher diber la-avoteynu[a], who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay.
34 Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.

35 Behold, *the Eternal* esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and *the Eternal* did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers unto their obtaining power over it.
36 Behold, *the Eternal* hath created the earth that it should be inhabited; and he hath created his children that they should possess it.
37 And he raiseth up a righteous nation, and destroyeth the nations of the wicked.
38 And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.
39 He ruleth high in the heavens, for it is his throne, and this earth is his footstool.
40 And he loveth those who will have him to be their God. Behold, he loved our fathers, and he covenanted with them, yea, even *with* Avraham, Yitshaq[a], and Ya'aqov; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of Mitsrayim.
41 And he did straiten them in the wilderness with his rod; for they hardened their hearts, even as ye have; and *the Eternal* straitened them because of their iniquity. He sent *springing* s'raphim[a] among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished
42 And they did harden their hearts from time to time, and they did revile against Mosheh, and also against God; nevertheless, ye know that they were led forth by his matchless power into ha-arets asher diber la-hem[a].
43 And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness; and I know not but they are at this day about to be destroyed; for I know that the day must surely come that they must be destroyed, save a few only, who shall be led away into captivity.
44 Wherefore, *the Eternal* commanded my father that he should depart into the wilderness; and the Yehudim also sought to take away his life; yea, and ye also have sought to take away his life; wherefore, ye are murderers in your hearts and ye are like unto them.
45 Ye are swift to do iniquity but slow to remember *the Eternal* your God. Ye have seen a *messenger*, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder.
46 And ye also know that by the power of his almighty word he can cause the earth that it shall pass away; yea, and ye know that by his word he can cause the rough places to be made smooth, and smooth places shall be broken up. O, then, why is it, that ye can be so hard in your hearts?
47 Behold, my soul is rent with anguish because of you, and my heart is pained; I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength.
48 And now it came to pass that when I had spoken these words they were angry with me, and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me I spake unto them, saying: In the name of El Shadai, I command

you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him.
49 And it came to pass that I, Nĕphi, said unto them that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship.
50 And I said unto them: If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done.
51 And now, if ha-Adon has such great power, and has wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship?
52 And it came to pass that I, Nĕphi, said many things unto my brethren, insomuch that they were confounded and could not contend against me; neither durst they lay their hands upon me nor touch me with their fingers, even for the space of many days. Now they durst not do this lest they should wither before me, so powerful was the Spirit of God; and thus it had wrought upon them.
53 And it came to pass that *the Eternal* said unto me: Stretch forth thine hand again unto thy brethren, and they shall not wither before thee, but I will shock them, saith *the Eternal*, and this will I do, that they may know that I am *the Eternal* their God.
54 And it came to pass that I stretched forth my hand unto my brethren, and they did not wither before me; but *the Eternal* did shake them, even according to the word which he had spoken.
55 And now, they said: We know of a surety that *the Eternal* is with thee, for we know that it is the power of *the Eternal* that has shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship *the Eternal* Eloheykha, and honor thy father and thy mother, that thy days may be long in the land which *the Eternal* Eloheykha shall give thee[a].

***2a*** Vayiqra (Lev.) 18:5 commands to live by the dietary law, not die by it. The eating of raw meat is therefore approved in life and death cases. Compare Ĕnosh 1:20. ***4a*** "years" according to a prophetic measure (likely 360 days per prophetic year) counted by Lĕhi during his journey to the land of promise. This unit of time was not conveniently based on lunar observations, or agricultural seasons (as in the promised land), but was likely based on a fixed number of days. E.g. 600 prophetic shanim from the time Lĕhi left Yĕrushalayim till the coming of Mashiah. (1 Nĕphi 19:8) Months and seasons are never mentioned during Lĕhi's journey to the promised land, only "days" and "years". ***5a*** "Water courses of the fountain of the deep", interpreted as "many waters" (possibly for the sake of a non-Hebrew speaking audience). ***6a*** the bank, brink, lip *of* the *lake or river, of the* body of water, "seashore"; Bĕreshit (Gen.) 22:17; 41:3. ***9a*** material of earth, "ore", "dust"; Iyov (Job) 28:2. ***11a*** "bellows"; YirmĕYahu (Jer.) 6:29 ***22a*** See Yĕhoshua (Josh.) 8:31. ***28a*** man-hu, what is he [that]? Shĕmot (Ex.) 15:15, 31. ***33a*** "the promised land", *the land which he promised to our fathers*, Devarim (Deut.) 9:28; 19:8. ***40a*** See 1 Mĕlakhim (1 Kgs) 13:23. ***41a*** venomous, springing serpents; Yĕsha'Yahu (Is.) 14:29, ĕ

(Num.). ***42a*** "the land of promise", the Promised Land of Israel, Devarim (Deut.) 9:28. ***55a*** Shĕmot (Ex.) 20:11.

## CHAPTER 18

*The ship is finished—The births of Jacob (Ya'aqov) and Joseph (Yoseph) are mentioned—The company embarks for the promised land—The sons of Ishmael (Yishma'El) and their wives join in revelry and rebellion—Nĕphi is bound, and the ship is driven back by a terrible tempest—Nephi (Nĕphi) is freed, and by his prayer the storm ceases—They arrive in the promised land.*

1 AND it came to pass that they did worship *the Eternal*, and did go forth with me; and we did work timbers of *ingenious*[a] workmanship. And *the Eternal* did show me from time to time after what manner I should work the timbers of the ship.
2 Now I, Nĕphi, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; but I did build it after the manner which *the Eternal* had shown unto me; wherefore, it was not after the manner of men.
3 And I, Nĕphi, did go into the mount oft, and I did pray oft unto *the Eternal*; wherefore *the Eternal* showed unto me great things.
4 And it came to pass that after I had finished the ship, according to the word of *the Eternal*, my brethren beheld that it was good, and that the workmanship thereof was exceedingly fine; wherefore, they did humble themselves again before *the Eternal*.
5 And it came to pass that the voice of *the Eternal* came unto my father, that we should arise and go down into the ship.
6 And it came to pass that on the morrow, after we had prepared all things, much fruits and meat from the wilderness, and honey in abundance, and provisions according to that which *the Eternal* had commanded us, we did go down into the ship, with all our loading and our seeds, and whatsoever thing we had brought with us, every one according to his age; wherefore, we did all go down into the ship, with our wives[a] and our children.
7 And now, my father had begat[a] two sons in the wilderness; the elder was called Ya'aqov and the younger *was called* Yoseph.
8 And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea and were driven forth before the wind towards ĕrĕts ha-brit.
9 And after we had been driven forth before the wind for the space of many days, behold, my brethren and the sons of Yishma'El and also their wives began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness, yea, even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness.
10 And I, Nĕphi, began to fear exceedingly lest *the Eternal* should be angry with us, and smite us because of our iniquity, that we should be swallowed up in the depths of the sea; wherefore, I, Nĕphi, began to speak to them with much soberness; but behold they were angry with me, saying: We will not that our younger brother shall be a ruler over us.
11 And it came to pass that Laman and Lĕmu'El did take me and bind me with cords, and they did treat me with much harshness; nevertheless, *the Eternal* did suffer it that he

might show forth his power, unto the fulfilling of his word which he had spoken concerning the wicked.
12 And it came to pass that after they had bound me insomuch that I could not move, the hug[a], which had been prepared of *the Eternal*, did cease to work.
13 Wherefore, they knew not whither they should steer the ship, insomuch that there arose a great storm, yea, a great and terrible tempest, and we were driven back upon the waters for the space of three days; and they began to be frightened exceedingly lest they should be drowned in the sea; nevertheless they did not loose me.
14 And on the fourth day, which we had been driven back, the tempest began to be exceedingly sore.
15 And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days, my brethren began to see that the judgments of God were upon them, and that they must perish save that they should repent of their iniquities; wherefore, they came unto me, and loosed the bands which were upon my wrists, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.
16 Nevertheless, I did look unto my God, and I did praise him all the day long; and I did not murmur against *the Eternal* because of mine afflictions.
17 Now my father, Lĕhi, had said many things unto them, and also unto the sons of Yishma'El; but, behold, they did breathe out much threatenings against anyone that should speak for me; and my parents being stricken in shanim, and having suffered much grief because of their children, they were brought down, yea, even upon their sick–beds.
18 Because of their grief and much sorrow, and the iniquity of my brethren, they were brought near even to be carried out of this time to meet their God; yea, their grey hairs were about to be brought down to lie low in the hol[a]; yea, even they were near to be cast with sorrow into a watery grave.
19 And Ya'aqov and Yoseph also, being young, having need of much nourishment, were grieved because of the afflictions of their mother; and also my wife with her tears and prayers, and also my children, did not soften the hearts of my brethren that they would loose me.
20 And there was nothing save it were the power of God, which threatened them with destruction, could soften their hearts; wherefore, when they saw that they were about to be swallowed up in the depths of the sea they repented of the thing which they had done, insomuch that they loosed me.
21 And it came to pass after they had loosed me, behold, I took the hug, and it did work whither I desired it. And it came to pass that I prayed unto *the Eternal*; and after I had prayed the winds did cease, and the storm did cease, and there was a great calm.
22 And it came to pass that I, Nĕphi, did guide the ship, that we sailed again towards ĕrĕts ha-brit.
23 And it came to pass that after we had sailed for the space of many days we did arrive at ĕrĕts ha-brit; and we went forth upon the land, and did pitch our tents; and we did call it ĕrĕts ha-brit.
24 And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Yĕrushalayim. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance.

25 And it came to pass that we did find upon ĕrĕts ha-davar[a], as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the shor[b], and the hamor[c] and the sus[d], and the goat and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of aphrot[e], both of gold, and of silver, and of copper.

***1a*** The *KJV* term "curious" relates to a Hebrew root meaning *ingenious*, cleverly weaved, thought out, planned, or fabricated, e.g. Shĕmot (Ex.) 28:8. ***6a*** The expression "our wives" is correct whether referring to monogamous or polygynous Middle Eastern marriages. Lĕhi was commanded to forbid his sons to practice polygyny in the American promised land. See Ya'aqov 2:24-35; 3:5-6. ***7a*** Nĕphi's elderly mother SaraiYah is not mentioned. See verses 17-18. The mother of Ya'aqov and Yoseph is referred to by Nĕphi as "their mother" (verse 19), whereas Lĕhi is referred to by Nĕphi as "my father". ***12a*** dome, circular vault, "compass"; Mishley (Prov.) 8:27. ***18a*** mud or "dust" (aphar), but sand (hol) may qualify in this case; Devarim (Deut.) 33:19. ***25a*** "the land of promise"; word (davar) = "promise" in this case; see NĕhĕmYah (Neh.) 5:13. ***b*** bovine animal, bull, "ox"; Shĕmot (Ex.) 20:17. ***c*** reddish-brown horse-like animal, "ass"; possibly indroduced into a limited region of temperate North America by previous people, who, as long as their civilization lasted, protected their domesticated animals from preditors; Bĕreshit (Gen.) 22:5. ***d*** "horse"; Bĕreshit (Gen.) 49:17; ***e*** "ore", ores, dusts; see Iyov (Job) 28:6. ***25a***

## CHAPTER 19

*Nephi (Nĕphi) makes plates of ore (kĕtĕm) and records the history of his people—The God of Israel (YisraEl) shall come six hundred years (shanim) from the time Lehi (Lĕhi) left Jerusalem (Yĕrushalayim)—Nephi (Nĕphi) tells of His sufferings and —The Jews (Yĕhudim) shall be despised and scattered until the latter days, when they shall return unto the LORD (the Eternal).*

1 AND it came to pass that *the Eternal* commanded me, wherefore I did make plates of kĕtĕm[a] that I might engraven upon them the record of my people. And upon the plates which I made I did engraven the record of my father, and also our journeyings in the wilderness, and the prophecies of my father; and also many of mine own prophecies have I engraven upon them.
2 And I knew not at the time when I made them that I should be commanded of *the Eternal* to make these plates; wherefore, the record of my father, and the genealogy of his fathers, and the more part of all our proceedings in the wilderness are engraven upon those first plates of which I have spoken; wherefore, the things which transpired before I made these plates are, of a truth, more particularly made mention upon the first plates.
3 And after I had made these plates by way of commandment, I, Nĕphi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them, should be written upon these plates; and that the things which were written should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto *the Eternal*.

4 Wherefore, I, Nĕphi, did make a record upon the other plates, which gives an account, or which gives a greater account of the wars and contentions and destructions of my people. And this have I done, and commanded my people what they should do after I was gone; and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of *the Eternal*.
5 And an account of my making these plates shall be given hereafter; and then, behold, I proceed according to that which I have spoken; and this I do that the more sacred things may be kept for the knowledge of my people.
6 Nevertheless, I do not write anything upon plates save it be that I think it be sacred. And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.
7 For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet. Yea, even the very God of YisraEl do men trample under their feet; I say, trample under their feet but I would speak in other words—they set him at naught, and hearken not to the voice of his counsels.
8 And behold he cometh, according to the words of the *messenger*, in six hundred shanim from the time my father left Yĕrushalayim.
9 And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men.
10 And the God of our fathers, who were led out of Mitsrayim, out of bondage, and also were preserved in the wilderness by him, yea, the God of Avraham, and of Yitshaq, and the God of Ya'aqov, yieldeth himself, according to the words of the *messenger*, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be *hung on a tree*[a], according to the words of Nahum, and to be buried in a sepulchre, according to the words of Zĕh-ĕnosh, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit iyey ha-yam[b], more especially given unto those who are of the house of YisraEl.
11 For thus spake the prophet: Adonai *the Eternal* surely shall visit all the house of YisraEl at that day, some with his voice, because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.
12 And all these things must surely come, saith the prophet Zĕh-ĕnosh. And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of iyey ha-yam shall be wrought upon by the Spirit of God, to exclaim: The God of nature suffers.
13 And as for those who are at Yĕrushalayim, saith the prophet, they shall be scourged by all people, because they *hang on a tree* the God of YisraEl, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of YisraEl.
14 And because they turn their hearts aside, saith the prophet, and have despised the Holy One of YisraEl, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations.

15 Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of YisraEl, then will he remember the covenants which he made to their fathers.
16 Yea, then will he remember iyey ha-yam; yea, and all the people who are of the house of YisraEl, will I gather in, saith *the Eternal*, according to the words of the prophet Zĕh-ĕnosh, from the four quarters of the earth.
17 Yea, and kol-ha-arĕts[a] shall see the salvation of *the Eternal*, saith the prophet; every nation, kindred, tongue and people shall be blessed.
18 And I, Nĕphi, have written these things unto my people, that perhaps I might persuade them that they would remember *the Eternal* their Redeemer.
19 Wherefore, I speak unto all the house of YisraEl, if it so be that they should obtain these things.
20 For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, for those who are at Yĕrushalayim; for had not *the Eternal* been merciful, to show unto me concerning them, even as he had prophets of old, I should have perished also.
21 And he surely did show unto the prophets of old all things concerning them; and also he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are written upon the the plates of nĕhoshĕt.
22 Now it came to pass that I, Nĕphi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of nĕhoshĕt, that they might know concerning the doings of *the Eternal* in other lands, among people of old.
23 And I did read many things unto them which were written in the books of Moshĕh; but that I might more fully persuade them to believe in *the Eternal* their Redeemer I did read unto them that which was written by the prophet Yĕsha'Yahu; for I did liken all scriptures unto us, that it might be for our profit and learning.
24 Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of YisraEl, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of YisraEl, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.

***1a*** Mined gold; Yĕsha'Yahu (Is.) 13:12. ***10a*** The term "crucified" is a gentile expression. A hebraic equivalent is found in Devarim (Deut.) 21:22-23; see also Galatians 3:13. ***b*** Coasts of the sea. The Hebrew expression applies to more than "isles" (*KJV*). See Yĕsha'Yahu (Is.) 24:15. ***17a*** "all the earth" (the whole land).

## CHAPTER 20

נפי הראשון כ (ישעיהו מח)

1 **האזינו** ושמעו זות בית יעקב הנקראים בשם ישראל וממי יהודה יצאו **או ממי נדה** הנשבעים בשם יהוה ובאלהי ישראל יזכירו **אך נשבעו** לא באמת ולא בצדקה

2 כי מעיר הקדש נקראו **אך** על אלהי ישראל **לא** נסמכו **אשר הוא יהוה צבאות אכן** יהוה צבאות שמו

3 **הן (הנה)** הראשנות מאז הגדתי ומפי יצאו ואשמיעם פתאם ... **אשמיעם**

4 **ועשיתי** מדעתי כי קשה אתה וגיד ברזל ערפך ומצחך נחושה

5 ואגיד לך מאז בטרם תבוא השמעתיך **אותם ואשמיעם מדאגה** פן תאמר עצבי עשם ופסלי ונסכי צום

6 **חזית** ושמעת כלה ואתם הלוא תגידום **ו**השמעתיך חדשות מעתה ונצרות ולא ידעתם

7 עתה נבראו ולא מאז ולפני יום ולא שמעתם **השמעו לך** פן תאמר הנה ידעתין

8 גם **ו**לא שמעת גם לא ידעת גם מאז לא פתחה אזנך כי ידעתי בגוד תבגוד ופשע מבטן קרא לך

9 **אך** למען שמי אאריך אפי ותהלתי אחטם לך לבלתי הכריתך

10 הנה צרַפתִיך ... בחרתיך בכור עני

11 למעני למעני אעשה **זאת** כי **לא אוכל החל שמי** וכבודי לאחר לא אתן

12 שמע אלי יעקב וישראל מקראי **כי** אני הוא אני ראשון **ו**אף אני אחרון

13 אף ידי יסדה ארץ וימיני טפחה שמים קרא אני אליהם **ו**יעמדו יחדו

14 הקבצו כלכם ושמעו מי בהם הגיד את אלה **אליהם** יהוה אהבו **ובצע אמרתו אשר היגד להם והוא** יעשה חפצו בבבל וזרעו **יבוא על** כשדים

15 **אף אמר האדון** אני **יהוה** אני דברתי אף קראתיו **להגיד** הבאתיו והצליח דרכו

16 קרבו אלי ... לא מראש בסתר דברתי מעת ... **הגידה דברתי** ואדני יהוה שלחני ורוחו

17 כה אמר יהוה גאלך קדוש ישראל **שלחתיו** יהוה אלהיך מלמדך להועיל מדריכך בדרך תלך **עשה זאת**

18 לוא הקשבת למצותי ויהי כנהר שלומך וצדקתך כגלי הים

19 ויהי כחול זרעך וצאצאי מעיך כמעתיו לא יכרת ולא ישמד שמו מלפני

20 צאו מבבל ברחו מכשדים בקול רנה הגידו השמיעו זאת הוציאוה עד קצה הארץ אמרו גאל יהוה עבדו יעקב

21 ולא צמאו בחרבות הוליכם מים מצור הזיל למו ויבקע צור ויזבו מים

22 **ואף כי עשה את כל זאת וגם גדולות מזאת** אין שלום אמר יהוה לרשעים

1 𐤉𐤔𐤏𐤉𐤄𐤅 𐤐𐤓𐤟 𐤀𐤋𐤉 𐤄𐤔𐤌𐤉𐤏𐤅 𐤉𐤏𐤒𐤅𐤁 𐤅𐤀𐤌𐤓 𐤔𐤌𐤏𐤅 𐤁𐤉𐤕 𐤃𐤅𐤃 𐤅𐤀𐤌𐤓 𐤀𐤋𐤉𐤅 𐤔𐤌𐤏𐤅 𐤀𐤍𐤉 𐤄𐤅𐤀 𐤀𐤍𐤉 𐤓𐤀𐤔𐤅𐤍 𐤅𐤂𐤌 𐤀𐤍𐤉 𐤀𐤇𐤓𐤅𐤍 𐤉𐤃𐤉 𐤉𐤎𐤃𐤄 𐤀𐤓𐤑 𐤅𐤉𐤌𐤉𐤍𐤉 𐤈𐤐𐤇𐤄 𐤔𐤌𐤉𐤌 𐤒𐤓𐤀 𐤀𐤍𐤉 𐤀𐤋𐤉𐤄𐤌 𐤅𐤉𐤏𐤌𐤃𐤅 𐤉𐤇𐤃𐤅 14 𐤄𐤒𐤁𐤑𐤅 𐤊𐤋𐤊𐤌 𐤅𐤔𐤌𐤏𐤅 𐤌𐤉 𐤁𐤄𐤌 𐤄𐤂𐤉𐤃 𐤀𐤕 𐤀𐤋𐤄 𐤀𐤋𐤉𐤄𐤌 𐤉𐤄𐤅𐤄 𐤀𐤄𐤁𐤅 𐤅𐤁𐤑𐤏 𐤀𐤌𐤓𐤕𐤅 𐤀𐤔𐤓 𐤄𐤎𐤂 𐤋𐤄𐤌 𐤅𐤄𐤅𐤀 𐤉𐤏𐤔𐤄 𐤇𐤐𐤑𐤅 𐤁𐤁𐤁𐤋 𐤅𐤆𐤓𐤏𐤅 𐤉𐤁𐤅𐤀 𐤏𐤋 𐤊𐤔𐤃𐤉𐤌 15 𐤀𐤐 𐤀𐤌𐤓 𐤄𐤀𐤃𐤅𐤍 𐤀𐤍𐤉 𐤉𐤄𐤅𐤄 𐤀𐤍𐤉 𐤃𐤁𐤓𐤕𐤉 𐤀𐤐 𐤒𐤓𐤀𐤕𐤉𐤅 𐤋𐤄𐤂𐤉𐤃 𐤄𐤁𐤀𐤕𐤉𐤅 𐤅𐤄𐤑𐤋𐤎 𐤃𐤓𐤊𐤅 16 𐤒𐤓𐤁𐤅 𐤀𐤋𐤉 ... 𐤋𐤀 𐤌𐤓𐤀𐤔 𐤁𐤎𐤕𐤓 𐤃𐤁𐤓𐤕𐤉 𐤌𐤏𐤕 ... 𐤄𐤂𐤉𐤃𐤄 𐤃𐤁𐤓𐤕𐤉 𐤅𐤀𐤃𐤍𐤉 𐤉𐤄𐤅𐤄 𐤔𐤋𐤇𐤍𐤉 𐤅𐤓𐤅𐤇𐤅 17 𐤊𐤄 𐤀𐤌𐤓 𐤉𐤄𐤅𐤄 𐤂𐤀𐤋𐤊 𐤒𐤃𐤅𐤔 𐤉𐤔𐤓𐤀𐤋 𐤔𐤋𐤇𐤕𐤉𐤅 𐤉𐤄𐤅𐤄 𐤀𐤋𐤄𐤉𐤊 𐤌𐤋𐤌𐤃𐤊 𐤋𐤄𐤅𐤏𐤉𐤋 𐤌𐤃𐤓𐤉𐤊𐤊 𐤁𐤃𐤓𐤊 𐤕𐤋𐤊 𐤏𐤔𐤄 𐤆𐤀𐤕 18 𐤋𐤅𐤀 𐤄𐤒𐤔𐤁𐤕 𐤋𐤌𐤑𐤅𐤕𐤉 𐤅𐤉𐤄𐤉 𐤊𐤍𐤄𐤓 𐤔𐤋𐤅𐤌𐤊 𐤅𐤑𐤃𐤒𐤕𐤊 𐤊𐤂𐤋𐤉 𐤄𐤉𐤌 19 𐤅𐤉𐤄𐤉 𐤊𐤇𐤅𐤋 𐤆𐤓𐤏𐤊 𐤅𐤑𐤀𐤑𐤀𐤉 𐤌𐤏𐤉𐤊 𐤊𐤌𐤏𐤕𐤉𐤅 𐤋𐤀 𐤉𐤊𐤓𐤕 𐤅𐤋𐤀 𐤉𐤔𐤌𐤃 𐤔𐤌𐤅 𐤌𐤋𐤐𐤍𐤉 20 𐤑𐤀𐤅 𐤌𐤁𐤁𐤋 𐤁𐤓𐤇𐤅 𐤌𐤊𐤔𐤃𐤉𐤌 𐤁𐤒𐤅𐤋 𐤓𐤍𐤄 𐤄𐤂𐤉𐤃𐤅 𐤄𐤔𐤌𐤉𐤏𐤅 𐤆𐤀𐤕 𐤄𐤅𐤑𐤉𐤀𐤅𐤄 𐤏𐤃 𐤒𐤑𐤄 𐤄𐤀𐤓𐤑 𐤀𐤌𐤓𐤅 𐤂𐤀𐤋 𐤉𐤄𐤅𐤄 𐤏𐤁𐤃𐤅 𐤉𐤏𐤒𐤁 21 𐤅𐤋𐤀 𐤑𐤌𐤀𐤅 𐤁𐤇𐤓𐤁𐤅𐤕 𐤄𐤅𐤋𐤉𐤊𐤌 𐤌𐤉𐤌 𐤌𐤑𐤅𐤓 𐤄𐤆𐤉𐤋 𐤋𐤌𐤅 𐤅𐤉𐤁𐤒𐤏 𐤑𐤅𐤓 𐤅𐤉𐤆𐤁𐤅 𐤌𐤉𐤌 22 **𐤅𐤀𐤐 𐤊𐤉 𐤏𐤔𐤄 𐤀𐤕 𐤊𐤋 𐤆𐤀𐤕 𐤅𐤂𐤌 𐤂𐤃𐤅𐤋𐤅𐤕 𐤌𐤆𐤀𐤕** 𐤀𐤉𐤍 𐤔𐤋𐤅𐤌 𐤀𐤌𐤓 𐤉𐤄𐤅𐤄 𐤋𐤓𐤔𐤏𐤉𐤌

2 ZEEZE

3 … (EGE) EG

4

5 EG

6 BIX

7 EG

8

9

10 EGE

11

12

13

14 ZEEZE

15 ZEEZE

16 … … ZEEZE

17 ZEEZE ZEEZE

18

19 ᛋᛘᚹ ᚣᛘᚹᚻ ᚷᚢᛋ ᚷᛋᚳ ᚳᛋᚣᚻ ᚷᚢ ᛋᚻᚷᚳᛟᛘᚣ ᚣᚻᛟᛘ ᚻᚷᚷᚳᚻᚾᛋ ᚣᛟᛋᚷ ᚢᛋᛒᚣ ᚻᛋᛒᚷ ᚷᛘᚣᚻ ᚷᚳᛘᚣ

20 ᚣᛟ ᚾᛋᚷᚻᚾᛋᚾ ᚷᚷᚷ ᚾᛟᚻᛘᚹᚾ ᛋᚣᚣᚻᚾ ᚾᚣᛋ ᚢᛋᚳᚾ ᚾᛋᚳᚻᚾ ᚢᚳᚳᚳ ᚳᚷᚷ ᚾᚷᚻ ᚳᚳᚻᚾ ᚾᚷᚷᚻᚾ ᚾᚷᚻ ᚢᚳᚳᚳ ᚾᚷᚻ

21 ᛘᚻᛘ ᛋᚾᚷᚻᚾ ᛋᛋᚻ ᛟᚹᚾᚷᚻᚾ ᛋᛘᚢ ᚢᚻᚷᚾᚷ ᛋᛋᚻᚾ ᛘᚻᛘ ᛘᚻᚻᚷᚢᛋᚾ ᚷᚷᚾᚢᚾᚾᚷᚾᚾ ᚷᚾᚷᚾᚾᚾᚷᚾᚾ ᚾᚷᚾᚾᚷᚷᚷᚾᚾ ᚷᚾᚷᚾᚾᚾᚷᚾᚾ ᚾᚷᚾᚾᚷᚷᚷᚾᚾ ᚾᚷᚾᚾᚷᚷᚷᚾᚾ ᚾᚷᚾᚾᚷᚷ

CHAPTER 20

*The LORD (the Eternal) reveals his purposes to Israel (YisraEl)—They have been chosen in the furnace of affliction and are to go forth from Babylon (Bavěl)—Comparing Isaiah (Yěsha'Yahu) 48, Masoretic Text (source of the King James translation).*

| *Isaiah 48 (KJV)* | *1 Nephi 20* |
|---|---|
| 1 HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness. | 1 **HEARKEN and** hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, **or out of the waters of baptism, who** swear by the name of the Lord, and make mention of the God of Israel, **yet they swear** not in truth nor in righteousness. |
| 2 For they call themselves of the holy city, and stay themselves upon the God of Israel; | 2 **Nevertheless,** they call themselves of the holy city, **but they do not** stay themselves |

| | |
|---|---|
| The LORD of hosts *is* his name. | upon the God of Israel, **who is the Lord of Hosts; yea,** the Lord of Hosts is his name. |
| 3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass. | 3 **Behold,** I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I **did show them** suddenly. |
| 4 Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass; | 4 **And I did it** because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; |
| 5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. | 5 **And** I have even from the beginning declared to thee; before it came to pass I showed **them** thee; **and I showed them for fear** lest thou shouldst say—Mine idol hath done them, and my graven image, and my molten image hath commanded them. |
| 6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them. | 6 **Thou hast seen and** heard all this; and will ye not declare **them**? **And that** I have showed thee new things from this time, even hidden things, and thou didst not know them. |
| 7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. | 7 They are created now, and not from the beginning, even before the day when thou heardest them not **they were declared unto thee,** lest thou shouldst say—Behold I knew them. |
| 8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. | 8 Yea, **and** thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb. |
| 9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. | 9 **Nevertheless,** for my name's sake will I defer mine anger, and for my praise will I refrain **from** thee, that I cut thee not off. |
| 10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. | 10 **For,** behold, I have refined thee, I have chosen thee in the furnace of affliction. |
| 11 For mine own sake, *even* for mine own sake, will I do *it:* for how should *my name* be polluted? and I will not give my glory unto another. | 11 For mine own sake, **yea,** for mine own sake will I do **this,** for **I will not suffer** my name **to** be polluted, and I will not give my glory unto another. |
| 12 ¶ Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last. | 12 Hearken unto me, O Jacob, and Israel my called, **for** I am he; I am the first, **and** I am also the last. |
| 13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto | 13 Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them **and** |

| | |
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| them, they stand up together. | they stand up together. |
| 14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans. | 14 All ye, assemble yourselves, and hear; **who** among them hath declared these things **unto them**? The Lord hath loved him; **yea, and** he will **fulfil his word which he hath declared by them; and** he will do his pleasure on Babylon, and his arm shall **come upon** the Chaldeans. |
| 15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. | 15 **Also, saith the Lord;** I **the Lord**, yea, I have spoken; **yea,** I have called him **to declare**, I have brought him, and he shall make his way prosperous. |
| 16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me. | 16 Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was **declared have I spoken;** and the Lord God, and his Spirit, hath sent me. |
| 17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go. | 17 **And** thus saith the Lord, thy Redeemer, the Holy One of Israel; **I have sent him,** the Lord thy God **who** teacheth thee to profit, **who** leadeth thee by the way thou shouldst go**, hath done it.** |
| 18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: | 18 O that thou hadst hearkened to my commandments—then had thy peace been as a river, and thy righteousness as the waves of the sea. |
| 19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. | 19 Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. |
| 20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. | 20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter to the end of the earth; say ye: The Lord hath redeemed his servant Jacob. |
| 21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. | 21 And they thirsted not; he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out. |
| 22 *There is* no peace, saith the LORD, unto the wicked. | 22 **And notwithstanding he hath done all this, and greater also,** there is no peace, saith the Lord, unto the wicked. |

1 **HEARKEN and** hear …[a] *these words*[b], *O* house of Ya'aqov, ***who***[c] are called by the name of YisraEl, and are come forth out of the waters of Yĕhudah, **or out of the waters**

**of *nidah***[d], ***who***[c] swear by the name of *the Eternal*, and mention[e] the God of YisraEl, **yet they swear**[f] not in truth *and not* in righteousness.
2 **Nevertheless**[a]**,** they *will* call themselves *from* the holy city, **but they do not** *sustain*[b] themselves upon the God of YisraEl, **who is *the Eternal* of Hosts; yea,** *the Eternal* of Hosts *is* his name.
3 **Behold,** I have *revealed*[a] the former things[b] from *of old*[c]; and they went forth out of my mouth, and I *proclaimed*[d] them. I did **show *them***[e] suddenly…[f].
4 **And I did *them***[a] *from the fact that*[b] I knew that[c] thou art *stubborn*[d], and *the back of* thy neck *is* an iron sinew, and thy brow[e] nĕhushah[f];
5 **And**[a] I *will reveal*[b] to thee from *that time*[c] …; *from* before *it will come* to pass I *will tell*[d] **them** thee; **and I showed them** … **from *concern***[e] lest thou shouldst[f] say—Mine idol hath done[g] them, and my graven image[h], and my molten image[i] hath commanded them.
6 Thou hast **seen and** heard …[a] all this; and will *you*[b] not *confess*[c] **them**[d]? **And that** I have *told*[e] thee new things from this time, *and* netsurot[f], and thou didst not know them.
7 They *will be* created[a] now, and not from *of old*[b], *and* before *this* day, *and*[c] thou heardest them not. **They were declared unto thee**[d], lest thou shouldst say—Behold I knew them.
8 Yea[a], **and**[b] thou heardest not; yea[a], thou knewest not; yea[a], from *that* time thine ear was not opened; for[c] I knew that *in dealing treacherously*, thou *wilt surely* deal treacherously[d], and "*rebel*"[f] *was* called *to thee* from the *bosom*[g].
9 **Nevertheless**[a]**,** for *the sake of* my name will I *postpone* mine anger[b], and for my praise will I *restrain* **from**[c] thee, that I not cut thee off.
10 **For**, behold, I have refined[a] thee, …[b] I have *tested*[c] thee in the *smelting-pot*[d] of affliction[e].
11 For mine own sake, ***yea***[a]**,** for mine own sake will I do[b] **this**[c]**,** for[d] **I will not suffer**[e] *my name* **to** be *profaned*[f], and I will not give my glory[g] unto another.
12 Hearken unto me, *O* Ya'aqov, and YisraEl my called, **for** I *am* he; I *am* first, **and** I *am* also[a] last.
13 Mine hand hath also[a] *established*[b c], and my right hand hath *spread out*[d] heavens. …[e] I call unto them[f] **and** they *appear*[g] together.
14 All *you*[a], assemble[b] yourselves, and *listen*; **who**[c] among them hath declared[d] these *things* **unto them***?* *The Eternal will love* him; ***yea,* and he will fulfil his word which he hath declared by them; and** he will do[e] his pleasure[f] *in* Bavĕl, and Z'ro-o[g] *shall* ***come*** *upon* the Kasdim.
15 **Also, saith ha-Adon;** I ***the Eternal*****,** ***yea,*** I *spoke*; yea[a], I called him **to declare**, I brought him, and *made prosperous*[b] his way[c].
16 Come *you* near unto me; …[b] I have not spoken in *secrecy*[c] from the *first*[d], from the time … *she*[e] was **declared have I spoken;** and Adonai *the Eternal* hath sent me and his Spirit[f].
17 ***And*** thus saith *the Eternal*, thy Redeemer, the Holy One of YisraEl; I **have sent him**, …[a] *the Eternal* Eloheykha[b] **who**[c] teacheth[d] thee to *benefit*[e], **who**[c] leadeth thee *in* the way thou shalt *walk*, *he* **hath done**[f] **it**.
18 *If only*[a] thou *had attended*[b] to my commandments—*and* then thy shalom[c] had been as a river, and thy righteousness as the waves[d] of the sea.
19 *And* thy seed had been as sand; …[a] the offspring of thy *inward parts*[b] like the *grains* thereof[c]; his name should not have been cut off nor destroyed[d] from before *my face*.

20 Go *you*[a] forth *from* Bavĕl, flee[b] *you*[a] from the Kasdim, *in* a voice of *a ringing cry* declare[c] *you*[a], *proclaim*[d] *these words*[e], *speak*[f] *you*[a] …[g] to the end[h] of ha-arĕts[i]; say[j] *you*[a]: *the Eternal* hath redeemed his servant[k] Ya'aqov.
21 And they thirsted not …[a]; he led[b] them *in* the *desolate wastes*[c]; he caused the waters to flow out of rock[d] for them; *and* he clave[e] *the* rock[d] and the waters gushed[f] out.
22 **And notwithstanding he hath done all this, and greater also,** *there is* no shalom[a], saith *the Eternal*, unto the wicked[b].

***1a*** The *Book of Mormon* omits "ye" (*KJV*). ***b*** "this"; ***c*** The 1830 edition reads "which" (*KJV*). ***d*** Its highly unlikely that the gentile term "baptism" was used by the prophet Yĕsha'Yahu (Isaiah). Moreover, the 1830 edition of the *Book of Mormon* does not feature the line "or out of the waters of baptism" found in later editions. The word "baptism" is therefore judiciously replaced in this verse, with the Hebrew "nidah" = *removing* "impurity" i.e. Bĕmidbar (Num.) 19:9-21; 31:23. ***e*** remember; ***f*** The *Book of Mormon* appropriately omits the *italicized* "*but*" (*KJV*). ***2a*** The *Book of Mormon* reads "Nevertheless" instead of "For" (*KJV*). ***b*** lean, rest, support; ***3a*** announced, "declared", made known; ***b*** foremost things, first things, chief things; ***c*** past time, then, that time; ***d*** caused to hear, reported; ***e*** The *Book of Mormon* reads "show them" instead of "did [made] *them*" (*KJV*). ***f*** The *Book of Mormon* omits "and they came to pass" (*KJV*). ***4a*** Heb. "I made *them*" (as in Yĕsha'Yahu (Is.) 48:3). ***b*** from; ***c*** because; ***d*** hard, difficult; ***e*** forehead; ***f*** hardened copper, bronze, translated either "steel" or "brass" in the *KJV*, i.e. 2 Samuel 22:35, Job 20:24. Isaiah 48:4. ***5a*** The *Book of Mormon* verse appropriately begins with "And", corresponding to the Hebrew text. ***b*** announce, declare, make known; ***c*** past time, then, of old; ***d*** announce, proclaim; ***e*** anxiety; ***f*** wilt; ***g*** made; ***h*** idol, hewn image; ***i*** cast image, pored metal idol; ***6a*** The order in the *Book of Mormon* is reversed from "heard, see" (*KJV*). ***b*** you (plural); ***c*** "declare", avow, acknowledge, make known, announce, proclaim, publish; ***d*** The *Book of Mormon* appropriately uses "them", instead of an *italicized* "*it*" (*KJV*). ***e*** announced, declared, made known; ***f*** Nazareth, "hidden things"; ***7a*** shaped, fashioned (by cutting); ***b*** then, time past; ***c*** but. The line should possibly be translated: "and before this day thou heardest them not". ***d*** The *Book of Mormon* stresses that the "hidden things" were in fact "declared". ***8a*** Also, Moreover; ***b*** The *Book of Mormon* version has an additional "and". Note the use of "and not", and "*and* … not" in the previous verse. ***c*** because; ***d*** deceitfully; ***f*** "transgressor"; ***g*** "womb", belly; ***9a*** But, Yet; ***b*** my nose (nostril). ***c*** The *Book of Mormon* uses "from" instead of the more appropriate "for" (*KJV*). ***10a*** smelted, tested; ***b*** The *Book of Mormon* omits "but not with silver" (*KJV*). ***c*** "chosen", tried; ***d*** "furnace", bore for smelting; Hebrew "b'khur", possible wordplay on "b'khor" = "first-born". ***e*** poverty, meekness – sounds like the Hebrew word for "me" or "I".; ***11a*** The *Book of Mormon* uses "yea" instead of the *italicized* "*even*" (*KJV*). ***b*** make; ***c*** The *Book of Mormon* uses "this" instead of the *italicized* "*it*" (*KJV*). ***d*** because; ***e*** The *Book of Mormon* states, "I will not suffer …", instead of raising the questions: "how should my …?" (*KJV*). ***f*** defiled, "polluted"; ***g*** honor, splendor, abundance; ***12a*** yea, indeed; ***13a*** yea, indeed. The English *Book of Mormon* reverses the order of "also hath" (*KJV*); ***b*** founded; ***c*** land, "earth"; ***d*** extended; ***e*** The *Book of Mormon* appropriately omits the *italicized* "*when*" (*KJV*). ***f*** Hebrew "aleyhem", possible wordplay on "elohim" = "gods". ***g*** arise, "stand" forth; ***14a*** you (plural); ***b*** gather, collect; ***c*** The 1830 edition reads "which" (*KJV*). ***d*** confessed, avowed,

acknowledged, made known, announced, proclaimed, published; ***e*** make; ***f*** delight, will, purpose; ***g*** "his arm", his seed (the Son of God, ha-Mashiah); ***15a*** also; ***b*** he shall succeed *in*; ***c*** road, journey, manner; ***16a*** you (plural); ***b*** The *Book of Mormon* omits "hear ye this" (*KJV*). ***c*** secretly, in hiding, concealed; ***d*** "beginning"; ***e*** The Hebrew feminine is translated "it" (*KJV*); ***f*** The order of the Hebrew verse more literally translates, "hath sent me and his Spirit". ***17a*** The *Book of Mormon* omits the *italicized* "*am*" (*KJV*). ***b*** "thy God"; ***c*** The 1830 edition reads "which" (*KJV*). ***d*** traineth; ***e*** "profit", gain; ***f*** made; ***18a*** "O that", Would that; ***b*** inclined, given attention to; ***c*** "peace"; ***d*** billows, rollers, heaps; ***19a*** The *Book of Mormon* omits "and" (*KJV*). ***b*** internal organs, belly, womb; ***c*** of him (the sand); ***d*** exterminated, annihilated; ***20a*** you (plural); ***b*** go away, withdraw; ***c*** make known, tell, announce, report, reveal; ***d*** cause to be heard, "tell"; ***e*** "this"; ***f*** bring forth words, publish; ***g*** The *Book of Mormon* omits "it *even*" (*KJV*). ***h*** extremity; ***i*** the land, "the earth"; ***j*** utter, answer; ***k*** worshiper, laborer, worker; ***21a*** The *Book of Mormon* appropriately omits the *italicized* "*when*" (*KJV*). ***b*** caused to walk, brought; ***c*** ruins, places of desolation; ***d*** rocky wall, cliff. Also a reference to Adonai, "the Rock" of Yeshuato (Devarim (Deut.) 32:15) as the source or fountain. ***e*** broke open; ***f*** flowed; ***22a*** "peace"; ***b*** criminal, guilty of sin or crime.

## 1 Nephi 20 (Isaiah 48) (ישעיהו מח) נפי הראשון כ

**Notes:** Words that are unique to the *Book of Mormon* are **bolded**.

Words in square brackets do not come from the Hebrew scripture, but are helpful in translating the text. The King James Version (*KJV*) of the *Bible italicizes* many words that do not directly come from the Masorah (the received Hebrew text). Many of the *italicized* words of the *KJV* are not found in *Book of Mormon* Isaiah portions. This may be seen as evidence that the *Book of Mormon* Isaiah portions are sensitive to a Hebrew text.

Words implied by context may be included in the interlinear translation.

Immediately to the right of the *Book of Mormon* Hebrew translation, Hebrew Scripture may be cited supporting the particular translation. If differing from chapter and verse in the Tenakh (Hebrew *Bible*), the corresponding verse in the *KJV* is noted in parenthesis.

An asterisk (*) signals a notable difficulty in translation (refer to the notes following the verse).

The absence of text which otherwise appears in the *KJV*, or rather in the Masorah, is signaled by "…".

Unlike many translations that obscure the distinction between plural and singular case, "you" is exclusively used in the interlinear translation to denote second person plural.

Transliterated titles of divinity put in quotations *italics* are traditional oral substitutes for the more sacred name of *the Eternal* that appears in Hebrew scripture.

References to divine titles such as God = "Ěl" (אל), or "Yah" (יה) are capitalized when transliterated. Because there is no capitalization in Hebrew; other transliterated names are not capitalized in the tables. Israel, for instance is transliterated "yisraĚl". The name has reference to divinity.

The LORD our Salvation holds the editorial rights to the writings of YĕshaYahu (Isaiah) and all other sacred works. Inspired changes in the text are the LORD's. (Jer. 36:32)

1

| | | |
|---|---|---|
| **Hearken (Give ear) you,** | **haazinu** (Deut. 32:1, Is. 1:2) | **הַאֲזִינוּ** |
| **and** hear you | **v'**shimu | וְשִׁמְעוּ- |
| this, | zot | זֹאת |
| [O] house of | beyt | בֵּית- |
| Jacob, | ya'aqov | יַעֲקֹב, |
| the called | ha-niqraim | הַנִּקְרָאִים |
| in name of | b'shem | בְּשֵׁם |
| Israel, | yisraEl | יִשְׂרָאֵל, |
| and from the waters of | u-mi-mey | וּמִמֵּי |
| Judah | y'huda | יְהוּדָה, |
| you come forth out, | yatsau | יָצְאוּ ; |
| **or** | **o** | **אוֹ** |
| **from the waters of** | **mi-mey** | **מִמֵּי** |
| **[cleansing from] impurity,** | **nidah** (Num. 19:9, 20-21) | **נִדָּה** |
| they that swear | ha-nishbaim | הַנִּשְׁבָּעִים |
| in the name of | b'shem | בְּשֵׁם |
| the LORD (*the Eternal*). | *Adonai* | יהוה, |
| and in the God of | u-v-Elohey | וּבֵאלֹהֵי |
| Israel, | yisraEl | יִשְׂרָאֵל |
| they [cause to] remember, | yazkiru | יַזְכִּירוּ-- |
| **yet** | **akh** | **אַךְ** |
| **they swear** | **nishbau** (Ps. 102:8, Gen. 21:31) | **נִשְׁבָּעוּ** |
| not | lo | לֹא |
| in truth | bĕ-ĕmĕt | בֶּאֱמֶת, |
| and not | v'lo | וְלֹא |
| in righteousness. | vi-tsdaqah | בִּצְדָקָה. |

"Hear these *words*, ye house of Jacob, who are called by the name of Israel, and have come forth out of Juda, who swear by the name of the Lord God of Israel, making mention *of it, but* not with truth, nor with righteousness;" Translated from the Greek Septuagint. (Esaias XLVIII.1)

**Notes on verse 1:** The Biblical Hebrew verb "taval" (טבל) means, "dip", "bathe", "immerse" as in water for purification. (Num. 19:18) From "taval" (טבל) we get "tevilah" (טבילה), the Modern Hebrew word

corresponding to the Greek word “baptizean” from which “baptism” derives. The name “Tebaliah” (TevalYahu, 1 Chron. 26:11) could be taken to mean, “Baptized (purified) by the LORD”.

Inserted in versions of 1 Nephi 20:1 published after 1830, is the inspired comment, “…or out of the waters of baptism…” One could translate these words: “…o, mimey ha-tevilah…”
(או ממי הטבילה) with the understanding that they are an inspired insertion, and not ancient text. One would then have be on the lookout for other possible cases of inspired modern commentary in the Book of Mormon. Another approach is to render each word or expression in terms of Hebrew that would have been familiar to Lĕhi (pre-exilic scripture). This is the approach taken here. Coincidentally, “o, mimey nida” sounds a little like, “umimey yehuda” and hence fits as a kind of poetic parallel.

1 Nephi 20:1 reflects the language of Isaiah 48:1 *KJV* in the use of the words “…make mention of …” The word for “make” does not appear in the Hebrew verse. Instead of the word “mention”, the words “you remember” are more accurate, though not necessarily more effective in conveying the meaning of the verse to English speakers. The English *Book of Mormon* is “written unto the Gentiles” (2 Nephi 30:3) and consequently much of the dignified language of the inspired work corresponds to *the Authorized King James Bible*. The LORD allows his sacred truths to be communicated in familiar and yet respected language, even if that language has weaknesses. (D&C 1:24; 18:35-36; 29:33; 50:10-12) It should come as no surprise that translating the *Book of Mormon* as Hebrew scripture reveals language that is different and in some cases more accurate, than even the inspired version written unto the Gentiles. (Mormon 9:33-34)

2

| | | |
|---|---|---|
| For | ki | כִּי- |
| from the city | meir | מֵעִיר |
| the holy | ha-qoděsh | הַקֹּדֶשׁ |
| they were called | niqrau | נִקְרָאוּ, |
| **yet (but, nevertheless)** | **akh** | **אַךְ** |
| upon | al | עַל- |
| the God of | Ělohey | אֱלֹהֵי |
| Israel | yisraEl | יִשְׂרָאֵל |
| **not** | **lo** | **לֹא** |
| they lean (they stay), | nismakhu | נִסְמָכוּ׃ |
| **which** | **ashĕr** | **אֲשֶׁר** |
| **he is** | **hu** | **הוּא** |
| **the LORD (*the Eternal*).** | ***Adonai*** | **יהוה** |
| **Hosts (Armies)** | **tsevaot** | **צְבָאוֹת** |
| **yea (surely),** | **akhen** (Is. 49:4) | **אָכֵן** |
| the LORD (*the Eternal*). | *Adonai* | יהוה |
| of Hosts; | ts’vaot | צְבָאוֹת, |
| is his name. | sh’mo | שְׁמוֹ. {ס} |

"maintaining also the name of the holy city, and staying themselves on the God of Israel: the Lord of hosts is his name. The former things I have already declared;" (Esaias XLVIII.2)

**Notes on verse 2:** "… ועל …" appears in Isaiah 48:2 of the Masorah and in the Dead Sea Great Isaiah scroll. 1 Nephi 20:2 avoids the possible sarcasm of the Biblical verse and clearly expresses the irony and hypocrisy of a people who do not stay themselves upon the LORD.

3

| **Behold,** | **hen (hineh)** | **הֵן (הִנֵּה)** |
|---|---|---|
| the first (former) things | ha-rishonot | הָרִאשֹׁנוֹת |
| from then | me-az | מֵאָז |
| I declared; | higad'ti | הִגַּדְתִּי, |
| and from my mouth | u-mi-pi | וּמִפִּי |
| they went forth out, | yatsu | יָצָאוּ |
| and I declared (reported) them. | v'ashmiem | וְאַשְׁמִיעֵם ; |
| Suddenly | pitom | פִּתְאֹם |
| ~~I will make~~ | ~~asiti~~ | ~~עָשִׂיתִי,~~ |
| ~~and bring to pass~~ | ~~va-tavonah~~ | ~~וַתָּבֹאנָה.~~ |
| **I declared (reported) them.** | **ashmiem** | **אַשְׁמִיעֵם** |

"and they that have proceeded out of my mouth, and it became well known; I wrought suddenly, and *the events* came to pass." (Esaias XLVIII.3)

**Notes on verse 3**: The oldest available Hebrew Isaiah text (from the Dead Sea Scrolls) uses the expression "…she went forth out…" (יצאה). The Masorah and the Book of Mormon use "…they went forth out …".

The word translated "shewed" in the *KJV*, is better translated "declared" or "reported". 1 Nephi 20:3 expresses the fact that God declared or reported his works suddenly. All his works did not come to pass suddenly - the instant he declared them to be. (Isaiah 46:10) The end of verse 3 reads, "…and I shewed them; I did *them* suddenly, and they came to pass." (*KJV*) This should be translated, "…and I declared (reported) them; I did suddenly, and they came to pass." The italicized*" them"* indicates that it does not actually appear in the Hebrew verse. 1 Nephi 20:3 makes it clear that the act of divine declaring or reporting is here referred to as a sudden act and not the eventual physical fulfillments of God's words. Consistent with the fact that some of God's declarations were yet to be fulfilled, 1 Nephi 20:3 does not end with "v'tavonah" (ותבאנה) = "and they came to pass" as do the Masorah and Dead Sea Great Scroll versions. (3 Nĕphi 15:7-8)

4

| **And I did [it, them]** | **v'asiti** (Is. 48:3) | **וְעָשִׂיתִי** |
|---|---|---|
| from my knowledge | mida'ti | מִדַּעְתִּי, |
| for (that) | ki | כִּי |
| hard (difficult, obstinate) | qashĕh | קָשֶׁה |
| art thou [Israel], | atah | אָתָּה ; |

| | | |
|---|---|---|
| and a sinew | v'gid (Gen. 32:33) | וְגִיד |
| of iron | barzĕl | בַּרְזֶל |
| [is] thy neck | orpĕkha | עָרְפֶּךָ, |
| and thy forehead (brow) | u-mitsh<u>a</u>kha | וּמִצְחֶךָ |
| bronze (hardened copper); | n'<u>h</u>ushah (Ps. 18:35, 18:34 *KJV*) | נְחוּשָׁה. |

"I know that thou art stubborn, and thy neck is an iron sinew, and thy forehead brazen." (Esaias XLVIII.4)

**Notes on verse 4: The word** "n'<u>h</u>ushah" (נחושה) is translated "brass" in Isaiah 48:4 *KJV* and translated "steel" in Ps. 18:34 *KJV* and Jer.15:12 *KJV*. The word is similar to "na<u>h</u>ash" (נחש), "serpent" as in "n'<u>h</u>ash n'<u>h</u>oshet" (נחש נחשת) "serpent of brass". (Num. 21:9)

5

| | | |
|---|---|---|
| And I declared | va-agid | וָאַגִּיד |
| to thee | lecka | לְךָ |
| from then; | me-az | מֵאָז ; |
| before | b'tĕrĕm | בְּטֶרֶם |
| [it] will come to pass | tavo | תָּבוֹא |
| I declared [to] thee | hishmatikha | הִשְׁמַעְתִּיךָ-- |
| **them;** | **otam** | **אוֹתָם ;** |
| **and I declared (reported) them** | **v'ashmiem** (Is. 48:3) | **וְאַשְׁמִיעֵם** |
| **from concern (anxiety)** | **mi-d'agah** (Josh. 22:24) | **מִדְּאָגָה** |
| lest | pĕn | פֶּן- |
| thou shouldst say - | tomar | תֹּאמַר |
| Mine idol | otsbi | עָצְבִּי |
| did them, | asam | עָשָׂם, |
| and my graven image, | u-phisli | וּפִסְלִי |
| and my molten image | v'niski | וְנִסְכִּי |
| commanded them. | tsivam | צִוָּם. |

"And I told thee of old what *should be* before it came upon thee; I made it known to thee, lest thou shouldest say, *My* idols have done *it* for me; and shouldest say, *My* graven and molten images have commanded me." (Esaias XLVIII.5)

**Notes on verse 5:** 1 Nephi 20:5 simplifies the *KJV*, leaving out the italicized"*it*" and a "thee". The Hebrew should contain the second "thee".

"midagah" (מדאגה) is translated "for fear" in Josh 22:24 *KJV*. The root "dagah" (דאגה) expresses "anxiety" or "concern". There are other Hebrew words that mean, "dread", "terror", or "fear". Mormon taught,

"…perfect love casteth out all fear". (Moroni 8:16, 1 John 4:18) Since God possesses the attribute of divine love in perfection, (1 John 4:8) the idea that God has fears, seems contrary to the principle taught by Mormon. The Hebrew word דאגה more perfectly expresses the intent of 1 Nephi 20:5. It is also important to keep in mind that the above verse is the word of the LORD by way his mortal servant - a prophet who felt concerns and anxieties in large measure out of love. (Jacob 1:5; 4:18)

6

| | | |
|---|---|---|
| **Thou hast seen** | **ẖazita** (Prov. 22:29) | **חָזִיתָ** |
| **and** thou hast heard | **v**'shamata | **וְשָׁמַעְתָּ** |
| ~~Seest thou~~ | ~~hazeh~~ | ~~חֲזֵה~~ |
| all this; | kulah | כֻּלָּהּ, |
| and you | v'atĕm | וְאַתֶּם |
| will not | ha-lo | הֲלוֹא |
| confess **them**? | tagidu**m** | תַּגִּידוּ**ם** : |
| **And that** I have told thee | **v'**hishmatikha | **וְ**הִשְׁמַעְתִּיךָ |
| new things | ẖadashot | חֲדָשׁוֹת |
| from this time, | me-atah | מֵעַתָּה, |
| and hidden things | u-netsurot | וּנְצֻרוֹת |
| and not | v'lo | וְלֹא |
| thou didst know them. | y'datam | יְדַעְתָּם. |

"Ye have heard all this, but ye have not known: yet I have made known to thee the new things from henceforth, which are coming to pass, and thou saidst not," (Esaias XLVIII.6)

**Notes on verse 6:** Like solutions of a quadratic equation, the LORD refers to "hidden things" and also adumbrates the Messiah's coming from "Nazareth". (1 Nĕphi 11:13) This adumbration is completely lost in the Gentile translation, which is just as well, since many could find it unsettling to think that God is here saying more than one thing at the same time.

7

| | | |
|---|---|---|
| Now | atah | עַתָּה |
| they will be created, | nivr'u | נִבְרְאוּ |
| and not | v'lo | וְלֹא |
| from of old (then, time past), | meaz | מֵאָז, |
| and [even] before | v'liphne | וְלִפְנֵי- |
| [the] day, | yom | יוֹם |
| and [when] not | v'lo | וְלֹא |
| thou heardest them. | sh'matam | שְׁמַעְתָּם-- |

| **They were declared (reported)*** | **hash'm'u** | **הָשְׁמְעוּ** |
|---|---|---|
| **to thee** | **lecka** | **לְךָ** |
| lest | pĕn | פֶּן- |
| thou shouldst say- | tomar | תֹּאמַר, |
| Behold | hineh | הִנֵּה |
| I knew them. | y'datin | יְדַעְתִּין. |

"Now they come to pass, and not formerly: and thou heardest not of them in former days: say not thou, Yea, I know them." (Esaias XLVIII.7)

**Notes on verse 7:** *1 Nephi 20:7 contains a likely punctuation error in the English translation: "They are created now…before the day when thou heardest them not they were declared unto thee…" is better separated into two sentences: "They are created now…before the day when thou heardest them not. They were declared unto thee lest thou shouldst say…"

8

| Also (Yea), | gam | גַּם |
|---|---|---|
| **and** not | **v**'lo | וְלֹא - |
| thou heardest; | shamata | שָׁמַעְתָּ, |
| also (yea), | gam | גַּם |
| not | lo | לֹא |
| thou knewest; | yadata | יָדַעְתָּ-- |
| also (yea), | gam | גַּם, |
| from that time | me-az | מֵאָז |
| not | lo | לֹא- |
| was opened | pit'hah | פִּתְחָה |
| thine ear; | oznĕkha | אָזְנֶךָ : |
| for | ki | כִּי |
| I knew that | yadati | יָדַעְתִּי |
| (surely) in dealing treachery, | bagod | בָּגוֹד |
| thou wilt deal treachery, | tivgod | תִּבְגּוֹד, |
| and "rebel" | u-phoshea | וּפֹשֵׁעַ |
| from the bosom (belly, womb) | mibĕtĕn | מִבֶּטֶן |
| was called | qora | קֹרָא |
| to thee. | lakh | לָךְ. |

“Thou hast neither known, nor understood, neither from the beginning have I opened thine ears: for I knew that thou wouldest surely deal treacherously, and wouldest be called a transgressor even from the womb.” (Esaias XLVIII.8)

9

| | | |
|---|---|---|
| **Yet (But, Nevertheless),** | **akh** | אַךְ |
| for sake of | lemaan | לְמַעַן |
| my name | sh’mi | שְׁמִי |
| will I put afar off (distance) | a’arikh | אַאֲרִיךְ |
| mine anger, | api | אַפִּי, |
| and for my song of praise | u-tĕhilati | וּתְהִלָּתִי |
| will I restrain (bridle) | ĕhĕtam | אֶחֱטָם- |
| for **[from]** thee, | lakh | לָךְ-- |
| that I not (without) | l’vilti | לְבִלְתִּי, |
| cutting off (divorcing) thee. | ha-khritĕkha | הַכְרִיתֶךְ. |

“For mine own sake will I shew thee my wrath, and will bring before thee my glorious acts, that I may not utterly destroy thee.” (Esaias XLVIII.9)

**Notes on verse 9:** The name “Laman” could relate to “lemaan” = “for sake of”, as in “lemaanYah”, “for the sake of Yah”. The expression “ehĕtom” (אחטם) = “I will bridle, is similar to the expression “ehtom” (אחתום) = “I will seal”. Expressions relating to the verb “hatam” (חתם) = “seal” are found in Isaiah 8:16; 29:11.

10

| | | |
|---|---|---|
| **For,** behold | hineh | הִנֵּה |
| I refined thee, | tseraphtikha | צְרַפְתִּיךְ, |
| ~~but not~~ | ~~v’lo~~ | ~~וְלֹא~~ |
| ~~in (for, as) silver~~ | ~~v’khasĕph~~ | ~~בְּכָסֶף;~~ |
| I chose (tested, tried) thee | b’hartikha | בְּחַרְתִּיךְ, |
| in the furnace | b’khur | בְּכוּר |
| of affliction. | oni | עֹנִי. |

“Behold, I have sold thee, *but* not for silver; but I have rescued thee from the furnace of affliction.” (Esaias XLVIII.10)

**Notes on verse 10:** After the expression “I have refined thee”, 1 Nephi 20:10 omits the words, “but not with silver”.

The oldest available Hebrew Isaiah text uses the expression, “I showed mercy to thee” in place of “ I have chosen thee”. This verse refers to the sufferings of Israel and the Messiah.

The use of the "vav" or nail containing word "khur" (כור) is part of the messianic name revealed earlier (Isaiah 44:28; 45:1) and commonly translated "Cyrus". "Cyrus" prefigures the delivering, shepherding, and restoring Anointed One. The Hebrew word "khur" (כור) suggests a bored out "smelting-pot" or "furnace" of human suffering. (Deut. 4:20) The word also relates to the act of "boring out" as in "…they bored my hands and feet…" (Psalm 22:17(22:16 *KJV*)) To the ear, the words "b'hartikha b'khur oni" (בחרתיך בכור עני) = "I have tried thee in the furnace of affliction" sound very much like "b'hartikha b'khor ani" (בחרתיך בכור עני) = "I have chosen thee firstborn of poverty (meekness", or "firstborn of me". (Psalm 89:28 (89:27 *KJV*), Zech. 12:10; 13:6)

11

| | | |
|---|---|---|
| For mine own sake, | lemaani | לְמַעֲנִי |
| **[yea,]** for mine own sake | lemaani | לְמַעֲנִי |
| will I do (make) | ěěsěh | אֶעֱשֶׂה, |
| **this** | **zot** | **זֹאת** |
| for | ki | כִּי |
| ~~how~~ | ~~eykh~~ | ~~אֵיךְ~~ |
| ~~should be profaned (polluted)?~~ | ~~yehal~~ | ~~יֵחָל,~~ |
| **not** | **lo** | **לֹא** |
| **I will bear (suffer)** | **Ukhal** (Ps. 101:5, Is. 1:13) | **אוּכָל** |
| **to be profaned (polluted)** | **hehel** (Ezek. 20:9, 14) | **הֵחֵל** |
| **my name** | **sh'mi** | **שְׁמִי** |
| and my glory | ukh'vodi | וּכְבוֹדִי, |
| unto which (another) | l'aher | לְאַחֵר |
| not | lo | לֹא- |
| I will give. | ěten | אֶתֵּן. {פ} |

"For mine own sake I will do *this* for thee, because my name is profaned; and I will not give my glory to another." (Esaias XLVIII.11)

**Notes on verse 11:** Isaiah 48:11 translated from the oldest available Hebrew manuscript (among the Dead Sea scrolls) follows: "For my own sake, [even] for my own sake, I will do [it]: for how can I profane [it]? And I will not give my glory to another." This verse reads similarly in the Masorah. The *KJV* inserts the italicized words, "…*my name*…" into the question; "…for how should *my name* be polluted?" The *KJV* leaves the expression a question, but seems to borrow from the Septuagint version; Esaias XLVIII.11 which reads, "…for that (because) my name will be profaned…" Though translated into Greek, the Septuagint may in fact follow a much older version of Isaiah. Like the Septuagint, 1 Nephi 20:11 gives a statement (not a question), "…for I will not suffer my name to be polluted…" the meaning of which is plain and unambiguous.

In his allowance of liberty, the LORD has of course, suffered his name to be profaned. (Ezekiel 36:20-21, Jeremiah 34:16) 1 Nephi 20:11 should probably be interpreted to mean that the LORD will not suffer his name to be profaned without serious judgments overtaking the unrepentant.

12

| | | |
|---|---|---|
| Hearken (Listen) | sh'ma | שְׁמַע |
| unto me, | elai | אֵלַי |
| [O] Jacob, | ya'aqov | יַעֲקֹב, |
| and Israel | v'yisra'El | וְיִשְׂרָאֵל |
| my called, | m'qorai | מְקֹרָאִי: |
| **for** | **ki** | **כִּי** |
| I [am] | ani | אֲנִי- |
| he; | hu | הוּא |
| I [am] | ani | אֲנִי |
| first, | rishon | רִאשׁוֹן, |
| **and** also | **v'**aph (Lev. 26:39-40) | וְאַף |
| I [am] | ani | אֲנִי |
| last. | a<u>h</u>aron | אַחֲרוֹן. |

"Hear me, O Jacob, and Israel whom I call; I am the first, and I endure for ever**.**" (Esaias XLVIII.12)

13

| | | |
|---|---|---|
| Also | aph | אַף- |
| mine hand | yadi | יָדִי |
| founded (established) | yasdah | יָסְדָה |
| earth (land), | ĕrĕts | אֶרֶץ, |
| and my right hand | vimini | וִימִינִי |
| spanned (spread) | tip'<u>h</u>ah | טִפְּחָה |
| heavens. | shamayim | שָׁמָיִם; |
| Call | qore | קֹרֵא |
| I | ani | אֲנִי |
| unto them, | aleyhĕm | אֲלֵיהֶם, |
| **and** they stand | **v'**yaam'du | וְיַעַמְדוּ |
| together. (united, as one) | ya<u>h</u>dav | יַחְדָּו. |

"My hand also has founded the earth, and my right hand has fixed the sky: I will call them, and they shall stand together." (Esaias XLVIII.13)

**Notes on verse 13:** The *KJV* inserts the word "*when*" in "…*when* I call unto them…" This word does not appear in the Hebrew verse; 1 Nephi 20:13 also does not include it.

Just as the heavens are plural yet one, so the Eternal Elohim act as one. In fact "qore ani alehem v'yaam'du yahdav" = "I call unto them and they stand united", sounds a little like, "qore ani el elohim v'yaam'du yahdav" = "I call unto gods and they stand as one." Note that 1 Nephi 20:13 includes "and", that is, a "vav" or "nail" in the expression "…**an**d they stand up together."

14

| | | |
|---|---|---|
| Assemble yourselves, | hiqavtsu | הִקָּבְצוּ |
| all of you, | khul'khĕm | כֻּלְּכֶם |
| and hear (listen); | u-sh'mau | וּשְׁמָעוּ, |
| **who** | mi | מִי |
| among (in the) them | va-hĕm | בָהֶם |
| declared | higid | הִגִּיד |
| | ĕt | אֶת- |
| these [things] | eleh | אֵלֶּה ; |
| **unto them**? | **aleyhĕm** | **אֲלֵיהֶם,** |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| will love him; | ahevo | אֲהֵבוֹ-- |
| **[yea], and he will fulfill** | **vi-bitsa** (Is. 10:12, Lam. 2:17) | **וּבְצַע** |
| **his saying (word)** | **devaro** (Is. 66:5) | **דְּבָרוֹ** |
| **which** | **asher** | **אֲשֶׁר** |
| **he declared** | **higid** | **הִגִּיד** |
| **unto them;*** | **lahĕm** (Is. 13:10) | **לָהֶם** |
| **and he** | **v'hu** | **וְהוּא** |
| he will do | ya'asĕh | יַעֲשֶׂה |
| his pleasure | heph'tso | חֶפְצוֹ |
| in Babylon, | b'vavĕl | בְּבָבֶל, |
| and his Arm (his Seed) | u-z'ro-o | וּזְרֹעוֹ |
| **he shall come** | **yavo** (Is. 45:25) | **יָבוֹא** |
| **upon** | **al** | **עַל** |
| Chaldeans (Babylonians). | kasdim | כַּשְׂדִּים. |

"And all shall be gathered, and shall hear: who has told them these things? Out of love to thee I have fulfilled thy desire on Babylon, to abolish the seed of the Chaldeans." (Esaias XLVIII.14)

**Notes on verse 14:** The 1830 publication of the *Book of Mormon* follows more closely the language of the *KJV* in using the word "which" instead of "who". "who" appears in later editions (1 Nephi 20:14) and is arguably a better translations of the Hebrew.

There is possible assonance between the sacred name of the LORD (Jehovah) and "hath loved him" (אהבו) which follows.

*The words "…and he will fulfill his word which he hath declared by them…" appears only in 1 Nephi 20:14, though Jeremiah uses similar language. The "them" in this case seems to refer to the Lord's servants the prophets, unlike the previous statement, "who hath…declared these things unto them?" in which "them" may refer to the prophets' audience. Translating "by them" is problematic. Instead of the preposition "by", "to" or "unto" better suits the Hebrew verb "declared" (הגיד). Translating the words "by them" as "unto them" (להם) leaves open the interpretation that "them" refers to the people or the prophets.

The Hebrew word for arm (זרוע) and seed (זרע) are very similar. See verse 19. The Septuagint reads quite differently from the *KJV*: "And all shall be gathered, and shall hear: who has told them these things? Out of love to thee I have fulfilled thy desire on Babylon, to abolish the seed of the Chaldeans." (Esaias XLVII.14) By contrast, both the Masorah and the *Book of Mormon* refer to the arm of the LORD in this verse. Whether interpreted as "arm" or "seed" the LORD's anointed ones (his servants) are extension of his divine power and will. Typically "arm" in Hebrew is feminine using feminine verbs; but the above translation of 1 Nĕphi 20 is based upon an exception (Isaiah 51:5) and follows with the masculine form of "shall come" – "he shall come".

15

| | | |
|---|---|---|
| **Also,** | **aph** | **אַף,** |
| **saith** | **amar** | **אָמַר** |
| **the Lord;** | **ha-Adon** (Is. 1:24) | **הָאָדוֹן** |
| I | ani | אֲנִי |
| **the LORD (*the Eternal*),** | ***Adonai*** | **יהוה,** |
| [yea], I | ani | אֲנִי |
| I spoke; | dibarti | דִּבַּרְתִּי, |
| Yea (also), | aph | אַף- |
| I called him | q'rativ | קְרָאתִיו ; |
| **to declare,** | **l'hagid** | **לְהַגִּיד** |
| I brought him, | haviotiv | הֲבִאֹתִיו, |
| and he shall prosper (succeed in) | v'hitsliah | וְהִצְלִיחַ |
| his way. | darko | דַּרְכּוֹ. |

"I have spoken, I have called, I have brought him, and made his way prosperous." (Esaias XLVIII.15)

**Notes on verse 15:** 1 Nephi 20:15 begins, "Also sayeth, the Lord…" This could be translated, "… אמר גם זאת" but the word "this, these" (זאת) does not appear in the English translation. זאת appears in the Masorah in the next verse (16) but not in 1 Nephi 20:16.

To avoid the unnecessary repetition of the sacred name of *the Eternal*, the first instance of "the Lord" in the above verse is directly translated "ha-Adon" (האדון). When the LORD identifies himself, he does so as Jehovah (*the Eternal*).

[yea] in the above verse, is in place of the italicized *even* (*KJV*). Neither actually appears in the Hebrew text.

16

| | | |
|---|---|---|
| Come you near | qirvu | קִרְבוּ |
| unto me; | elai | אֵלַי |
| ~~hear you~~ | ~~shimru~~ | ~~שִׁמְעוּ-~~ |
| ~~This,~~ | ~~zot~~ | ~~זֹאת,~~ |
| not | lo | לֹא |
| from the first | merosh | מֵרֹאשׁ |
| in secret | ba-setĕr | בַּסֵּתֶר |
| I spoke, | dibarti | דִּבַּרְתִּי-- |
| from the time that | me-et | מֵעֵת |
| ~~she was,~~ | ~~hĕyotah~~ | ~~הֱיוֹתָהּ,~~ |
| ~~there~~ | ~~sham~~ | ~~שָׁם~~ |
| ~~I *am*~~ | ~~ani~~ | ~~אֲנִי,~~ |
| ~~and now~~ | ~~v'atah~~ | ~~וְעַתָּה,~~ |
| **it (she) was declared** | **hagidah** (Gen. 29:15) | **הַגִּידָה** |
| **I spoke;** | **dibarti** | **דִּבַּרְתִּי,** |
| and … the Lord (my Lords) | **v'**Adonai | וְאֲדֹנָי |
| the LORD (*the Eternal*) | *Elohim* | יהוה |
| sent me | sh'lahani | שְׁלָחַנִי-- |
| and his Spirit. | v'ruho | וְרוּחוֹ. {פ} |

"Draw nigh to me, and hear ye these words; I have not spoken in secret from the beginning: when it took place, there was I, and now the Lord, *even* the Lord, and his Spirit, hath sent me." (Esaias XLVIII.16)

**Notes on verse 16:** The Prophet YĕshaYahu is speaking in the first person in this verse, possibly also representing the LORD's messianic messenger**.**

A translation of this verse from the Oldest available Hebrew text (from the Dead Sea Scrolls) reads, "Draw near to me, hear you this; I have not spoken in secret from the first; from the time that it was, I was there: and now the Lord Jehovah (the Eternal), and his Spirit, has sent me." The *KJV* (Masorah) is similar, except that the *KJV* translates "Lord Jehovah" as "Lord GOD".

The Hebrew text does not actually contain "Adonai Elohim" (Lord GOD). The *KJV* typically substitutes the sacred Hebrew name of Jehovah (*the Eternal*) with "the LORD", a convention that has precedence in

the Septuagint. If this convention were followed in this case, the title would read “the Lord the LORD”. Instead, the English translators chose to render the title as “Lord GOD”. The English translation of the Book of Mormon seems to follow a similar convention in its use of “Lord God”. A translation from the Septuagint follows, “Draw nigh to me, and here ye these words; I have not spoken in secret from the beginning: when it took place, there was I, and now the Lord, *even* the Lord, and his Spirit has sent me.” (Esaias XLVIII.16)

The above verse adheres to the Masorah and the Dead Sea Great Isaiah scroll as much as possible. These texts support the use of the semicolon (;) after “beginning (first);” The 1830 *Book of Mormon* edition also places a semicolon after “beginning”, so that the verse reads, “…I have not spoken in secret from the beginning; from the time that it was declared, have I spoken…” Later versions of 1 Nephi 20:16 place the semicolon after “…spoken in secret;” making the verse read, “…I have not spoken in secret; from the beginning, from the time that it was declared have I spoken…” This last punctuation change may seem like an improvement to those who read English, but the poetry of YĕshaYahu is not in English.

Significant portions of this verse found in other versions of Isaiah are absent in Nĕphi’s inspired version. 1 Nĕphi 20:16 doctrinally clarifies the fact that the prophet was first present when the word of the LORD was declared; reemphasizing the pattern that the LORD first declares, and at some later time his word is fulfilled. See 1 Nĕphi 20:3

The separate and distinct natures of the LORD (*the Eternal*) and the Spirit, commonly known to the Gentiles as the Holy Ghost, are attested in this verse; hence “…the Lord *the Eternal* and his spirit hath sent me.” The prophet’s ancient calling is also here attested as equivalent to “Apostle” which title derives from the Greek for “one that is sent” or simply “sent one”. The Messiah is the Apostle or Sent One of the Eternal Elohim. (Hebrews 3:1-2, ST John 5:36; 6:29; 8:42)

17

| | | |
|---|---|---|
| **[And]** thus | kho | כֹּה- |
| saith | amar | אָמַר |
| the LORD (*the Eternal*), | *Adonai* | יהוה |
| thy Redeemer, | Goalkha | גֹּאַלְךְ, |
| Holy One of | Q’dosh | קְדוֹשׁ |
| Israel; | yisraEl | יִשְׂרָאֵל׃ |
| ~~I~~ | ~~ani~~ | ~~אֲנִי~~ |
| **I sent him,** | **sh’laẖtiv** | **שְׁלַחְתִּיו** |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| thy God | Ĕloheykha | אֱלֹהֶיךָ |
| teaching thee | m’lamĕdkha | מְלַמֶּדְךָ |
| to profit (benefit), | l’hoil | לְהוֹעִיל, |
| leading thee | madrikh’kha | מַדְרִיכְךָ |
| in the way | b’dĕrĕkh | בְּדֶרֶךְ |
| thou shalt walk | telekh | תֵּלֵךְ. |
| *in,* | *bah (Dead Sea Great Isaiah Scroll)* | *בָּה* |

| | | |
|---|---|---|
| **he did (made)** | **asah** (Is. 12:5) | **עָשָׂה** |
| **this.** | **zot** | **זֹאת.** |

"Thus saith the Lord that delivered thee, the Holy One of Israel; I am thy God, I have shewn thee how thou shouldest find the way wherein thou shouldest walk**.**" (Esaias XLVIII.17)

**Notes on verse 17:** The expression "Thus sayeth the LORD" is well established in the language of the Hebrew prophets. There is no precedence for commencing this expression with "And…" The "And…" may help readers of the English translation to connect the present verse with the previous verse.

Translating "telekh" (תלך) as "thou shalt go" is correct, but the root "halakh" (הלך) suggests "walk", as in "…walk in all his ways…" (Deut. 10:12)

The neuter "it" does not exist in Hebrew though it is commonly used in translation. "zot" (זאת) meaning "this", is feminine.

18

| | | |
|---|---|---|
| If (O that) | lu | לוּא |
| thou hadst attended (inclined) | hiqshavta | הִקְשַׁבְתָּ, |
| to my commandments- | l'mitsvotai | לְמִצְוֹתָי ; |
| and was | va-y'hi | וַיְהִי |
| like (as) a river | kha-nahar | כַּנָּהָר |
| thy peace, | sh'lomĕkha | שְׁלוֹמֶךָ, |
| and thy righteousness | v'tsidqat'kha | וְצִדְקָתְךָ |
| like (as) waves of | k'galey | כְּגַלֵּי |
| the sea. | ha-yam | הַיָּם. |

"And if thou hadst hearkened to my commandments, *then* would thy peace have been like a river, and thy righteousness as a wave of the sea." (Esaias XLVIII.18)

19

| | | |
|---|---|---|
| And was | va-y'hi | וַיְהִי |
| like (as) the sand | kha-ḥol | כַּחוֹל |
| thy seed; | zarĕkha | זַרְעֶךָ, |
| …offspring (issue, produce) of | tsĕĕtsaey | וְצֶאֱצָאֵי |
| thy internal organs (inward parts) | meĕkha | מֵעֶיךָ |
| like (as) the grains of him; | ki-m'otayv | כִּמְעֹתָיו ; |
| not | lo | לֹא- |
| he will be cut off | yikaret | יִכָּרֵת |

| | | |
|---|---|---|
| and not | v'lo | וְלֹא- |
| he will be destroyed | yishamed | יִשָּׁמֵד |
| his name | shemo | שְׁמוֹ, |
| from before me (to my face). | mi-l'phanai | מִלְּפָנָי. {ס} |

"Thy seed also would have been as the sand, and the offspring of thy belly as the dust of the ground: neither now shalt thou by any means be utterly destroyed, neither shall thy name perish before me." (Esaias XLVIII.19)

20

| | | |
|---|---|---|
| Go you forth | ts'u | צְאוּ |
| from Babylon, | mi-bavĕl | מִבָּבֶל, |
| flee (withdraw) you | birḫu | בִּרְחוּ |
| from the Chaldeans (Babylonians), | mi-kasdim | מִכַּשְׂדִּים, |
| in a voice of | b'qol | בְּקוֹל |
| a ringing cry | rinah | רִנָּה |
| declare you, | hagidu | הַגִּידוּ |
| tell (cause to hear) | hashmiu | הַשְׁמִיעוּ |
| this, | zot | זֹאת, |
| utter you her | hotsiuha | הוֹצִיאוּהָ |
| until (as far as, even to) | ad | עַד- |
| end of (end in time, …space) | q'tseh | קְצֵה |
| the earth; | ha-arĕts | הָאָרֶץ ; |
| say you: | imru | אִמְרוּ, |
| Redeemed | gaal | גָּאַל |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| his servant | avdo | עַבְדּוֹ |
| Jacob. | ya'aqov | יַעֲקֹב. |

"Go forth of Babylon, thou that fleest from the Chaldeans: utter aloud a voice of joy, and let this be made known, proclaim it to the end of the earth; say ye, The Lord hath delivered his servant Jacob." (Esaias XLVIII.20)

**Notes on verse 20:** Possibly a scribal error, the Dead Sea Great Isaiah Scroll leaves out the word "utter" (הוציאוה). The word may seem redundant in this verse, but then repetition is characteristic of the inspired poet. The Masorah, the Septuagint and the *Book of Mormon* stand by the redundancy.

21

| | | |
|---|---|---|
| And not | v'lo | וְלֹא |
| they thirsted; | tsam'u | צָמְאוּ, |
| in the lands of desolation (wastes) | ba-haravot | בָּחֳרָבוֹת |
| he led them; | holikham | הוֹלִיכָם-- |
| water (waters) | mayim | מַיִם |
| from the rock | mitsur | מִצּוּר, |
| he [caused to] flow | hizil | הִזִּיל |
| for them; | lamo | לָמוֹ ; |
| and he clave | vaivqa | וַיִּבְקַע- |
| the rock | tsur | צוּר-- |
| and they gushed out | va-yazuvu | וַיָּזּוּבוּ, |
| waters. | mayim | מָיִם. |

"And if they shall thirst, he shall lead them through the desert; he shall bring forth water to them out of the rock: the rock shall be cloven, and the water shall flow forth, and my people shall drink." (Esaias XLVIII.21)

**Notes on verse 21:** Translated into English, the Dead Sea Great Isaiah Scroll reads, "…he [the LORD] led him [Jacob]: he caused water to gush from the rock for them…" The word "mayim", water(s) can be thought of as both singular and plural. Similarly, Jacob (verse 20) may be interpreted as one yet many.

22

| | | |
|---|---|---|
| **And indeed (notwithstanding)** | **v'aph** | **וְאַף** |
| **for** | **ki** | **כִּי** |
| **he did (made)** | **asah** (Is. 12:5) | **עָשָׂה** |
| | **ĕt** | **אֶת-** |
| **all** | **kol** | **כָּל-** |
| **this,** | **zot** | **זֹאת** |
| **and also** | **v'gam** | **וְגַם** |
| **Greater** | **g'dolot** | **גְּדוֹלוֹת** |
| **from this,** | **mi-zot** | **מִזֹּאת,** |
| there is no | eyn | אֵין |
| peace, | shalom | שָׁלוֹם, |
| saith | amar | אָמַר |
| the LORD (*the Eternal*), | *Adonai* | יהוה |
| unto the wicked. | la-r'shaim | לָרְשָׁעִים. {פ} |

“There is no joy, saith the Lord, to the ungodly.” (Esaias XLVIII.22)

## CHAPTER 21

נפי הראשון כא (ישעיהו מט)

1 **וגם זאת האזינו בית ישראל כלכם אשר נשברתם וגרשתם על רשעת רועי עמי כלכם אשר נשברתם אשר נפצותם אשר מעמי בית ישראל** שמעו איים אלי והקשיבו לאמים מרחוק יהוה מבטן קראני ממעי אמי הזכיר שמי

2 וישם פי כחרב חדה בצל ידו החביאני וישימני לחץ ברור באשפתו הסתירני

3 ויאמר לי עבדי אתה ישראל אשר בך אתפאר

4 ואני אמרתי לריק יגעתי לתהו והבל כחי כליתי אכן משפטי את יהוה ופעלתי את אלהי

5 ועתה אמר יהוה יוצרי מבטן לעבד לו לשובב יעקב אליו וישראל לא יאסף ואכבד בעיני יהוה ואלהי היה עזי

6 ויאמר נקל מהיותך לי עבד להקים את שבטי יעקב ונצירי (ונצורי) ישראל להשיב ונתתיך לאור גוים להיות ישועתי עד קצות הארץ

7 כה אמר יהוה גאל ישראל קדושו לבזה נפש למתעב גוים לעבד משלים מלכים יראו וקמו שרים וישתחוו למען יהוה אשר נאמן …

8 כה אמר יהוה בעת רצון עניתיכם **איי הים** וביום ישועה עזרתיך ואצרך ואתנך **עבדי** לברית עם להקים ארץ להנחיל נחלות שממות

9 לאמר לאסורים צאו לאשר **יושבים** בחשך הגלו על דרכים ירעו ובכל שפיים מרעיתם

10 לא ירעבו ולא יצמאו ולא יכם שרב ושמש כי מרחמם ינהגם ועל מבועי מים ינהלם

11 ושמתי כל הרי לדרך ומסלתי ירמון

12 **ואז בית ישראל** הנה אלה מרחוק יבאו והנה אלה מצפון ומים ואלה מארץ סינים

13 רנו שמים וגילי ארץ **כי יקוממו רגלי אלה במזרח** יפצחו (ופצחו) הרים רנה **כי לא יכו עוד** כי נחם יהוה עמו וענייו ירחם

14 ותאמר ציון עזבני יהוה ואדני שכחני **אך יראה כי לא כן**

15 התשכח אשה עולה מרחם בן בטנה גם אלה תשכחנה ואנכי לא אשכחך **בית ישראל**

16 הן על כפים חקתיך חומתיך נגדי תמיד

17 מהרו בניך **נגד** מהרסיך ומחריביך ממך יצאו

18 שאי סביב עיניך וראי כלם נקבצו באו לך וחי אני נאם יהוה כי כלם כעדי תלבשי ותקשרים ככלה

19 כי חרבתיך ושממתיך וארץ הרסתך כי עתה תצרי מיושב ורחקו מבלעיך

20 עוד יאמרו באזניך בני שכליך צר לי המקום גשה לי ואשבה

21 ואמרת בלבבך מי ילד לי את אלה ואני שכולה וגלמודה גלה וסורה ואלה מי גדל הן אני נשארתי לבדי אלה איפה הם

22 כה אמר אדני יהוה הנה אשא אל גוים ידי ואל עמים ארים נסי והביאו בניך בחצן ובנתיך על כתף תנשאנה

23 והיו מלכים אמניך ושרותיהם מיניקתיך אפים ארץ ישתחוו לך ועפר רגליך ילחכו וידעת כי אני יהוה אשר לא יבשו קוי

24 היקח מגבור מלקוח ואם שבי צדיק ימלט

25 כי כה אמר יהוה גם שבי גבור יקח ומלקוח עריץ ימלט ואת יריבך אנכי אריב ואת בניך אנכי אושיע

26 והאכלתי את מוניך את בשרם וכעסיס דמם ישכרון וידעו כל בשר כי אני יהוה מושיעך וגאלך אביר יעקב

1 ﻛﻪ ﻣﻪ ﻣﻪ ﻣ

9 qui ullamco ut ea ipsum ad ut ut ut

1 ...

2 ...

3 ...

4 ...

5 ...

6 ...

7 ...

8 ...

9 ...

10 ...

11 ...

12 ...

13 ...

14 ...

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste against thy destroyers and they that made thee waste shall go forth of thee.

18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with all these, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the first, shall yet again in their ears say, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

24 For shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

## CHAPTER 21

*Messiah (Mashiah) shall be a light to the Gentiles (Goyim) and shall free the prisoners—Israel (YisraEl) shall be gathered with power in the last days—Kings shall be their foster-fathers—Comparing Isaiah (Yĕsha'Yahu) 49, Masoretic Text (source of the King James translation).*

| *Isaiah 49 (KJV)* | *1 Nephi 21* |
|---|---|

| | |
|---|---|
| 1 LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. | 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, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. |
| 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; | 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; |
| 3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. | 3 And said unto me: Thou art my servant, O Israel, in whom I will be glorified. |
| 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: | 4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; |
| 5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. | 5 And now, saith the Lord—that formed me from the womb **that I should be** his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. |
| 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. | 6 And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. |
| 7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee. | 7 Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nations abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful. |
| 8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; | 8 Thus saith the Lord: In an acceptable time have I heard thee, **O isles of the sea,** and in a day of salvation have I helped thee; and I will preserve thee, and give thee **my servant** for a covenant of the people, to establish the earth, to cause to inherit the |

| | |
|---|---|
| | desolate heritages; |
| 9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. | 9 That thou mayest say to the prisoners: Go forth; to them that **sit** in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. |
| 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. | 10 They shall not hunger nor thirst, neither shall the heat nor **the** sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. |
| 11 And I will make all my mountains a way, and my highways shall be exalted. | 11 And I will make all my mountains a way, and my highways shall be exalted. |
| 12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. | 12 **And then, O house of Israel,** behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim. |
| 13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. | 13 Sing, O heavens; and 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;** for the Lord hath comforted his people, and will have mercy upon his afflicted. |
| 14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. | 14 But, **behold,** Zion **hath** said: The Lord hath forsaken me, and my Lord hath forgotten me**—but he will show that he hath not**. |
| 15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. | 15 **For** can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee**, O house of Israel**. |
| 16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. | 16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. |
| 17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. | 17 Thy children shall make haste **against** thy destroyers; and they that made thee waste shall go forth of thee. |
| 18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee,* as a bride *doeth*. | 18 Lift up thine eyes round about and behold; all these gather themselves together, and **they shall** come to thee. **And** as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on **even** as a bride. |

| | |
|---|---|
| 19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. | 19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away. |
| 20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell. | 20 The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell. |
| 21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?* | 21 Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where **have** they been? |
| 22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. | 22 Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. |
| 23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me. | 23 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face **towards** the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. |
| 24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered? | 24 **For** shall the prey be taken from the mighty, or the lawful captives delivered? |
| 25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. | 25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. |
| 26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob. | 26 And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob. |

1 **AND again: Hearken, *O* ye house of YisraEl, 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 YisraEl.**

Listen, *O* iim[a], unto me, and hearken *peoples* from far; *the Eternal* called me from the *bosom*[b]; from the *womb*[c] of my mother he *mentioned*[c] my name.
2 And he *set*[a] my mouth *as* a sharp hĕrĕv[b]; in the shadow[c] of his hand he hid[d] me, and *placed*[e] me *for* a *shining*[f] *arrow*[g]; in his quiver he *concealed*[h] me;
3 And said unto me: Thou *art* my servant[a], *O* YisraEl, in whom[b] I will be glorified[c].
4 *And* I said, I have *toiled*[a] *for naught*[b], I spent[c] my strength[d] *for* tohu[e] and *to no purpose*[f]; ..[g] surely my judgment[h] *is with the Eternal*, and my work[i] *with* my God.
5 And now[a], saith *the Eternal*—that formed[b] me from the *bosom*[c] ***that I should be*** *for* his servant[d], to *restore*[e] Ya'aqov to him—though[f] YisraEl be not yeasaph[g], yet[h] shall I be glorious[i] in the eyes of *the Eternal*, and my God *was* my strength[j].
6 And he said: It *will be too easy*[a] that thou shouldst be my servant[b] to raise up[c] the tribes of Ya'aqov, and to restore[d] netsurey[e] of YisraEl. I will also give thee for a light to the Goyim[f], *to* be Yeshuati[g] unto the end**s**[h] of ha-arĕts[i].
7 Thus saith *the Eternal*, the Redeemer of YisraEl, …[a] his Holy One, to *one despised of soul*[b], to him *abhorred of* nation**s**[c], to servant of rulers: Kings shall see and arise, princes also[d] shall *prostrate*[e], *on account* of *the Eternal which* is faithful. …[f]
8 Thus saith *the Eternal*: In *a* time *of goodwill*[a] I have heard thee, ***O*** **coasts**[b] **of the sea,** and in a day of yeshuah[c] have I helped thee; and etsorkha[d], and *will* give thee **my servant** for a covenant of *the* people, to establish[e] arets[f], to cause to inherit[g] n'halot shomemot[h]
9 *To* say to the prisoners[a]: Go forth; to *those which* **sit** in darkness[b]: *Reveal*[c] yourselves. They shall *graze*[d] in the ways[e], and their *pasturage shall be* in all *treeless heights*[f].
10 They shall not hunger nor thirst, *and* neither shall the *parching* heat[a] *and* **the**[b] sun smite them; for he that hath *compassion* on them shall lead[c] them, *and upon* the springs of water[d] shall he guide[e] them.
11 And I will *set*[a] all my mountains[b] *for the* way, and my highways[c] shall be *uplifted*[d].
12 **And then, *O* house of YisraEl,** behold, these shall come from far; and *behold*, these from tsaphon[a] and from the *sea*[b]; and these from the land of *the* Sinim[c].
13 *Give a ringing cry*[a], *O* heavens; and *rejoice*[b], *O* arets[c]; **for the feet of those who are in the east shall be established;** and *burst* forth[d] into *a ringing cry*[e], *O* mountains[f]; **for they shall be smitten no more;** for *the Eternal* hath comforted[g] his people, and will have *compassion* upon his afflicted[h].
14 But, **behold**, Tsion **hath** said: *the Eternal* hath forsaken[a] me, and Adonai[b] hath forgotten[c] me**—but he will show that he hath not.**
15 ***For*** *will* a woman[a] forget[b] her *suckling* child, that she *cease from having* compassion on *a* son of her *bosom*[c]? Yea[d], *these* may forget[b], *but*[e] I will not forget[b] thee, ***O*** **house of YisraEl.**
16 Behold, I have graven[a] thee upon *my* palms[b]; thy *protective* walls *are* continually[c] *in front of*[d] me.
17 Thy *sons*[a] *hasten*[b] **against** thy destroyers; and *thy attackers*[c] shall go *away from* thee.
18 Lift up thine eyes round about and *see*; all these *will* gather[a] themselves, *and* **they shall** come to thee. **And** *as* I live, *declareth*[b] *the Eternal*, thou shalt surely[c] clothe thee with them all, as *ornaments*, and bind them *on.*. ***even*** as a bride[d].
19 For thy *ruin*[a] and thy desolate places[b], and the land of *thine overthrow*[c], shall *surely*[d] now be too narrow[e] *from inhabitant*[f]; and *thy devourers*[g] shall be *distant*[h].
20 The *sons*[a] of *thy bereavement*[b], shall again in thine ears say: The place is too strait[c] for me; *move away for*[d] me *and* I *will* dwell.

21 Then shalt thou say in thine heart: Who hath begotten[a] *for* me these, *and* I *was childless*[b], and *barren*[c], *an exile*, and *turned aside*? And who hath brought up these? Behold, I was left[d] alone; these, where ***have*** they *been*?
22 Thus saith Adonai *the Eternal*: Behold, I will lift mine hand to Goyim[a], and *I will raise*[b] my *ensign*[c] to *peoples*; and they shall bring thy sons in *the bosom*[d], and thy daughters shall be carried[e] upon shoulders[f].
23 And kings shall be thy *foster*-fathers[a], and their *noble ladies*[b] thy *nurses*[c]; they shall bow down to thee with *their faces*[d] ***towards*** ĕrĕts[e], and lick the dust of thy feet[f]; and thou shalt know *because* I *am the Eternal*; *that* they shall not be ashamed that wait[g] for me.
24 ***For*** shall the prey[a] be taken from the *strong*[b], *and* captives *of the* lawful[c] *escape*[d]?
25 But thus saith *the Eternal*, even[a] the captives of the *strong*[b] shall be taken away, and the prey[c] of the *terror-striking*[d] shall *escape*[e]; *and* I will contend[f] with him that contendeth[g] with thee, and I will save thy *sons*[h].
26 And I will feed them that oppress[a] thee *with* their *own* flesh; they shall be drunken *with* their *own* blood as with sweet wine[b]; and all flesh shall know that I, *the Eternal*, *am* Moshiekh[c] and Goalekh[d], the Mighty[e] One of Ya'aqov.

***1a*** coasts, regions, habitable lands; ***b*** "womb", belly, abdomen, birth; ***c*** inward part, belly; ***d*** remembered; ***2a*** put, placed; ***b*** "sword", sharp implement, knife, axe; ***c*** shade, protection, defence; ***d*** withdrawn; ***e*** set, put; ***f*** "polished"; ***g*** "shaft"; ***h*** "hid"; ***3a*** laborer, worker, worshiper; ***b*** in which in thee; ***c*** honored, beautified; ***4a*** "labored", grown weary; ***b*** for emptiness, "in vain"; ***c*** finished, ended; ***d*** power, ability; ***e*** worthlessness, confusion, formlessness, chaos i.e. B'reshit (Gen.) 1:2. ***f*** "in vain", for vanity; ***g*** The *Book of Mormon* appropriately omits the *italicized* "*yet*" (*KJV*). ***h*** sentence, verdict; ***i*** toil, recompense, reward; ***5a*** at this time; ***b*** fashioned; ***c*** "womb", belly, abdomen, birth; ***d*** laborer, worker, worshiper; ***e*** return, "bring" back; ***f*** and, but; ***g*** "gathered" (same root as in "Yoseph" – "Joseph"); ***h*** and, but; ***i*** honorable, distinguished, ***j*** might; ***6a*** slight; ***b*** laborer, worker, worshiper; ***c*** establish, confirm; ***d*** return, bring back; ***e*** guarded, secreted, Nazarenes; ***f*** "Gentiles", ***g*** "my Salvation"; ***h*** extremities; the *Book of Mormon* uses the plural "ends". ***i*** the land, "the earth"; ***7a*** The *Book of Mormon* appropriately omits the *italicized* "*and*" (*KJV*). ***b*** one thoroughly dispised; ***c*** Goy**im**, Gentile**s** – plural in the *Book of Mormon*. ***d*** and; ***e*** bow down (in "worship"); ***f*** The *Book of Mormon* omits "*and* the Holy One of Israel, and he shall choose thee." (*KJV*) ***8a*** acceptance, favor, pleasure, desire; ***b*** "iyey ha-yam" = regions, habitable lands "of the sea" (see Yĕsha'Yahu (Is.) 24:15); ***c*** "salvation"; ***d*** I will guard, preserve, keep thee; root of Nazarene - see verse 6. ***e*** confirm, stand, rise up, set up, erect (build); ***f*** land, *the* "earth"; ***g*** possess; ***h*** desolate heritages, inheritances, properties, possessions – *lands of* desolation; ***9a*** imprisoned, *those who are* bound; ***b*** obscurity, distress, extraordinary "darkness" of shĕol; ***c*** Unveil, Uncover, Disclose; ***d*** "feed", pasture; ***e*** roads; ***f*** baren places; ***g*** ***10a*** *burning* "heat"; ***b*** The *Book of Mormon* version correctly features the definite article: "the sun". ***c*** conduct, guide, drive; ***d*** waters (both singular and plural); ***e*** lead; ***11a*** put, placed; ***b*** hills, mountain-ranges; ***c*** raised "ways", *public* roads ***d*** raised, "exalted"; ***12a*** "the north", hidden, divine abode; ***b*** the western "sea" (the Mediterranean); ***c*** Chinese (possibly); ***13a*** "Sing" stridulously; ***b*** be excited; ***c*** land, "earth"; ***d*** "break forth"; ***e*** stridulous "singing"; ***f*** hills, hill country, mountain-ranges; ***g*** consoled; ***h*** poor, needy, weak, lowly; ***14a*** abandoned, left; ***b*** "my Lord", *literally* my Lords (plural); ***c*** ceased to care for; ***15a*** wife;

***b*** cease to care for; ***c*** “womb”, belly, abdomen, birth; ***d*** Moreover, Also; ***e*** and; ***16a*** cut, inscribed; ***b*** hollows or cups of the hands; ***c*** “before”, opposite; ***d*** always, perpetually; ***17a*** “children”; ***b*** go quickly; ***c*** “they that made thee waste [desolate]”; ***18a*** collect, assemble; ***b*** uttereth; ***c*** indeed; ***d*** young wife, daughter-in-law; ***19a*** “waste”, desolation; ***b*** deserted places; ***c*** “destruction”; ***d*** indeed; ***e*** strait, small, restricted, cramped; ***f*** dweller (collective sense); ***g*** “far away”; ***20a*** “children”; ***b*** childlessness; ***c*** narrow, small, restricted, cramped; ***d*** make room for; ***21a*** bore, brought forth; ***b*** bereaved; ***c*** hard, unproductive, stiff, lifeless; ***d*** remained; ***22a*** nations, “Gentiles”; ***b*** exalt, “set up”, erect; ***c*** “standard”, sign, signal, flag, banner; ***d*** clasped in (between) the “arms”; ***e*** lifted; ***f*** neck and “shoulders”; ***23a*** supporting (fathers is implied); ***b*** princesses, wives of nobles; ***c*** “nursing” (women is implied); ***d*** noses, See 2 Něphi 6:7 ***e*** “earth”, land, ground; ***f*** legs; ***g*** look eagerly, endure; ***24a*** booty; ***b*** “mighty”; ***c*** just, righteous; ***d*** slip away, saved, “delivered”; ***25a*** also, moreover, yea; ***b*** “mighty”; ***c*** booty; ***d*** awe-inspiring, ruthless; ***e*** slip away, saved, “delivered”; ***f*** strive; ***g*** striveth; ***h*** “children”; ***26a*** maltreat; ***b*** *freshly* pressed (crushed) *juice*; ***c*** “thy Savior”; ***d*** “thy Redeemer”; ***e*** Strong, Valient.

## 1 Nephi 21 (Isaiah 49) נפי הראשון כא (ישעיהו מט)

1

| | | |
|---|---|---|
| **And also** | **v’gam** | **וְגַם** |
| **this,** | **zot** | **זֹאת** |
| **Hearken (Give ear) you** | **haazinu** | **הַאֲזִינוּ** |
| **[O you] house of** | **beyt** | **בֵּית-** |
| **Israel,** | **yisraEl** | **יִשְׂרָאֵל,** |
| **all you** | **khulkhĕm** (Is. 48:14) | **כֻּלְכֶם** |
| **which** | **ashĕr** | **אֲשֶׁר** |
| **are broken off,** | **nishbartĕm** (Deut. 12:3, Ps 34:20) | **נִשְׁבַּרְתֶּם** |
| **and are driven out** | **u-gorashtĕm** | **וּגֹרַשְׁתֶּם** |
| **upon** | **al** | **עַל-** |
| **wickedness** | **rishat** | **רִשְׁעַת** |
| **shepherds (pastors) of** | **roey** | **רֹועֵי** |
| **my people;** | **ami** | **עַמִּי** |
| **[yea,] all you** | **khulkhĕm** | **כֻּלְכֶם** |
| **which** | **ashĕr** | **אֲשֶׁר** |
| **are broken off,** | **nishbartĕm** (Deut. 12:3, Ps 34:20) | **נִשְׁבַּרְתֶּם** |
| **which** | **ashĕr** | **אֲשֶׁר** |
| **are scattered [abroad],** | **nephotsotĕm** (Ezek. 11:17; 20:34) | **נְפֹצוֹתֶם** |

| | | |
|---|---|---|
| **which [are]** | **asher** | **אֲשֶׁר** |
| **from my people;** | **me-ami** | **מֵעַמִּי** |
| **[O] house of** | **beyt** | **בֵּית-** |
| **Israel,** | **yisraEl** | **יִשְׂרָאֵל,** |
| Listen (Hear) you | shimu | שִׁמְעוּ |
| [O] isles (coasts), | iim | אִיִּים |
| unto me | elai | אֵלַי, |
| and incline (attend) you | v'haqshivu | וְהַקְשִׁיבוּ |
| [you] peoples | l'umim | לְאֻמִּים |
| from far; | merahoq | מֵרָחוֹק ; |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| from the belly (womb) | mi-bětěn | מִבֶּטֶן |
| called me; | q'raani | קָרָאָנִי, |
| from the inward parts of | mi-m'ey | מִמְּעֵי |
| my mother | imi | אִמִּי |
| he made mention (memorial) of | hizkir | הִזְכִּיר |
| my name. | shemi | שְׁמִי. |

"Hearken to me, ye islands; and attend, ye Gentiles; after a long time it shall come to pass, saith the Lord: from my mother's womb he has called my name:" (Esaias XLIX.1)

Notes on verse 1: The Hebrew word "iy" (אי) is better translated "coast", "region" or "border" and does not necessarily mean a small landmass entirely surrounded by water. It is likely that Ya'aqov ben Lěhi (Jacob son of Lehi) when referring to the Promised Land in America as an "isle of the sea" (2 Nephi 10:21) was actually relating the language of YěshaYahu (Isaiah) and other Hebrew prophets. It is evident that the Book of Mormon use of the term "isle" better corresponds to the Hebrew אי than the limited English definition. See 1 Nĕphi 19:10, 2 Nĕphi 10:8, 20-21; 29:7 In order to relate to the terminology of the *KJV*, the LORD has suffered the term "isle" or "islands" to be used in the English translation of the Nĕphite record. Like the Hebrew *Bible*, much of the *Book of Mormon* concerns itself with the sacred history of a people occupying a small region in America; limited by bodies of water called seas. The Hebrew word "yam" (ים), translated "sea" can also mean an inland body of water or lake. Much of the land described in the *Book of Mormon* was "nearly surrounded by water". (Alma 22:32)

2

| | | |
|---|---|---|
| And he set | va-yasĕm | וַיָּשֶׂם |
| my mouth | pi | פִּי |
| like (as) a sword | k'hĕrĕv | כְּחֶרֶב |
| sharp; | hadah | חַדָּה, |

| | | |
|---|---|---|
| in the shadow of | b'tsel | בְּצֵל |
| his hand | yado | יָדוֹ |
| he hid (withdrew) me, | hĕḥbiani | הֶחְבִּיאָנִי ; |
| and made me | va-y'simeni | וַיְשִׂימֵנִי |
| for an arrow | l'ḥez | לְחֵץ |
| purified (polished, select); | barur | בָּרוּר, |
| in his quiver | b'ashpato | בְּאַשְׁפָּתוֹ |
| he hid (concealed) me; | histirani | הִסְתִּירָנִי. |

"and he has made my mouth as a sharp sword, and he has hid me under the shadow of his hand; he has made me as a choice shaft, and he has hid me in his quiver;" (Esaias XLIX.2)

3

| | | |
|---|---|---|
| And said | va-yomĕr | וַיֹּאמֶר |
| to me: | li | לִי, |
| my servant (worker, laborer) | avdi | עַבְדִּי- |
| thou [art], | atah | אָתָּה-- |
| [O] Israel, | yisraEl | יִשְׂרָאֵל, |
| that | asher | אֲשֶׁר- |
| in thee | b'kha | בְּךָ |
| I will be glorified. | ĕtpaar | אֶתְפָּאָר. |

"and said to me, Thou art my servant, O Israel, and in thee I will be glorified." (Esaias XLIX.3)

4

| | | |
|---|---|---|
| And I | v'ani | וַאֲנִי |
| said, | amarti | אָמַרְתִּי |
| for nothing (emptiness) | yagati | לָרִיק |
| I have toiled (grown weary), | yagati | יָגַעְתִּי, |
| for [a thing of] confusion (naught) | l'tohu | לְתֹהוּ |
| and a vapor (in vain) | v'hĕvĕl | וְהֶבֶל |
| my strength | kohi | כֹּחִי |
| I spent (exhausted, used up); | khileti | כִלֵּיתִי ; |
| surely | akhen | אָכֵן |

| | | |
|---|---|---|
| my judgment | mishpati | מִשְׁפָּטִי |
| | ĕt | אֶת- |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| and my doing (deed, work) | uph'ualti | וּפְעֻלָּתִי |
| | ĕt | אֶת- |
| my God. | Ĕlohai | אֱלֹהָי. {ס} |

"Then I said, I have laboured in vain, I have given my strength for vanity and for nothing: therefore is my judgment with the Lord, and my labour before my God." (Esaias XLIX.4)

5

| | | |
|---|---|---|
| And now, | v'atah | וְעַתָּה |
| saith | amar | אָמַר |
| the LORD (*the Eternal*)- | *Adonai* | יהוה, |
| that formed me | yotsri | יוֹצְרִי |
| from the belly (womb) | mi-bĕtĕn | מִבֶּטֶן |
| **[that I should be]** for servant | l'ĕvĕd | לְעֶבֶד |
| to him (his), | lo | לוֹ, |
| to restore (bring again) | l'shovev | לְשׁוֹבֵב |
| Jacob | ya'aqov | יַעֲקֹב |
| to him- | elayv | אֵלָיו, |
| and Israel | v'yisraEl | וְיִשְׂרָאֵל |
| not (to him) | lo (lo) | לא (לוֹ) |
| will be gathered, | yeaseph | יֵאָסֵף; |
| and shall I be honored (glorious) | v'ĕkaved | וְאֶכָּבֵד |
| in the eyes of | b'ene | בְּעֵינֵי |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| and my God(s) | v-Elohai | וֵאלֹהַי |
| he was | hayah | הָיָה |
| my strength. | uzi | עֻזִּי. |

"And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength." (Esaias XLIX.5)

**Notes on verse 5:** The words "… that I should be…" is in the stead of the italicized "…*to be*…" (*KJV*). These words facilitate translation but do not actually appearing in the Hebrew text.

6

| | | |
|---|---|---|
| And he said: | va-yoměr | וַיֹּאמֶר, |
| It will be a light (trifling) thing | naqel | נָקֵל |
| from thy being | mihyotkha | מִהְיוֹתְךָ |
| to me | li | לִי |
| a servant (worker, laborer) | ěvěd | עֶבֶד, |
| to raise up | l'haqim | לְהָקִים |
| | ět | אֶת- |
| tribes of | shivte | שִׁבְטֵי |
| Jacob, | ya'aqov | יַעֲקֹב, |
| and guarded (secreted, Nazarenes) of | u-n'tsiri (u-n'tsurey) | ונצירי (וּנְצוּרֵי) |
| Israel | yisraEl | יִשְׂרָאֵל |
| to restore. | l'hashiv | לְהָשִׁיב; |
| And I will give thee | u-n'tatikha | וְנָתַתִּיךָ |
| for a light of [to] | l'or | לְאוֹר |
| the Gentiles (nations), | goyim | גּוֹיִם, |
| to be | li-hyot | לִהְיוֹת |
| my Jesus (Salvation) | Y'shuati | יְשׁוּעָתִי |
| unto (until) | ad | עַד- |
| end**s** of | q'ts**ot** (Job. 28:24) | קְצוֹת- |
| the earth. | ha-arěts | הָאָרֶץ. {ס} |

"And he said to me, *It is* a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given thee for the covenant of a race, for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth." (Esaias XLIX.6)

**Notes on verse 6:** Compared to the Masorah, 1 Nephi 21:6 differs only in the pluralized "…ends of the earth". In the Dead Sea Great Scroll version, however, "Jacob" and "Israel" trade places in the text: "…to be my servant to raise up the tribes of Israel and to restore the Nazarenes (guarded ones) of Jacob…"

Compare the English translation of the Septuagint, given above, with Acts 14:46-47. Like solutions to a higher order equation, the above verse may be interpreted as referring to Messiah as well as other servants of the Lord.

7

| | | |
|---|---|---|
| Thus | koh | כֹּה |
| saith | amar | אָמַר- |
| the LORD (*the Eternal*), | *Adonai* | יהוה |
| the Redeemer of | goel | גֹּאֵל |
| Israel, | yisraEl | יִשְׂרָאֵל |
| his Holy One, | q'dosho | קְדוֹשׁוֹ, |
| to him despised of | li-vzo | לִבְזֹה- |
| soul, | nĕphĕsh | נֶפֶשׁ |
| to him abhorred of | li-mtaev | לִמְתָעֵב |
| nation**s** (Gentile**s**), | goy**im** | גּוֹיִם |
| to servant of | l'ĕvĕd | לְעֶבֶד |
| rulers: | moshlim | מֹשְׁלִים, |
| Kings | m'lakhim | מְלָכִים |
| shall see | yiru | יִרְאוּ |
| and they arise, | va-qamu | וָקָמוּ, |
| princes | sarim | שָׂרִים |
| and they shall worship (prostrate, show homage), | v'yishtaḥavu | וְיִשְׁתַּחֲווּ-- |
| for the sake (because) of | l'maan | לְמַעַן |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| that | ashĕr | אֲשֶׁר |
| is faithful (true). | nĕ'ĕman | נֶאֱמָן, |
| ~~The Holy One of~~ | ~~qedosh~~ | ~~קְדֹשׁ~~ |
| ~~Israel,~~ | ~~yisra'El~~ | ~~יִשְׂרָאֵל~~ |
| ~~and he shall choose thee.~~ | ~~va-yivḥarĕka~~ | ~~וַיִּבְחָרֶךָּ. {ס}~~ |

"Thus saith the Lord that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful, and I have chosen thee." (Esaias XLIX.7)

**Notes on verse 7:** Isaiah 49:7 (*KJV*) relying on the Masorah states,"…to him whom the nation abhorreth…" leading some Christians to interpret this verse as referring exclusively to the Jewish nation. 1 Nĕphi 21:7 on the other hand gives "…whom the nations abhoreth…" In Hebrew "nations" is "goyim" and is often translated "Gentiles". See verse 6. Thus the *Book of Mormon* leaves open the possibility that the verse indicts the Gentiles. The Septuagint in this case supports the *Book of Mormon*: "…him that is abhorred by the nations…" (Esaias XLIX.7) See also 1 Nĕphi 13:4, 2 Nĕphi 27:1. The seemingly

redundant expression "…nations of the Gentiles…" may in fact be translated into English as such for the sake of the Gentiles who don't understand the actual meaning of "Gentiles".

1 Nĕphi 21:7 ends with the affirmation that the Eternal is faithful, with no additional remark about Israel being chosen; which she is, when she is faithful.

8

| | | |
|---|---|---|
| Thus | koh | כֹּה |
| saith | amar | אָמַר |
| the LORD (*the Eternal*) | *Adonai* | יהוה, |
| In a time | b'et | בְּעֵת |
| favorable (acceptable, of his goodwill) | ratson | רָצוֹן |
| I responded to (answered) **you**, | anititkhĕ**m** | עֲנִיתִיכֶם, |
| **[O] isles (coasts) of** | **iyey** (Is. `11:11) | **אִיֵּי** |
| **the sea,** | **ha-yam** (Is. `11:11) | **הַיָּם** |
| and in day of | u-b'yom | וּבְיוֹם |
| Salvation (Jesus *implicit*) | Yĕshuah | יְשׁוּעָה, |
| I helped thee; | azartikha | עֲזַרְתִּיךְ; |
| and I will guard (keep, protect) thee, (see verse 6) | v'ĕtsorkha | וְאֶצָּרְךְ, |
| and I will give thee | v'ĕtĕnkha | וְאֶתֶּנְךְ |
| **my servant** | **avdi** (Is. 42:1) | **עַבְדִּי** |
| for a covenant of | livrit | לִבְרִית |
| [the] people | am | עָם, |
| to establish | l'haqim | לְהָקִים |
| [the] earth, | ĕrĕts | אֶרֶץ, |
| to cause to inherit | l'hanhil | לְהַנְחִיל |
| heritages (inheritances, possessions) | n'halot | נְחָלוֹת |
| desolate (devastated, ravaged); | shomemot | שֹׁמְמוֹת. |

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages:" (Esaias XLIX.8)

**Notes on verse 8:** All instances of the pronoun "thee" in Isaiah 49:8 (Masorah) are singular. The first "thee" in 1 Nĕphi 21:8 must be plural because it refers to "isles". Therefore the above translation (interlinear English), which is more sensitive than the *KJV*, shows "you". All other occurrences of "thee" in 1 Nĕphi 21:8 are singular following the Hebrew text. It may seem strange for the verse to switch from

"thee" (you) plural to "thee" singular but we need look no further that the Masoretic text of Isaiah to find other examples. See Isaiah 48:16-17, 49:1.

Corroborating the *Book of Mormon* testimony that the messianic servant is essential to "habrit hahadasha" (the New Covenant, Jer. 31:31, Ezek. 37:25-26) the Septuagint contains a line that is absent in protestant Bibles, "…my servant…I have given thee for the covenant of a race…" (Esaias XLIX.6)

9

| | | |
|---|---|---|
| To say | le-mor | לֵאמֹר |
| to the prisoners: | la-asurim | לַאֲסוּרִים |
| Go forth; | tseu | צֵאוּ, |
| to [them] that | la-ashĕr | לַאֲשֶׁר |
| **sit (they sit)** | **yoshvim** | **יוֹשְׁבִים** |
| in the darkness: | ba-hoshĕkh | בַּחֹשֶׁךְ |
| Reveal (show, disclose) yourselves. | higalu | הִגָּלוּ ; |
| Upon | al | עַל- |
| the ways | d'rakhim | דְּרָכִים |
| they shall feed (graze, pasture), | yiru | יִרְעוּ, |
| and in all | u-b'khol | וּבְכָל- |
| high places (treeless heights) | sh'phayim | שְׁפָיִים |
| their pastures. | maritam | מַרְעִיתָם. |

"saying to them that are in bonds, Go forth; and *bidding* them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths *shall be* their pasture." (Esaias XLIX.9)

10

| | | |
|---|---|---|
| Not | lo | לֹא |
| they shall hunger | yiravu | יִרְעָבוּ |
| and not | v'lo | וְלֹא |
| thirst, | yitsmau | יִצְמָאוּ, |
| and not | v'lo | וְלֹא- |
| shall smite them | yakem | יַכֵּם |
| parching heat | sharav | שָׁרָב |
| and **the** sun; | va-shamĕsh | וְשָׁמֶשׁ : |
| for (because) | ki | כִּי- |
| he that hath compassion on them | m'rahamam | מְרַחֲמָם |
| shall lead (conduct) them, | y'nahagem | יְנַהֲגֵם, |

| | | |
|---|---|---|
| and upon | v'al | וְעַל- |
| the springs of | mabue | מַבּוּעֵי |
| water (waters) | mayim | מַיִם |
| he shall lead them. | y'nahalem | יְנַהֲלֵם. |

"They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but he that has mercy on them shall comfort *them*, and by fountains of waters shall he lead them." (Esaias XLIX.10)

11

| | | |
|---|---|---|
| And I will set | v'samti | וְשַׂמְתִּי |
| all | khol | כָּל- |
| my mountains | haray | הָרַי, |
| for a way, | la-darĕkh | לַדֶּרֶךְ ; |
| and my highways (raised ways) | u-m'silotai | וּמְסִלֹּתַי, |
| shall be exalted. | y'rumun | יְרֻמּוּן. |

"And I will make every mountain a way, and every path a pasture to them." (Esaias XLIX.11)

**Notes on verse 11:** Translated into English, the Septuagint reads, "And I will make every mountain a way, and every path a pasture to them." (Esaias XVIX.11) The *Book of Mormon* and Masorah seem to invite spiritual interpretations to "my mountains" and "my highways". Note that the LORD's mountains constitute one way; and that his highways (plural) will be exalted. Consider Isaiah 55:8-9

12

| | | |
|---|---|---|
| **And then (at that time),** | **v'az** | **וְאָז,** |
| **[O] house of** | **beyt** | **בֵּית-** |
| **Israel,** | **yisraEl** | **יִשְׂרָאֵל,** |
| behold, | hineh | הִנֵּה- |
| these | ělĕh | אֵלֶּה, |
| from far | me-rahoq | מֵרָחוֹק |
| shall come; | yavou | יָבֹאוּ ; |
| and behold, | v'hineh | וְהִנֵּה- |
| these | ělĕh | אֵלֶּה |
| from the north | mi-tsaphon | מִצָּפוֹן |
| and from the sea (sea ward); | u-mi-yam | וּמִיָּם, |
| and these | v'ělĕh | וְאֵלֶּה |
| from the land of | me-ĕrĕts | מֵאֶרֶץ |

| | | |
|---|---|---|
| the Chinese (China). | sinim | סִינִים. |

"Behold, these shall come from far: *and* these from the north and the west, and others from the land of the Persians." (Esaias XLIX.12)

**Notes on verse 12:** Both the *KJV* and 1 Nephi 21:12 (in English) read, "…from the north and from the west…" The Hebrew directly translated reads "…from the north and from the sea…" With respect to Jerusalem, the Mediterranean is west. The point of view here is local and relative.

The Septuagint (English translation) reads, "…these from the north and the west, and others from the land of the Persians." The Masorah and the *Book of Mormon* refer instead to the land of Sinim, farther east than Persia.

13

| | | |
|---|---|---|
| Cry (Ring) out, | ranu | רָנּוּ |
| [O] heavens; | shamayim | שָׁמַיִם |
| and be joyful | v'gili | וְגִילִי |
| [O] earth; | arĕts | אָרֶץ, |
| **for** | **ki** | **כִּי-** |
| **will be established (arise)** | **y'qomemu** (Is. 61:4) | **יְקוֹמֵמוּ** |
| **the feet of** | **ragley** | **רַגְלֵי** |
| **these (those)** | **elĕh** (Is. 49:12) | **אֵלֶּה** |
| **[who are] in the east;** | **ba-mizrah** | **בַּמִּזְרָח** |
| [and] burst forth | yphitshu (u-phitshu) | יפצחו (וּפִצְחוּ) |
| [O] mountains | harim | הָרִים |
| [into] a ringing cry; | rinah | רִנָּה: |
| **for** | **ki** | **כִּי-** |
| **not** | **lo** | **לֹא** |
| **they will be smitten** | **yuku** | **יֻכּוּ** |
| **more;** | **od** | **עוֹד** |
| for | ki | כִּי- |
| comforted | niham | נִחַם |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| his people, | amo | עַמּוֹ, |
| and his afflicted (poor, meek) | va-aniav | וַעֲנִיָּיו |
| he [will have] compassion [upon] them. | y'rahem | יְרַחֵם. {ס} |

“Rejoice, ye heavens; and let the earth be glad: let the mountains break forth *with* joy; for the Lord has had mercy on his people, and has comforted the lowly ones of his people.” (Esaias XLIX.13)

**Notes on verse 13:** The non-Gentile author of 1 Nĕphi 29:13 is evidently aware that the land of “Sinim” of the previous verse refers to the Far East. Thus “those” (אלה), referred to in verse13, relate to the exiles of Israel in this eastern land.

The “they” who will be smitten no more, evidently refers to the people of the Lord who are in the hills and high countries.

14

| | | |
|---|---|---|
| And (But) **[behold]** will say (**hath** said) | va-tomĕr | וַתֹּאמֶר |
| Zion: | tsion | צִיּוֹן, |
| forsook me | azavani | עֲזָבַנִי |
| the LORD (*the Eternal*), | *Adonai* | יהוה ; |
| and my Lord(s) | v-Adonai | וַאדֹנָי, |
| forgot me- | sh’khehani | שְׁכֵחָנִי. |
| **but** | **akh** | **אַךְ** |
| **he will show** | **yarĕh** | **יַרְאֶה** |
| **because (that)** | **ki** | **כִּי** |
| **not** | **lo** | **לֹא** |
| **so (yes).** | **khen** | **כֵּן** |

“But Sion said, The Lord has forsaken me, and, The Lord has forgotten me.” (Esaias XLIX.14)

15

| | | |
|---|---|---|
| The will she forget | ha-tishkah | הֲתִשְׁכַּח |
| a woman (wife) | ishah | אִשָּׁה |
| her suckling (infant), | ulah | עוּלָהּ, |
| from compassion | me-rahem | מֵרַחֵם |
| the son of | bĕn | בֶּן- |
| her bosom? | bitnah | בִּטְנָהּ ; |
| Also (Yea), | gam | גַּם- |
| these | elĕh | אֵלֶּה |
| will forget, | tishkahnah | תִּשְׁכַּחְנָה, |
| and (but) I | v’anokhi | וְאָנֹכִי |
| not | lo | לֹא |

| | | |
|---|---|---|
| will forget thee, | ĕshkaḥekh | אֶשְׁכָּחֵךְ׃ |
| **[O] house of** | **bet** | **בֵּית-** |
| **Israel.** | **yisraEl** | **יִשְׂרָאֵל** |

“Will a woman forget her child, so as not to have compassion upon the offspring of her womb? but if a woman should even forget these, yet I will not forget thee, saith the Lord.” (Esaias XLIX.15)

**Notes on verse 15:** He does not forget her though he himself was treated cruelly as a son.

16

| | | |
|---|---|---|
| Behold, | hen | הֵן |
| upon | al | עַל- |
| the palms of hands | kapayim | כַּפַּיִם, |
| I have thee inscribed (graven); | ḥaqotikh | חַקּוֹתִיךְ ; |
| thy walls | ḥomotaikh | חוֹמֹתַיִךְ |
| in front of (before, against) me | nĕgdi | נֶגְדִּי, |
| continually (always). | tamid | תָּמִיד׃ |

“Behold, I have painted thy walls on my hands, and thou art continually before me.” (Esaias XLIX.16)

**Notes on verse 16:** The constant reminder of her in his hands, are wounds that heal but are never healed. (Malachi 3:20 (4:2 *KJV*), Zech. 12:10) Her walls serve as a reminder but also separate her.

The Septuagint reads quite differently than the Masorah, the *Book of Mormon* or the Dead Sea Great Isaiah Scroll. An English translation follows: “Behold, I have painted thy walls on my hands, and thou art continually before me. “ (Esaias XLIX.16)

17

| | | |
|---|---|---|
| Hasten | miharu | מִהֲרוּ, |
| thy sons (children) | banaikh | בָּנַיִךְ ; |
| **against** | **nĕgĕd** | **נֶגֶד** |
| thy destroyers; | m’harsaikh | מְהָרְסַיִךְ |
| and thy wasters (desolators) | u-maharivaikh | וּמַחֲרִיבַיִךְ, |
| from thee | mimekh | מִמֵּךְ |
| shall go forth. | yetseu | יֵצֵאוּ׃ |

“And thou shalt soon be built by those by whom thou were destroyed, and they that made thee desolate shall go forth of thee.” (Esaias XLIX.17)

**Notes on verse 17:** Differing from the available Hebrew texts, the Septuagint (translated into English) reads: "And thou shalt soon be built by those by whom thou wert destroyed, and they that made thee desolate shall go forth of thee" (Esaias XLIX.17)

18

| | | |
|---|---|---|
| Lift up (raise) | s'i | שְׂאִי- |
| around (round about) | saviv | סָבִיב |
| thine eyes | eynaikh | עֵינַיִךְ |
| and see; | ur'i | וּרְאִי, |
| all these | kulam | כֻּלָּם |
| they will gather, | niqbatsu | נִקְבְּצוּ |
| [and] they come | bau | בָאוּ- |
| to thee. | l-akh | לָךְ ; |
| **And** [as] live | **v'**<u>h</u>ay | וְחַי- |
| I, | ani | אָנִי |
| uttereth (declareth) | n'um | נְאֻם- |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| for (because) | ki | כִּי |
| all these | kulam | כֻּלָּם |
| like (as) an ornament | ka-adi | כָּעֲדִי |
| thou shalt put on (wear), | tilbashi | תִּלְבָּשִׁי, |
| and bind them | u-t'qasherim | וְתִקַּשְׁרִים, |
| **[even]** like (as) a bride. | ka-kalah | כַּכַּלָּה. |

"Lift up thine eyes round about, and look on them all; behold, they are gathered together, and are come to thee. *As* I live, saith the Lord, thou shalt clothe thyself with them all as with an ornament, and put them on as a bride her attire." (Esaias XLIX.18)

**Notes on verse 18:** The Hebrew words for "gather" (קבץ) is the basis for the word "kibu<u>z</u>", a social collective settlement many of which are established in the modern state Israel.

19

| | | |
|---|---|---|
| For | ki | כִּי |
| thy waste (land of desolation) | <u>h</u>arvotaikh | חָרְבֹתַיִךְ |
| and thy deserted (waste) places, | v'shom'motaikh | וְשֹׁמְמֹתַיִךְ, |
| and land of | v'ĕrĕts | וְאֶרֶץ |
| thy destruction (extermination), | ha-risutekh | הַרְסֻתֵךְ : |

| | | |
|---|---|---|
| for (because) | ki | כִּי |
| now | atah | עַתָּה |
| shall be narrow (strait) | tetsri | תִּצָּרִי |
| from inhabitant (population); | mi-yoshev | מִיּוֹשֵׁב, |
| and they are far away | v'rahaqu | וְרָחֲקוּ |
| thy devourer. | m'valaikh | מְבַלְּעָיִךְ. |

"For thy desert and marred and ruined *places* shall now be too narrow by reason of the inhabitants, and they that devoured thee shall be removed far from thee." (Esaias XLIX.19)

20

| | | |
|---|---|---|
| More (Again) | od | עוֹד |
| they shall say | yom'ru | יֹאמְרוּ |
| in thine ears, | b'oznaikh | בְּאָזְנַיִךְ, |
| the sons (children) of | beney | בְּנֵי |
| thy bereavement (child loss): | shikulaikh | שִׁכְּלָיִךְ : |
| Narrow (tight, strait) | tsar | צַר- |
| for me | li | לִי |
| the place; | ha-maqom | הַמָּקוֹם, |
| move away (make room) | g'shah | גְּשָׁה- |
| for me | li | לִי |
| and I will dwell (sit). | v'eshevah | וְאֵשְׁבָה. |

"For thy sons whom thou hast lost shall say in thine ears, The place *is too* narrow for me: make room for me that I may dwell." (Esaias XLIX.20)

**Notes on verse 20:** Speaking of her children, the *KJV* adds the words "…which thou shalt have, after thou hast lost the other…" 1 Nephi 21:20 includes the same comment except replaces the word "other" with the word "first". Though not appearing in the Hebrew, these insertions help to convey the meaning, or rather an inspired interpretation of the text. From the Septuagint we get a more direct translation of the verse: "For thy sons whom thou hast lost shall say in thine ears, The place *is too* narrow for me: make room for me that I may dwell." The *Book of Mormon* is accurate in pointing out that the children who say "…give place to me…" are not identical with those that were previously lost. The Hebrew verse is of course more poetic than the translation.

21

| | | |
|---|---|---|
| And thou shalt say | v'amart | וְאָמַרְתְּ |
| in thine heart | bi-l'vavekh | בִּלְבָבֵךְ, |
| Who | mi | מִי |

| | | |
|---|---|---|
| begat (brought forth) | yalad | יָלַד- |
| to me | li | לִי |
| | ĕt | אֶת- |
| these, | ĕlĕh | אֵלֶּה, |
| and I | va-ani | וַאֲנִי |
| was bereaved (childless), | sh'khulah | שְׁכוּלָה, |
| and barren, | v'galmudah | וְגַלְמוּדָה ; |
| an exile, | golah | גּוֹלָה |
| and turned aside? | v'surah | וְסוּרָה, |
| and these | v'ĕlĕh | וְאֵלֶּה |
| who | mi | מִי |
| brought up (raised)? | gidel | גִּדֵּל-- |
| Behold, | hen | הֵן |
| I | ani | אֲנִי |
| remained (was left) | nisharti | נִשְׁאַרְתִּי |
| I alone, | l'vadi | לְבַדִּי, |
| These, | ĕlĕh | אֵלֶּה |
| where | eyphoh | אַיפֹה |
| they [been]? | hem | הֵם. {פ} |

"And thou shalt say in thine heart, Who has begotten me these? whereas I *was* childless, and a widow; but who has brought up these for me? and I was left alone; but whence came these to me?" (Esaias XLIX.21)

22

| | | |
|---|---|---|
| Thus | koh | כֹּה- |
| saith | amar | אָמַר |
| the Lord (my Lords) | Adonai | אֲדֹנָי |
| the LORD (*the Eternal*): | *Adonai* | יהוה, |
| Behold, | hineh | הִנֵּה |
| I will lift up | ĕsa | אֶשָּׂא |
| to | ĕl | אֶל- |
| Gentiles | goyim | גּוֹיִם |
| mine hand, | yadi | יָדִי, |

| | | |
|---|---|---|
| and to | v’ĕl | וְאֶל- |
| peoples | amim | עַמִּים, |
| I will raise up | arim | אָרִים |
| my ensign (standard, signal, sign); | nisi | נִסִּי ; |
| and they shall bring | v’heviu | וְהֵבִיאוּ |
| thy sons | banaikh | בָנַיִךְ |
| in the bosom, | b’hotsen | בְּחֹצֶן, |
| and thy daughters | u-venotaikh | וּבְנֹתַיִךְ |
| upon | al | עַל- |
| shoulder | kateph | כָּתֵף |
| *they* shall be carried. | tinasĕnah | תִּנָּשֶׂאנָה. |

“Thus saith the Lord, *even* the Lord, Behold, I lift up mine hand to the nations, and I will lift up my signal to the islands: and they shall bring thy sons in *their* bosom, and shall bear thy daughters on *their* shoulders.” (Esaias XLIX.22)

**Notes on verse 22:** The Dead Sea Great Scroll Isaiah text omits “Lord” (אדני) before the name of the Eternal in the opening line: “Thus sayeth the Eternal…” The Septuagint on the other hand, corroborates the Masorah; “Thus saith the Lord, *even* the Lord…” (Esaias XLIX.22) The English translation of the *Book of Mormon* follows the traditional convention: “Thus saith the Lord God…”

23

| | | |
|---|---|---|
| And they shall be | v’hayu | וְהָיוּ |
| kings | m’lakhim | מְלָכִים |
| thy nurturers, | omnaikh | אֹמְנַיִךְ, |
| and their princesses (Sarahs) | v’saroteyhĕm | וְשָׂרוֹתֵיהֶם |
| thy nurses (women who breast-feed); | meniqotaikh | מֵינִיקֹתַיִךְ-- |
| noses (face) [towards the] | apayim | אַפַּיִם |
| earth | ĕrĕts | אָרֶץ |
| they shall bow down | yishtahavu | יִשְׁתַּחֲוּוּ |
| to thee, | lakh | לָךְ, |
| and the dust of | va-aphar | וַעֲפַר |
| thy feet; | raglaikh | רַגְלַיִךְ |
| they will lick | y’lahekhu | יְלַחֵכוּ ; |
| and thou shalt know | v’yadaat | וְיָדַעַתְּ |
| that (for, because) | ki | כִּי- |

| | | |
|---|---|---|
| I *am* | ani | אֲנִי |
| the LORD (*the Eternal*); | *Adonai* | יהוה, |
| that | asher | אֲשֶׁר |
| not | lo | לֹא- |
| they shall be ashamed | yevoshu | יֵבֹשׁוּ |
| that await me. | qovai | קֹוָי. {ס} |

"And kings shall be thy nursing fathers, and their princesses thy nurses, they shall bow down to thee on the face of the earth, and shall lick the dust of thy feet; and thou shalt know that I am the Lord, and they that wait on me shall not be ashamed." (Esaias XLIX.23)

24

| | | |
|---|---|---|
| **[For]** shall be taken away | ha-yuqah | הֲיֻקַּח |
| from mighty, | mi-gibor | מִגִּבּוֹר, |
| prey (booty, that taken), | malqoah | מַלְקוֹחַ; |
| and if (shall) | v'im | וְאִם- |
| captives (prisoners) | sh'vi (Num. 21:1; 31:19) | שְׁבִי |
| [the] just (righteous, right) | tsadiq | צַדִּיק, |
| will slip away (escape)? | yimalet | יִמָּלֵט. {ס} |

"Will any one take spoils from a giant? and if one should take *a man* captive unjustly, shall he be delivered?" (Esaias XLIX.24)

**Notes on verse 24:** "sh'vi" (שבי) is translated "captive" (singular) in the *KJV* whereas 1 Nephi 21:24 translates "captives" (plural). שבי can in fact means "captives". See Isaiah 49:25 and the references given above.

The verse translated from the Septuagint reads differently: "Will any one take spoils from a giant? and if one should take a *man* captive unjustly , shall he be delivered?" (Esaias XLIX.24) The *Book of Mormon* seems to imply that the demands of justice will be met so that even those who are justly (lawfully) made captive, will be delivered. This may come through sincere repentance and the covenant of Messiah.

25

| | | |
|---|---|---|
| For (because) | ki | כִּי- |
| thus | koh | כֹּה |
| saith | amar | אָמַר |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| also | gam | גַּם- |
| captives (prisoners) of | sh'vi | שְׁבִי |
| mighty | gibor | גִּבּוֹר |

| | | |
|---|---|---|
| shall be taken, | yuqah | יֻקַּח, |
| and prey (booty, that taken) of | u-malqoah | וּמַלְקוֹחַ |
| terror striking (*possibly* terrorist) | arits | עָרִיץ, |
| will slip away (escape); | yimalet | יִמָּלֵט ; |
| and [with] | v'ĕt | וְאֶת- |
| him that will strive (find fault, agitate, contend, quarrel, disquiet) [with] thee | y'rivekh | יְרִיבֵךְ |
| I | anokhi | אָנֹכִי |
| I will contend, | ariv | אָרִיב, |
| and | v'ĕt | וְאֶת- |
| thy sons (children) | banaykh | בָּנַיִךְ |
| I | anokhi | אָנֹכִי |
| I will save. | oshia | אוֹשִׁיעַ. |

"For thus saith the Lord, If one should take a giant captive, he shall take spoils, and he who takes *them* from a mighty *man* shall be delivered: for I will plead thy cause, and I will deliver thy children." (Esaias XLIX.25)

**Notes on verse 25:** Yoseph ha'Roĕh (Joseph the Seer) adds the following inspired amelioration not found in 1 Nephi 21:25: "But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, *for the mighty God shall deliver his covenant people*..." (Isaiah 49:25, JST)

The Septuagint translated reads differently than either the Masorah or the *Book of Mormon*, "For thus saith the Lord If one should take a giant captive, he shall take spoils, and he who takes *them* from a mighty *man* shall be delivered: for I will plead thy cause, and I will deliver thy children." (Esaias XLIX.25)

26

| | | |
|---|---|---|
| and I will feed | v'ha'akhalti | וְהַאֲכַלְתִּי |
| | ĕt | אֶת- |
| thine oppressors | monaikh | מוֹנַיִךְ |
| | ĕt | אֶת- |
| their flesh; | b'saram | בְּשָׂרָם, |
| and like pressed juice (sweet wine) | v'khĕ-asis | וְכֶעָסִיס |
| their blood | damam | דָּמָם |
| they shall be drunken; | yishkarun | יִשְׁכָּרוּן ; |
| and they shall know | v'yad'u | וְיָדְעוּ |
| all | khol | כָּל- |

| | | |
|---|---|---|
| flesh | basar | בָּשָׂר, |
| for (because) | ki | כִּי |
| I | ani | אֲנִי |
| the LORD (*the Eternal*), | *Adonai* | יהוה |
| thy Savior | Moshiekh | מוֹשִׁיעֵךְ, |
| and thy Redeemer | v'Goalekh | וְגֹאֲלֵךְ, |
| Strong (Mighty) One of | Avir | אֲבִיר |
| Jacob. | ya'aqov | יַעֲקֹב. {ס} |

"And they that afflicted thee shall eat their own flesh; and they shall drink their own blood as new wine, and shall be drunken: and all flesh shall perceive that I am the Lord that delivers thee, and that upholds the strength of Jacob." (Esaias XLIX.26)

## CHAPTER 22

*Israel (YisraEl) shall be scattered upon all the face of the earth—The Gentiles (Goyim) shall nurse and nourish Israel (YisraEl) with the Glad Tidings (B'sorah) in the last days—Israel (YisraEl) shall be gathered and saved, and the wicked shall burn as stubble—The kingdom of the adversary (ha-satan) shall be destroyed, and the adversary shall be bound.*

1 AND now it came to pass that after I, Nĕphi, had read these things which were engraven upon the plates of nĕhoshĕt, my brethren came unto me and said unto me: What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh?

2 And I, Nĕphi, said unto them: Behold they were manifest unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh.

3 Wherefore, the things of which I have read are things pertaining to things both *of the body of change* and *of spirit*; for it appears that the house of YisraEl, sooner or later, will be scattered upon all the face of the earth, and also among all nations.

4 And behold, there are many who are already lost from the knowledge of those who are at Yĕrushalayim. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the *coasts* of the sea; and whither they are none of us knoweth, save that we know that they have been led away.

5 And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of YisraEl; for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men.

6 Nevertheless, after they shall be nursed by the Goyim, and *the Eternal* has lifted up his hand upon the Goyim and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold these

things of which are spoken are *future*[a]; for thus are the covenants of *the Eternal* with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of YisraEl.
7 And it meaneth that the time cometh that after all the house of YisraEl have been scattered and confounded, that Adonai *the Eternal* will raise up a mighty nation[a] among the Goyim, yea, even upon the face of this land; and by them shall our seed be scattered.
8 And after our seed is scattered Adonai *the Eternal* will proceed to do a marvelous work among the Goyim, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Goyim and being carried in their arms and upon their shoulders.
9 And it shall also be of worth unto the Goyim; and not only unto the Goyim but unto all the house of YisraEl, unto the making known of the covenants of the Father of heaven unto Avraham, saying: In thy seed shall all the kindreds of the earth be blessed.
10 And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the goyim
11 Wherefore, Adonai *the Eternal* will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his *good tidings* unto those who are of the house of YisraEl.
12 Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that *the Eternal* is their Savior and their Redeemer, the Mighty One of YisraEl.
13 And the blood of that great and abominable *congregation*, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the hĕrĕv in their own hands shall fall upon their own heads, and they shall be drunken with their own blood.
14 And every nation which shall war against thee, O house of YisraEl, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of Adonai. And all that fight against Tsion shall be destroyed, and that great whore, who hath perverted the right ways of *the Eternal*, yea, that great and abominable *congregation*, shall tumble to the dust and great shall be the fall of it.
15 For behold, saith the prophet, the time cometh speedily that ha-satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned[a].
16 For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.
17 Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.
18 Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this land; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of YisraEl.

19 For behold, the righteous shall not perish; for the time surely must come that all they who fight against Tsion shall be cut off.
20 And *the Eternal* will surely prepare a way for his people, unto the fulfilling of the words of Mosheh, which he spake, saying: A prophet shall *the Eternal* your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people.
21 And now I, Nephi, declare unto you, that this prophet of whom Mosheh spake was the Holy One of YisraEl; wherefore, he shall execute judgment in righteousness.
22 And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of ha-satan, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—
23 For the time speedily shall come that all *congregations* which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of ha-satan are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.
24 And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of YisraEl must reign in dominion, and might, and power, and great glory[a].
25 And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture.
26 And because of the righteousness of his people, ha-satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of YisraEl reigneth.
27 And now behold, I, Nephi, say unto you that all these things must come according to the flesh.
28 But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of YisraEl if it so be that they will repent.
29 And now I, Nephi, make an end; for I durst not speak further as yet concerning these things.
30 Wherefore, my brethren, I would that ye should consider that the things which have been written upon the plates of nehoshet are true; and they testify that a man must be obedient to the commandments of God.
31 Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen.

***6a*** "temporal", to be literally fulfilled at a future time; ***7a*** Artsot ha-Brit, the United States; ***15a*** Compare Mal'akhi 3:19 (Malachi 4:1, *KJV*); ***24a*** Compare Mal'akhi 3:20 (Malachi 4:2, *KJV*);

# NĔPHI

*An account of the death of Lĕhi. The brethren of Nĕphi rebel against him. Adonai warns Nĕphi to depart into the wilderness. His journeyings in the wilderness, and so forth.*

## CHAPTER 1

*Lehi (Lĕhi) prophesies of a land of liberty—His seed shall be scattered and smitten if they reject the Holy One of Israel (YisraEl)—He exhorts his sons to put on the armor of righteousness.*

1 AND now it came to pass that after I, Nĕphi, had made an end of teaching my brethren, our father, Lĕhi, also spake many things unto them, and rehearsed unto them, how great things *the Eternal* had done for them in bringing them out of the land of Yĕrushalayim.
2 And he spake unto them concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea.
3 And he also spake unto them concerning ĕrĕts ha-davar, which they had obtained—how merciful *the Eternal* had been in warning us that we should flee out of the land of Yĕrushalayim.
4 For, behold, said he, I have seen a vision, in which I know that Yĕrushalayim is destroyed; and had we remained in Yĕrushalayim we should also have perished.
5 But, said he, notwithstanding our afflictions, we have obtained a land of promise (ĕrĕts ha-davar), a land which is choice above all other lands; a land which *the Eternal* Elohim hath covenanted with me should be a land for the inheritance of my seed. Yea, *the Eternal* hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of *the Eternal*.
6 Wherefore, I, Lĕhi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of *the Eternal*.
7 Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.
8 And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.
9 Wherefore, I, Lĕhi, have obtained a promise (davar), that inasmuch as those whom *the Eternal* Elohim shall bring out of the land of Yĕrushalayim shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

10 But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of *the Eternal* —having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of *the Eternal* from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise (davar)—behold, I say, if the day shall come that they will reject the Holy One of YisraEl, the true Mashiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.
11 Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten.
12 Yea, as one generation passeth to another there shall be bloodsheds, and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.
13 O that ye would awake; awake from a deep sleep, yea, even from the sleep of shĕol, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal gulf of misery and woe.
14 Awake! and arise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no heleḵ[a] can return[b]; a few more days and I go the way of all the earth[c].
15 But behold, ha-Adon[a] hath redeemed my soul from shĕol; I have beheld his glory, and I am encircled about eternally in the arms of his love.
16 And I desire that ye should remember to observe the statutes and the judgments of *the Eternal*; behold, this hath been the anxiety of my soul from the beginning.
17 My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts *the Eternal* your God should come out in the fulness of his wrath upon you, that ye be cut off and destroyed forever;
18 Or, that a cursing should come upon you for the space of many generations; and ye are visited by hĕrĕv, and by famine, and are hated, and are led according to the will and captivity of ha-satan.
19 O my sons, that these things might not come upon you, but that ye might be a choice and a favored people of *the Eternal*. But behold, his will be done; for his ways are righteousness forever.
20 And he hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.
21 And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be men[a], and be determined in one mind and in one heart, united in all things, that ye may not come down into captivity;
22 That ye may not be cursed with a sore cursing; and also, that ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body.
23 Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth out of obscurity, and arise from the dust.

24 Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time that we left Yĕrushalayim; and who hath been an instrument in the hands of God, in bringing us forth into ĕrĕts ha-davar; for were it not for him, we must have perished with hunger in the wilderness; nevertheless, ye sought to take away his life; yea, and he hath suffered much sorrow because of you.
25 And I exceedingly fear and tremble because of you, lest he shall suffer again; for behold, ye have accused him that he sought power and authority over you; but I know that he hath not sought for power nor authority over you, but he hath sought the glory of God, and your own eternal welfare.
26 And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you; but behold, his sharpness was the sharpness of the power of the word of God, which was in him; and that which ye call anger was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities.
27 And it must needs be that the power of God must be with him, even unto his commanding you that ye must obey. But behold, it was not he, but it was the Spirit of *the Eternal* which was in him, which opened his mouth to utterance that he could not shut it[a].
28 And now my son, Laman, and also Lĕmu'El and Sam, and also my sons who are the sons of Yishma'El, behold, if ye will hearken unto the voice of Nĕphi ye shall not perish. And if ye will hearken unto him I leave unto you a blessing, yea, even my first blessing[a].
29 But if ye will not hearken unto him I take away my first blessing, yea, even my blessing, and it shall rest upon him.
30 And now, Zoram, I speak unto you: Behold, thou art the servant of Lavan; nevertheless, thou hast been brought out of the land of Yĕrushalayim, and I know that thou art a true friend unto my son, Nĕphi, forever.
31 Wherefore, because thou hast been faithful thy seed shall be blessed with his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.
32 Wherefore, if ye shall keep the commandments of *the Eternal*, Adonai hath consecrated this land for the security of thy seed with the seed of my son.

***14a*** "traveler", walker, 2 Shĕmu'El (2 Sam.) 12:4. ***b*** Iyov (Job) 16:22, 2 Shĕmu'El (2 Sam.) 14:14. ***c*** 1 Mĕlakhim (1 Kgs.) 2:2, Yĕhoshua (Josh.) 23:14. ***15a*** Tĕhilim (Ps.) 86:12-13. ***21a*** 1 Mĕlakhim (1 Kgs.) 2:2. ***27a*** YirmĕYahu (Jer.) 20:9. ***28a*** The patriarchal blessing referred to can be separate from the birthright. See Bĕreshit (Gen.) 27:36.

## CHAPTER 2

*Redemption cometh through the Holy Anointed (Mashiah)—Freedom of choice (free will, agency to act) is essential to existence and progression—Adam fell that men might be—Men are free to choose liberty and eternal life.*

1 AND now, Ya'aqov, I speak unto you: Thou art b'khori[a] in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

2 Nevertheless, Ya'aqov, b'khori bĕmidbar[a], thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain.
3 Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nĕphi; and thy days shall be spent in the service of thy God. Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast beheld that in the fulness of time he cometh to bring salvation unto men.
4 And thou hast beheld in thy youth his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, today, and forever. And the way is prepared from the *transgression* of man, and salvation is free.
5 And men are instructed sufficiently that they know good from evil. And the law is given unto men. And by the law no flesh is justified; or, by the law men are cut off. Yea, by the law *of the body of change* they were cut off; and also, by the law *of spirit* they perish from that which is good, and become miserable forever.
6 Wherefore, redemption cometh in and through the Holy Mashiah; for he is full of grace and truth.
7 Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.
8 Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Mashiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the *rising* of the dead, being the first that should rise.
9 Wherefore, he is the reshit[a] unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.
10 And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him, to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement—
11 For it must needs be, that there is an opposition in all things. If not so, b'khori bĕmidba, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.
12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.
13 And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of

things, neither to act nor to be acted upon; wherefore, all things must have vanished away.
14 And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.
15 And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.
16 Wherefore, *the Eternal* Elohim gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.
17 And I, Lĕhi, according to the things which I have read, must needs suppose that a *messenger* of God, according to that which is written, had fallen from heaven; wherefore, he became a shed[a], having sought that which was evil before God.
18 And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Havah, yea, even that old serpent, who is ha-satan, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but *you*[a] shall be as Elohim, knowing good and evil.
19 And after ha-Adam and Havah had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.
20 And they have brought forth children; yea, even the family of all the earth.
21 And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of *being tested*, and their time was lengthened, according to the commandments which *the Eternal* Elohim gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.
22 And now, behold, if ha-Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.
23 And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.
24 But behold, all things have been done in the wisdom of him who knoweth all things.
25 Ha-Adam fell that men might be; and men are, that they might have joy.
26 And the Mashiah cometh in the fulness of time, that he may redeem the children of men from the *transgression of adam*[a]. And because that they are redeemed from the *transgression of adam* they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.
27 Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Maphgia[a] of all men, or to choose captivity and death, according to the captivity and power of ha-satan; for he seeketh that all men might be miserable like unto himself.

28 And now, my sons, I would that ye should look to the great Maphgia, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;
29 And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of ha-satan power to captivate, to bring you down to shahat, that he may reign over you in his own kingdom.
30 I have spoken these few words unto you all, my sons, in the last days of my *being tested*[a]; and I have chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting welfare of your souls. Amen.

***1a*** "my firstborn", YirmĕYahu (Jer.) 31:9; birthright heir (replacing Laman); possible word play with "b'kor" i.e. "in the furnace of affliction [sorrow]", Yĕsha'Yahu (Is.) 48:10. Birthright distinct from "first blessing"; see 2 Nĕphi 1:28-29, Bĕreshit (Gen.) 27:36. ***2a*** "in the wilderness", Bĕmidbar (Num.) 1:1. ***9a*** Literally means first, first grain, "firstfruits", "first-fruits", Vayiqra (Lev.) 23:10. ***17a*** Meaning demon, "devil". The expression "the devil"is not found in the *KJV* translation of Hebrew scripture. B'sorot Matti (Hebrew Matthew) 4:1 translates "…temped by Satan (the Adversary)." ***18a*** The Hebrew is plural – *you* (the man and his wife), Bĕreshit (Gen.) 3:4-5. ***26a*** The doctrinal term "the fall" is not found in Hebrew scripture. The "fall *of adam* (*man*, *mankind*)" or "fall *of ĕnosh* (*man*, *mortal man*)" more appropriately conveys the intended meaning. Tĕhilim (Ps.) 8:4-5. ***27a*** Intercessor, intermediary, go-between, "Mediator"; Yĕsha'Yahu (Is.) 59:16. ***30a*** "probation", *test*, *temptation*, Bĕreshit (Gen.) 22:1.

## CHAPTER 3

*Joseph (Yoseph) in Egypt (Mitsrayim) saw the Nĕphites (Nĕphiim) in vision—He prophesied of Joseph Smith, the Latter-day Seer, an anointed one of Joseph (Yoseph); of Moses (Moshĕh), who would deliver Israel (YisraEl); and of the coming forth of the Book of Mormon.*

1 AND now I speak unto you, Yoseph, my last–born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother[a] bear thee.
2 And may Adonai consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of YisraEl.
3 And now, Yoseph, my last–born, whom I have brought out of the wilderness of mine afflictions, may *the Eternal* bless thee forever, for thy seed shall not utterly be destroyed.
4 For behold, thou art the fruit of my loins; and I am a descendant of Yoseph who was carried captive into Mitsrayim. And great were the covenants of *the Eternal* which he made unto Yoseph.
5 Wherefore, Yoseph truly saw our day. And he obtained a promise of *the Eternal*, that out of the fruit of his loins Adonai Elohim would raise up a righteous branch unto the house of YisraEl; not the Mashiah[a], but a branch which was to be broken off, nevertheless, to be remembered in the covenants of *the Eternal* that the Mashiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of

them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom.
6 For Yoseph truly testified, saying: A seer shall *the Eternal* Elohey raise up, who shall be a choice seer unto the fruit of my loins.
7 Yea, Yoseph truly said: Thus saith *the Eternal* unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.
8 And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.
9 And he shall be great like unto Mosheh, whom I have said I would raise up unto you, to deliver my people, O house of YisraEl.
10 And Mosheh will I raise up, to deliver thy people out of the land of Mitsrayim.
11 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith *the Eternal*, but to the convincing them of my word, which shall have already gone forth among them.
12 Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Yehudah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Yehudah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith *the Eternal*.
13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of YisraEl, saith *the Eternal*.
14 And thus prophesied Yoseph, saying: Behold, that seer will *the Eternal* bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of *the Eternal*, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;
15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which *the Eternal* shall bring forth by his hand, by the power of *the Eternal* shall bring my people unto Yeshuah[a].
16 Yea, thus prophesied Yoseph: I am sure of this thing, even as I am sure of the promise of Mosheh; for *the Eternal* hath said unto me, I will preserve thy seed forever.
17 And *the Eternal* hath said: I will raise up a Mosheh[a]; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.
18 And *the Eternal* said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.
20 And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.
21 Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.
22 And now, behold, my son Yoseph, after this manner did my father of old prophesy.
23 Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.
24 And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of YisraEl, and unto the seed of thy brethren.
25 And now, blessed art thou, Yoseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nĕphi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

***1a*** Unnamed mother. ***5a*** That is, not the Anointed One of David. ***15a*** "salvation". ***17a*** Having both Hebrew and Egyptian meaning: Egyptian for *child, son.* Hebrew for *drawn out [from the water]*; see Shĕmot (Ex.) 2:10.

## *CHAPTER 4*

*Lehi (Lĕhi) counsels and blesses his posterity—He dies and is buried— The Psalm of Nephi (Tĕhilat Nĕphi): Nĕphi glories in the goodness of God to him—Nephi (Nĕphi) puts his trust in the LORD (the Eternal) forever.*

1 AND now, I, Nĕphi, speak concerning the prophecies of which my father hath spoken, concerning Yoseph, who was carried into Mitsrayim.
2 For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of nĕhoshĕt.
3 Wherefore, after my father had made an end of speaking concerning the prophecies of Yoseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of b'khori, I would that ye should give ear unto my words.
4 For *the Eternal* Elohim hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.
5 But behold, my sons and my daughters, I cannot go down to my grave save I should leave a blessing upon you; for behold, I know that if ye are brought up in the way ye should go ye will not depart from it.

6 Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents.
7 Wherefore, because of my blessing *the Eternal* Elohim will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.
8 And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lĕmu'El to be brought before him.
9 And he spake unto them, saying: Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed.
10 And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Yishma'El, yea, and even all his household.
11 And after he had made an end of speaking unto them, he spake unto Sam, saying: Blessed art thou, and thy seed; for thou shalt inherit the land like unto thy brother Nĕphi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.
12 And it came to pass after my father, Lĕhi, had spoken unto all his household, according to the feelings of his heart and the Spirit of *the Eternal* which was in him, he waxed old. And it came to pass that he died, and was buried.
13 And it came to pass that not many days after his death, Laman and Lĕmu'El and the sons of Yishma'El were angry with me because of the admonitions of Adonai.
14 For I, Nĕphi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates.
15 And upon these I write the things of my soul, and many of the scriptures which are engraven upon the plates of nĕhoshĕt. For my soul delighteth in the scriptures, and my heart pondereth them, and writeth them for the learning and the profit of my children.
16 Behold, my soul delighteth in the things of Adonai; and my heart pondereth continually upon the things which I have seen and heard.
17 Nevertheless, notwithstanding the great goodness of *the Eternal*, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.
18 I am encompassed about, because of the temptations and the sins which do so easily beset me.
19 And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.
20 My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of t'hom rabah[a].
21 He hath filled me with his love, even unto the consuming of my flesh.
22 He hath confounded mine enemies, unto the causing of them to quake before me.
23 Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the night–time.
24 And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and *messengers* came down and ministered unto me.

25 And upon the kan'phey[a] his Spirit hath my body been carried away upon exceedingly high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them.
26 O then, if I have seen so great things, if Adonai in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?
27 And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?
28 Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.
29 Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.
30 Rejoice, O my heart, and cry unto *the Eternal*, and say: O *Eternal*, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.
31 O *Eternal*, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?
32 May the gates of shĕol be shut continually before me, because that my heart is broken and my spirit is contrite! O *Eternal*, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!
33 O *Eternal*, wilt thou encircle me around in the robe of thy righteousness! O *Eternal*, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.
34 O *Eternal*, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.
35 Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

**20*a*** "the great deep". **25*a*** "wings of", extremities of.

## CHAPTER 5

*The Nephites (Nĕphiim) separate themselves from the Lamanites (Lamanim), keep the law of Moses (torat Mosheh), and build a temple (heykhal)—Because of their unbelief, the Lamanites (Lamanim) are cursed, receive a covering of darkness (sh'hor), and become a scourge unto the Nephites (Nĕphiim).*

1 BEHOLD, it came to pass that I, Nĕphi, did cry much unto *the Eternal* Elohey, because of the anger of my brethren.

2 But behold, their anger did increase against me, insomuch that they did seek to take away my life.
3 Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people.
4 Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life.
5 And it came to pass that Adonai did warn me, that I, Nĕphi, should depart from them and flee into the wilderness, and all those who would go with me.
6 Wherefore, it came to pass that I, Nĕphi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Ya'aqov and Yoseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the masa of God; wherefore, they did hearken unto my words.
7 And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents.
8 And my people would that we should call the name of the place Nĕphi; wherefore, we did call it Nĕphi.
9 And all those who were with me did take upon them to call themselves the people of Nĕphi.
10 And we did observe to keep the judgments, and the statutes, and the commandments of *the Eternal* in all things, according to torat Mosheh.
11 And *the Eternal* was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.
12 And I, Nĕphi, had also brought the records which were engraven upon the plates of nĕhoshĕt; and also the ball[a], or hug, which was prepared for my father by the hand of *the Eternal*, according to that which is written.
13 And it came to pass that we began to prosper exceedingly, and to multiply in the land.
14 And I, Nĕphi, did take the hĕrĕv of Lavan, and after the manner of it did make many haravot, lest by any means the people who were now called Lamanim should come upon us and destroy us; for I knew their hatred towards me and my children and those who were called my people.
15 And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of nĕhoshĕt qalal, and of nĕhushah[a], and of gold, and of silver, and of precious aphrot, which were in great abundance.
16 And I, Nĕphi, did build a heykhal[a]; and I did construct it after the manner of the temple of Shĕlomoh save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto the temple of Shĕlomoh. But the manner of the construction was like unto the temple of Shĕlomoh; and the workmanship thereof was exceedingly fine.
17 And it came to pass that I, Nĕphi, did cause my people to be industrious, and to labor with their hands.

18 And it came to pass that they would that I should be their king. But I, Nĕphi, was desirous that they should have no king[a]; nevertheless, I did for them according to that which was in my power.
19 And behold, the words of *the Eternal* had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher. Wherefore, I had been their ruler and their teacher, according to the commandments of *the Eternal*, until the time they sought to take away my life.
20 Wherefore, the word of *the Eternal* was fulfilled which he spake unto me, saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of *the Eternal*. And behold, they were cut off from his presence.
21 And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto halamish[a]; wherefore, as they were l'vanim[b], and exceedingly fair and delightsome, that they might not be enticing unto my people *the Eternal* Elohim[c] did cause a skin of sh'hor[d] to come upon them.
22 And thus saith *the Eternal* Elohim: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities.
23 And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And *the Eternal* spake it, and it was done.
24 And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.
25 And *the Eternal* Elohim said unto me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.
26 And it came to pass that I, Nĕphi, did consecrate Ya'aqov and Yoseph, that they should be priests and teachers over the land of my people.
27 And it came to pass that we lived after the manner of happiness.
28 And thirty shanim had passed away from the time we left Yĕrushalayim.
29 And I, Nĕphi, had kept the records upon my plates, which I had made, of my people thus far.
30 And it came to pass that *the Eternal* Elohim said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.
31 Wherefore, I, Nĕphi, to be obedient to the commandments of *the Eternal*, went and made these plates upon which I have engraven these things.
32 And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates.
33 And if my people desire to know the more particular part of the history of my people they must search mine other plates.
34 And it sufficeth me to say that forty shanim had passed away, and we had already had wars and contentions with our brethren.

**12*a*** "dur", Yĕsha'Yahu (Is.) 22:18; **15*a*** Translated "steel" (*KJV*), but listed with copper and its alloys - hardened copper. **16*a*** "temple", palace; Yĕsha'Yahu (Is.) 6:1; 13:22; 39:7. **18*a*** Too much political power to entrust to a human being, even to one who is initially righteous. 1 Shĕmu'El (1 Sam.) 8:10-18, Moshia 29:31-36, Ĕtĕr 6:22-23. **21*a*** dark flinty

rock, “flint”; Devarim (Deut.) 8:15, Yĕsha’Yahu (Is.) 50:7, 2 Nĕphi 7:7. ***b*** pale as the moon, “white” (plural); Qohĕlĕt (Eccl.) 9:8. ***c*** “LORD God” e.g. Genesis 3:22 (*KJV*); but may also be “Adonai *the Eternal*” rendered “Lord GOD”, e.g. Isaiah 50:7 (*KJV*). ***d*** “blackness”, “black”; Shir Ha-Shirim (Song of Songs) 1:5, Ekha (Lam.) 4:8. The *Book of Mormon* never describes the Lamanim as having red skins, though later generations of the Lamanim may have intermarried with red skinned peoples. The “blackness” of Lamani skins may have derived from two souces: (1) Skins willfully darkened (e.g. with soot and grease, for stealth). (2) Intermarriage with one or more passengers taken onboard from the coast of Africa. Consider 2 Nĕphi 26:33, YirmĕYahu (Jer.) 13:23, Shĕmot (Ex.) 12:37-38, Amos 9:7. Consider also Ya’aqov 3:5-9, Alĕma 3:6-19, 3 Nĕphi 2:14-15.

## CHAPTER 6

*Jacob (Ya’aqov) recounts portions of the history of the Jews (Yĕhudim): Their captivity in Babylon (Bavĕlah) and return; the ministry and sacrifice of the Holy One of Israel (YisraEl); the help received from the Gentiles (Goyim); and their Latter-day restoration when they believe in the Anointed One (ha-Mashiah).*

1 THE words of Ya’aqov, the brother of Nĕphi, which he spake unto the people of Nĕphi:
2 Behold, my beloved brethren, I, Ya’aqov, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nĕphi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.
3 Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.
4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Yĕsha’Yahu. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.
5 And now, the words which I shall read are they which Yĕsha’Yahu spake concerning all the house of YisraEl; wherefore, they may be likened unto you, for ye are of the house of YisraEl. And there are many things which have been spoken by Yĕsha’Yahu which may be likened unto you, because ye are of the house of YisraEl.
6 And now, these are the words: Thus saith Adonai *the Eternal*: Behold, I will lift mine hand to Goyim[a], and *I will raise*[b] my *ensign*[c] to *peoples*; and they shall bring thy sons in *the bosom*[d], and thy daughters shall be carried[e] upon shoulders[f].
7 And kings shall be thy *foster*-fathers[a], and their *noble ladies*[b] thy *nurses*[c]; they shall bow down to thee with *their* **faces**[d] ***towards***[e], and lick the dust of thy feet[f]; and thou shalt know *because* I *am the Eternal*; *that* they shall not be ashamed that wait[g] for me.

8 And now I, Ya'aqov, would speak somewhat concerning these words. For behold, Adonai has shown me that those who were at Yĕrushalayim, from whence we came, have been slain and carried away captive.
9 Nevertheless, Adonai has shown unto me that they should return again. And he also has shown unto me that Adonai *the Eternal*, the Holy One of YisraEl, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and *hang* him *on a tree*, according to the words of the *messenger* who spake it unto me.
10 And after they have hardened their hearts and stiffened their necks against the Holy One of YisraEl, behold, the judgments of the Holy One of YisraEl shall come upon them. And the day cometh that they shall be smitten and afflicted.
11 Wherefore, after they are driven to and fro, for thus saith the *messenger*, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, Adonai will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.
12 And blessed are the Goyim, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Tsion, and do not unite themselves to that great and abominable *congregation*, they shall be saved; for Adonai *the Eternal* will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.
13 Wherefore, they that fight against Tsion and the covenant people of Adonai shall lick up the dust of their feet; and the people of Adonai shall not be ashamed. For the people of Adonai are they who wait for him; for they still wait for the coming of the Mashiah.
14 And behold, according to the words of the prophet, the Mashiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.
15 And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that *the Eternal* is God, the Holy One of YisraEl.
16 For shall the prey be taken from the mighty, or the lawful captive delivered?
17 But thus saith *the Eternal*: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith *the Eternal*: I will contend with them that contendeth with thee—
18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I *the Eternal* am thy Savior and thy Redeemer, the Mighty One of Ya'aqov.

***6a*** nations, "Gentiles"; ***b*** exalt, "set up", erect; ***c*** "standard", sign, signal, flag, banner; ***d*** clasped in (between) the "arms"; ***e*** lifted; ***f*** neck and "shoulders"; ***7a*** supporting (fathers is implied); ***b*** princesses, wives of nobles; ***c*** "nursing" (women implied); ***d*** noses. In this case the *Book of Mormon* is correct in using "faces" (plural). 1 Nephi 21:23 however, uses "face" (singular, *KJV*). ***e*** "earth", land, ground; ***f*** legs; ***g*** look eagerly, endure.

## CHAPTER 7

נפי השני ז (ישעיהו נ)

1 **כי כה אמר** יהוה **השלחתיך או זנחתיך לנצח כי** כה אמר יהוה אי זה ספר כריתות אמכם **למי** שלחתי**ך** או **ל**מי מנושי מכרתי**כם אכן למי מכרתיכם** הן בעונתיכם נמכרתם ובפשעיכם שלחה אמכם

2 באתי ואין איש קראתי ואין עונה **בית ישראל** הקצור קצרה ידי מפדות ואם אין בי כח להציל הן בגערתי אחריב ים אשים נהרות מדבר תבאש דגתם **מיבשת** מים ותמת בצמא

3 אלביש שמים קדרות ושק אשים כסותם

4 אדני יהוה נתן לי לשון למודים לדעת לעות אות**ך** דבר **בית ישראל בעת** יעף **אתה** יעיר בבקר בבקר יעיר לי אזן לשמע כלמודים

5 אדני יהוה פתח לי אזן ואנכי לא מריתי אחור לא נסוגתי

6 גוי נתתי ל**מכה** ולחיי למרטים פני לא הסתרתי מכלמות ורק

7 ואדני יהוה יעזר לי על כן לא נכלמתי על כן שמתי פני כחלמיש ואדע כי לא אבוש

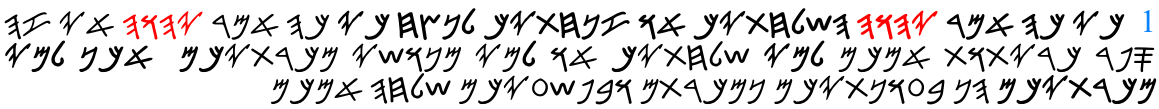
8 **ואדני** קרוב **ו**מצדיקי מי יריב אתי נעמדה יחד מי בעל משפטי יגש אלי **ואכהו בכה פי**

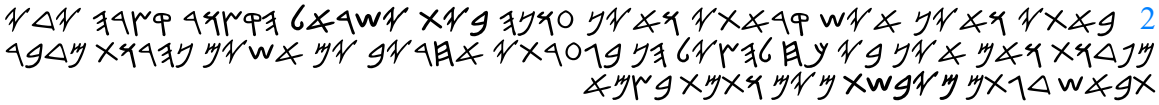
9 הן אדני יהוה יעזר לי **וכל אשר** ירשיעוני הן כלם כבגד יבלו **ו**עש יאכלם

10 מי בכם ירא יהוה שמע בקול עבדו אשר הלך חשכים ואין נגה לו

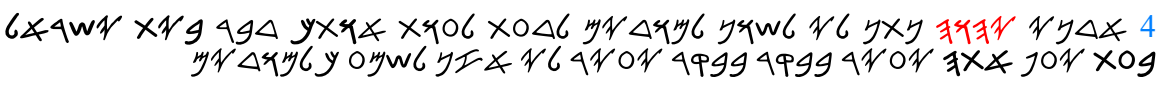
11 הן כלכם קדחי אש מאזרי זיקות לכו באור אשכם ובזיקות בערתם מידי היתה זאת לכם למעצבה תשכבון

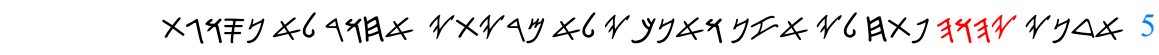
12 כי יום ליהוה צבאות **יבא על כל הגוים פתאם אף על כל אף** … **ה**גאה ורם ועל כל נשא ושפל

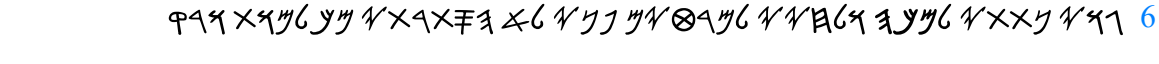












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8 xr9J LxAJEJ gJqqP YrQAxJ

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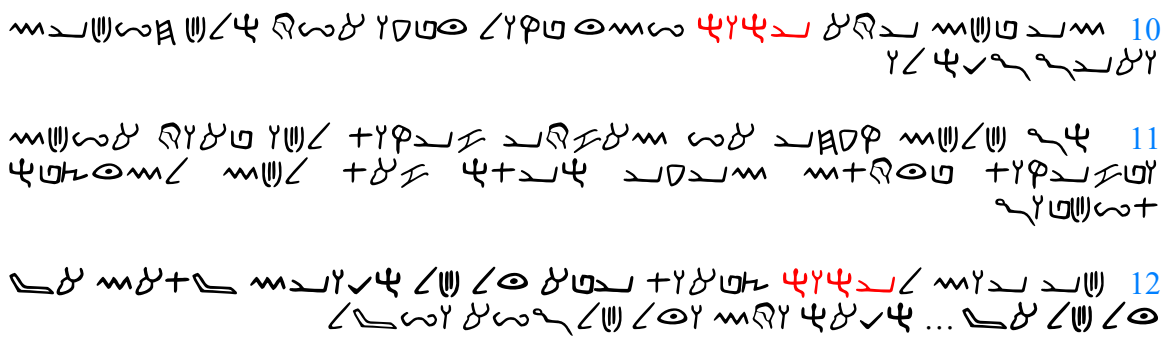
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12 qJ9x xqPrIgJ qyJ wx Yr qBAP yyGJ x qqxIgJ rGJ x qIqPx gJqJ qJwx qJ



CHAPTER 7

*Isaiah (Yĕsha'Yahu) speaks prophetically of the Anointed (Mashiah). He shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded—Comparing Isaiah (Yĕsha'Yahu) 50, Masoretic Text (source of the King James translation).*

| *Isaiah 50 (KJV)* | *2 Nephi 7* |
|---|---|
| 1 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? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. | 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? **Yea, to whom have I sold you?** Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. |
| 2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst. | 2 Wherefore, when I came, there was no man; when I called, **yea,** there was none to answer. **O house of Israel,** is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make **their** rivers a wilderness **and** their fish **to stink** because **the waters are dried up**, and **they die because of** thirst. |
| 3 I clothe the heavens with blackness, and I make sackcloth their covering. | 3 I clothe the heavens with blackness, and I make sackcloth their covering. |
| 4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. | 4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season **unto thee, O house of Israel. When ye are** weary he **waketh** morning by morning. He **waketh** mine ear to hear as the learned. |

| | |
|---|---|
| 5 ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. | 5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. |
| 6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. | 6 I gave my back to the **smiter**, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting. |
| 7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. | 7 For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed. |
| 8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me. | 8 **And the Lord** is near, **and he** justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me, **and I will smite him with the strength of my mouth**. |
| 9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. | 9 For the Lord God will help me. **And all they who** shall condemn me, behold, all they shall wax old as a garment, **and** the moth shall eat them up. |
| 10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. | 10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? |
| 11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. | 11 Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks **which** ye have kindled. This shall ye have of mine hand—ye shall lie down in sorrow. |

1 ***YEA,* for thus saith *the Eternal*: Have I *sent* thee away, or have I cast thee off forever? For** thus saith *the Eternal*: Where is *this book*[a] of divorcement *of* your[b] mother … [c] ? **To whom** have I *sent*[d] **thee** *away*, or **to** *whom*[e] of my *lenders*[f] …[g] have I sold you[h]? … **Yea, to whom *have* I sold you?** Behold, *in* your iniquities *you* sold yourselves, and *in* your transgressions your mother *was sent* away.
2 Wherefore[a], I came[b], *and there was*[c] no man; I called, ***yea,** and there was*[c] *no* answer. **O house of YisraEl,** *was* my hand shortened *at all from ransoming*, and have I no power to deliver[d]? Behold, *in* my rebuke I *will* dry up *the* sea, I *will set*[e] **their**[f] rivers a wilderness[g] **and** their fish *will* **stink because the** *waters*[h] **are dried up**, and **they** *will* **die** *in* thirst.
3 I *will* clothe[a] the heavens with darkness[b], and I *will put*[c] sackcloth their covering[d].
4 Adonai[a] *the Eternal gave to* me the tongue of *disciples*[b], *to* know to *teach*[c] ***unto* thee**[d] davar[e], ***O* house of YisraEl**[d]. **When ye are** weary[f] he ***waketh***[g] *in the* morning, *in the* morning. He ***waketh***[g] mine[h] ear to hear as *disciples*[b].

5 Adonai[a] *the Eternal* opened[b] mine[c] ear, and I was not rebellious[d], neither *backslid*[e] back[f].
6 I gave my back to the **smiter**[a], and l'hayai[b] to *beard pluckers*[c]. I hid not my face from *insults*[d] and *spittle*.
7 For Adonai *the Eternal he* will help me, therefore I shall not be confounded[a]. Therefore have I set[b] my face like flint, and I know that I shall not be ashamed.
8 **And Adonai** *is* near, **and he** justifieth[a] me. Who will contend[b] *with* me? We will stand together. Who *is* baal mishpati[c]? *He will* draw near[d] *to me*, **and I will smite him in the strength of my mouth.**
9 For Adonai *the Eternal* will help me. … **And all they *which will*** condemn[a] me, **behold**[b], all they shall *wear out*[c] as a garment[d], **and** the moth[e] shall *devour*[f] them.
10 Who among you feareth *the Eternal*, that *heareth*[a] the voice of his servant, *which walked in* darknesses[b] and *without brightness for*[c] *him*? …[d]
11 Behold all *you*[a] *kindlers*[b] of fire[c], *equipped*[d] *with missiles*[e] *you* walk in the light of your fire and in the *missiles*[e] ***which*** *you lighted*[f]. This shall *you*[a] have of mine hand—*you*[a] shall lie down[g] in *a place of grief*[h].

***1a*** certificate, writing, document, missive; ***b*** "your" (plural); ***c*** The statement "whom I have put away" (*KJV*) is posed as a question in the *Book of Mormon*. ***d*** "put"; ***e*** "which", i.e. "***f*** "creditors"; ***g*** The *Book of Mormon* appropriately omits the *italicized* "*is it*" (*KJV*), but also omits (as does the *KJV*) the Hebraic "asher" = "which", that follows after "*is it*" (*KJV*); ***h*** "you" (plural) ***2a*** Why, On what account …? Instead of posing a rhetorical question, the *Book of Mormon* makes a statement. ***b*** "come" (1830 edition); ***c*** The *Book of Mormon* reverses the order of the *italicized* "*was there*" (*KJV*). ***d*** snatch away; ***e*** put, place; ***f*** The *Book of Mormon* uses the possessive "their rivers", perhaps suggests that a "sea" or many "waters" has "rivers" or currents. (1 Nĕphi 17:5, 50) ***g*** desert land; ***h*** The *Book of Mormon* is correct in pluralizing "water" (*KJV*). ***3a*** array; ***b*** gloom; ***c*** set, place; ***d*** clothing; ***4a*** "The Lord", My Lords; ***b*** taught, instructed; ***c*** edify, help; ***d*** The *Book of Mormon* explicitly addresses YisraEl, in contrast to "*him that is* weary" (*KJV*). ***e*** a word (Word of God), a message, speech, a matter, a thing; ***f*** faint; ***g*** will rouse, will waken, "wakeneth" (*KJV*); ***h*** to me; ***5a*** "The Lord", My Lords; ***b*** The 1830 edition reads "appointed" (possible misprint). ***c*** to me; ***d*** refractory, contentious, disobedient; ***e*** moved away, "turned away", departed, removed; ***f*** backwards, behind; ***6a*** The *KJV* reads "smiters" (plural), whereas the *Book of Mormon* reads "smiter" (singular). ***b*** "my cheeks (jaws, jaw bones)" i.e. the meaning of Lĕhi". ***c*** making smooth (bare, bald) – the beard, by implication; ***d*** reproaches, humiliations; ***7a*** humiliated, ashamed, dishonored; ***b*** put, placed; ***8a*** vindicates, declares righteous; ***b*** strive; ***c*** master of my judgment, "adversary"; ***d*** "come near", approach; ***9a*** "condemn" as guilty; ***b*** The *Book of Mormon* appropriately reads "behold" instead of "lo" (*KJV*). ***c*** become "old"; ***d*** raiment, clothing, robe; ***e*** waster, consumer; ***f*** "eat"; ***10a*** "obeyeth"; ***b*** much "darkeness"; ***c*** to; ***d*** The *Book of Mormon* omits "let him trust in the name of the LORD, and stay upon his God." (*KJV*) ***11a*** you (plural); ***b*** inflamers, strikers; ***c*** The *Book of Mormon* appropriately omits "a" as in "a fire" (*KJV*). ***d*** encompassed, girded; ***e*** fiery arrows, sparks, ***f*** kindled, burned, consumed; ***g*** coach, lie dead; ***h*** pain, hurt.

# 2 Nephi 7 (Isaiah 50)  נפי השני ז (ישעיהו נ)

1

| | | |
|---|---|---|
| **[Yea,] for (because)** | **ki** | **כִּי-** |
| **thus** | **koh** | **כֹּה** |
| **saith** | **amar** | **אָמַר** |
| **the LORD (*the Eternal*):** | ***Adonai*** | **יהוה׃** |
| **[Have] I sent thee away,** | **hashilaḫtikh** (Deut. 22:19, 29; 24:1, 3, Jer. 3:1) | **הֲשִׁלַּחְתִּיךְ** |
| **or** | **o** | **אוֹ** |
| **[have] I rejected (spurned) thee** | **z'naḫtikh** | **זְנַחְתִּיךְ** |
| **forever (everlastingly)?** | **lanĕtsaḫ** | **לָנֶצַח?** |
| **For (because)** | **ki** | **כִּי-** |
| thus | koh | כֹּה |
| saith | amar | אָמַר |
| the LORD (*the Eternal*): | *Adonai* | יהוה, |
| Where | ey | אֵי |
| this | zĕh | זֶה |
| book (writing, deed) of | sephĕr | סֵפֶר |
| divorce (cutting off) *of* | k'ritut | כְּרִיתוּת |
| your mother…? | im'khĕm | אִמְּכֶם |
| ~~whom (which)~~ | ~~ashĕr~~ | ~~אֲשֶׁר~~ |
| **To whom** | **l'mi** | **לְמִי** |
| ~~I have put away,~~ | ~~shilḫ'tiha~~ | ~~שִׁלַּחְתִּיהָ,~~ |
| have I sent **thee**, | shilḫ'ti**kh** | שִׁלַּחְתִּיךְ, |
| or | o | אוֹ |
| **to** whom | **l'**mi | לְמִי |
| from my creditors (lenders, usurers) | minoshai | מִנּוֹשַׁי, |
| ~~which~~ | ~~ashĕr~~ | ~~אֲשֶׁר-~~ |
| I sold **you**? | m'khart**ikhĕm** | **מְכַרְתִּיכֶם** |
| ~~you~~ | ~~etkhĕm~~ | ~~אֶתְכֶם~~ |
| ~~to whom?~~ | ~~lo~~ | ~~לוֹ,~~ |

| | | |
|---|---|---|
| **Yea,** | **Akhen** (Is. 40:7; 45:15) | **אָכֵן** |
| **to whom** | **l'mi** | **לְמִי** |
| **I sold you?** | **m'khartikhĕm** | **מְכַרְתִּיכֶם** |
| Behold, | hen | הֵן |
| in your iniquities | ba-avonoteykhĕm | בַּעֲוֹנֹתֵיכֶם |
| you sold yourselves, | nimkartĕm | נִמְכַּרְתֶּם, |
| and in your transgressions | u-v'phisheykhĕm | וּבְפִשְׁעֵיכֶם |
| was sent away | shul'ḥah | שֻׁלְּחָה |
| your mother. | im'khĕm | אִמְּכֶם. |

"Thus saith the Lord, Of what kind is your mother's bill of divorcement, by which I put her away? or to which debtor have I sold you? Behold, ye are sold for your sins, and for your iniquities have I put your mother away." (Esaias L.1)

**Notes on verse 1:** Despite the fact that there once was a book of divorce between God and Israel (Jer. 3:8), God remembers his books of the New Covenant – his new and everlasting marriage contracts with Israel and Judah. (Jer. 31:31-33) Referring to Israel in the singular and plural indicates that the covenant many are one.

2

| | | |
|---|---|---|
| ~~Wherefore,~~ | ~~madua~~ | ~~מַדּוּעַ~~ |
| [Wherefore]*, I came, | bati | בָּאתִי |
| and no | v'eyn | וְאֵין |
| man; | ish | אִישׁ, |
| I called, | qarati | קָרָאתִי |
| **[yea],** and no | v'eyn | וְאֵין |
| answer. | oněh | עוֹנֶה-- |
| **[O] house of** | **beyt** | **בֵּית-** |
| **Israel,** | **yisraEl** | **יִשְׂרָאֵל,** |
| shortening | haqatsor | הַקָּצוֹר |
| was shortened | qatsrah | קָצְרָה |
| my hand | yadi | יָדִי |
| from delivering, | mip'dut | מִפְּדוּת, |
| and if | v'im | וְאִם- |
| no | en | אֵין- |
| in me | bi | בִּי |

| | | |
|---|---|---|
| power | khoah | כֹּחַ |
| to snatch away? | l'hatsil | לְהַצִּיל; |
| Behold, | hen | הֵן |
| in my rebuke | b'ga'arati | בְּגַעֲרָתִי |
| I will dry up | ahariv | אַחֲרִיב |
| sea, | yam | יָם, |
| I will set | asim | אָשִׂים |
| **their** rivers | n'harot**am** | נְהָרוֹתָ**ם** |
| wilderness | midbar | מִדְבָּר, |
| **and** will stink | **v'**tiv'ash | וְ**ת**ִבְאַשׁ |
| their fish | d'gatam | דְּגָתָם |
| ~~because no~~ | ~~me-eyn~~ | ~~מֵאֵין~~ |
| **from (because of) drying up of** | **mivoshĕt** (Gen. 8:7) | **מִבְּשֶׁת** |
| waters, | mayim | מַיִם, |
| and they will die | v'tamot | וְתָמֹת |
| in the thirst. | ba-tsama | בַּצָּמָא. |

"Why did I come, and there was no man? *why* did I call, and there was none to hearken? Is not my hand strong to redeem? or can I not deliver? behold, by my rebuke I will dry up the sea, and make rivers a wilderness; and their fish shall be dried up because there is no water, and shall die for thirst." (Esaias L.2)

**Notes on verse 2**: *The first part of Isaiah 50:2 has the LORD posing two rhetorical questions – questions that the LORD already knows the answers to. 2 Nĕphi 7:2 presents these as statements. The word "madua" (מדוע) is translated "Wherefore" in the *KJV* and always signals a question or questions. The English word "wherefore" does not necessarily imply a question. The word "Wherefore" left in 2 Nephi 7:2 is problematic because the Hebrew word "madua" (מדוע) does not occur in this verse; owing to the fact that the verse begins with a statement and not a question. "Wherefore" may have been left in for the sake of continuity with the first verse. With the absence of "madua", and the square bracketing of [yea], the opening sentence of 2 Nĕphi 7:2 (Hebrew) is more poetic than the Masorah.

Isaiah 50:2 uses the word "n'harot" (נהרות) which means "rivers", translated "the rivers" (*KJV*). 2 Nephi 7:2 adds "their" in "their rivers", raising the question, whose rivers? Even though "n'harotam", seems to somewhat poetically compliment "yam", "sea"; the inclusion of "their" before "rivers" could possibly be a translation, scribal, or printer error. The "their" in "their fish" refers to the "rivers", that is, "their (the river's) fish".

3

| | | |
|---|---|---|
| I will clothe (dress) | albish | אַלְבִּישׁ |
| heavens | shamayim | שָׁמַיִם, |
| darkness, | qadrut | קַדְרוּת; |

| | | |
|---|---|---|
| and sackcloth | v'saq | וְשַׂק, |
| I will set as | asim | אָשִׂים |
| their covering (clothing). | k'sutam | כְּסוּתָם. {פ} |

"I will clothe the sky with darkness, and will make its covering as sackcloth." (Esaias L.3)

4

| | | |
|---|---|---|
| The Lord (my Lords) | Adonai | אֲדֹנָי |
| the LORD (*the Eternal*): | *Adonai* | יהוה, |
| gave | natan | נָתַן |
| to me | li | לִי |
| tongue of | l'shon | לְשׁוֹן |
| learned (taught as *disciples*), | limudim | לִמּוּדִים, |
| to know | la-daat | לָדַעַת |
| to help (teach, edify) | laut | לָעוּת |
| **[unto] thee** | **otkha** | אוֹתְךָ- |
| ~~him that is weary~~ | ~~yaeph~~ | ~~יָעֵף,~~ |
| word, | davar | דָּבָר ; |
| **[O] house of** | **beyt** | **בֵּית-** |
| **Israel.** | **yisraEl** | **יִשְׂרָאֵל.** |
| **When (In time)** | **b'et** | **בְּעֵת** |
| were weary | yaeph | יָעֵף, |
| **ye** | **atah** | **אַתָּה** |
| he will waken (rouse, stir up) | yair | יָעִיר |
| in the morning, | ba-boqĕr | בַּבֹּקֶר |
| in the morning. | ba-boqĕr | בַּבֹּקֶר, |
| He will waken (rouse, stir up) | yair | יָעִיר |
| to me (mine) | li | לִי |
| ear | ozĕn | אָזֶן, |
| to hear | li-shmoa | לִשְׁמֹעַ, |
| as learned (taught *as disciples*). | ka-limudim | כַּלִּמּוּדִים. |

"The Lord *even* God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed for me early, he has given me an ear to hear:" (Esaias L.4)

**Notes on verse 4:** An English translation of the Septuagint reads, "The Lord, *even* the Lord gives to me the tongue of Instruction, to know when it is fit to speak a word…" (Esaias L.4) This is similar to the *KJV* and the English *Book of Mormon* renderings of this verse. The available Hebrew texts (the Masorah and Dead Sea versions) on the other hand use an arcane word "laut" (לעות), which seems to come from an aberrant Aramaic word for "help, teach or edify". The verse might therefore be translated: "The Lord *Eternal*, gave to me the tongue of the learned, to know to help (edify, teach) thee *with* a word." The Hebrew texts are followed here instead of accommodating those translations that suggest in this verse the appropriate timing of the prophet's utterance. On the other hand, inspiration may intend in 2 Nĕphi 7:4 Hebrew wordplay between "to know" = "ladaat" (לדעת), and "to help, edify, teach" = "laut" (לעות), and wordplay between "house" = "beyt" (בית), and "when, in time" = "b'ĕt" (בעת). This may be seen to tacitly imply the good timing of the Word to the house of Israel. The English translation makes plain the timing of the Word "in season", not clearly expressed in the Hebrew text.

The New Testament introduction of "logos" or "the Word" (ST John 1:1) has an earlier beginning in Hebrew Scripture. We read in YĕshaYahu: "so shall my word (דברי) be that goeth out of my mouth: he shall not return to me void, but he shall make that which I please, and he shall prosper in that which I sent him." (Isaiah 55:11, translated from the Masorah) The prophet may be hinting to us to pay attention to Aramaic roots, for in the Hebrew word "d'vari" (דברי) = "my word", we find the Aramaic "bari" (ברי) = "my son".

5

| | | |
|---|---|---|
| The Lord (my Lords) | Adonai | אֲדֹנָי |
| the LORD (*the Eternal*): | *Adonai* | יהוה |
| opened | patah | פָּתַח- |
| to me (mine) | li | לִי |
| ear, | ozĕn | אׇזֶן, |
| and I | v'anokhi | וְאָנֹכִי |
| not | lo | לֹא |
| was rebellious, | mariti | מָרִיתִי׃ |
| back (backwards) | ahor | אָחוֹר, |
| not | lo | לֹא |
| backslid (turned away). | n'sugoti | נָסוּגֹתִי. |

"and the instruction of the Lord, even the Lord, opens mine ears, and I do not disobey, nor dispute." (Esaias L.5)

6

| | | |
|---|---|---|
| My back | gevi | גֵּוִי |
| I gave | natati | נָתַתִּי |
| ~~to smiters (strikers),~~ | ~~l'makim~~ | ~~לְמַכִּים,~~ |
| to **smiter (striker),** | l'**makeh** (Ex. 21:12, Is. 14:29) | **לְמַכֵּה** |
| and my cheeks (jaws, jaw bones) | u-l'hayai | וּלְחָיַי |

| | | |
|---|---|---|
| to those plucking [the beard]. | l'mortim | לְמֹרְטִים ; |
| My face | panai | פָּנַי |
| not | lo | לֹא |
| I hid (concealed) | histarti | הִסְתַּרְתִּי, |
| from disgraces (humiliations) | mi-k'limot | מִכְּלִמּוֹת |
| and spittle. | va-roq | וָרֹק. |

"gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting:" (Esaias L.6)

**Notes on verse 6:** An English translation of the oldest available Isaiah text (Dead Sea Great Scroll) reads, " I gave my back to the strikers, and my cheeks to those beating with iron…". The Septuagint translated into English, reads, "I gave my back to scourges, and my cheeks to blows…". Except for "smiter", 2 Nephi 7:6 is the same as the *KJV* reading, which is taken from the Hebrew Masorah, suggesting, the plucking out of the beard instead of blows to the jaws. Undoubtedly, the Anointed endured all of the above. Scriptural accounts can differ and still be correct.

The Hebrew "l'hayai" (לחיי) = "my cheeks, my jaw bones" is the plural possesive of "Lĕhi" (לחי), (Judges 15:15-17, 19) as in "Lĕhi", the *Book of Mormon* patriarch.

7

| | | |
|---|---|---|
| And the Lord (my Lords) | va'Adonai | וַאֲדֹנָי |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| he will help | ya'azor | יַעֲזָר- |
| to me, | li | לִי, |
| Therefore (upon thus) | al-ken | עַל-כֵּן |
| not | lo | לֹא |
| will I be humiliated (confounded). | nikhlamti | נִכְלָמְתִּי ; |
| Therefore (Upon thus) | al-ken | עַל-כֵּן |
| I placed (set) | samti | שַׂמְתִּי |
| my face | phanai | פָּנַי, |
| like flint, | ka-halamish | כַּחַלָמִישׁ, |
| and I will know | va-eda | וָאֵדַע, |
| because (that) | ki | כִּי- |
| not | lo | לֹא |
| will I be ashamed. | evosh | אֵבוֹשׁ. |

"but the Lord God became my helper; therefore I was not ashamed, but I set my face as a solid rock; and I know that I shall never be ashamed," (Esaias L.7)

**Notes on verse 7:** The sacred name of *the Eternal* indicated in the Hebrew text begins with the same sound as the first sound in "yaazor" (יעזר) = "he will help", that follows. There is, of course, much more of a poetic quality to the Hebrew text than is conveyed in any translation – even an inspired translation.

8

| | | |
|---|---|---|
| **And the Lord (my Lords)** | **va'Adonai** | **וַאֲדֹנָי** |
| near, | qarov | קָרוֹב, |
| **and** he justifieth (vindicates) me. | **u**-matsdiqi | **וּמַצְדִּיקִי--** |
| Who | mi | מִי- |
| will strive (contend) | yariv | יָרִיב |
| [with] me? | iti | אִתִּי, |
| We will stand | naamdah | נַעַמְדָה |
| together. | ya<u>h</u>ad | יָחַד ; |
| Who [is] | mi | מִי- |
| baal (master) of | vaal | בַּעַל |
| my judgment? | mishpati | מִשְׁפָּטִי, |
| he will approach (draw near) | yigash | יִגַּשׁ |
| to me, | elai | אֵלָי |
| **and I will smite him** | **v'akehu** | **וְאַכֶּהוּ** |
| **in the strength (power) of** | **b'khoa<u>h</u>** (Ps. 29:4) | **בְּכֹחַ** |
| **my mouth.** | **pi** | **פִּי.** |

"for he that has justified me draws near; who is he that pleads with me? let him stand up against me at the same time: yea, who is he that pleads with me? let him draw nigh to me." (Esaias L.8)

**Notes on verse 8:** "Baal (master) of my judgment" (בעל משפטי) is simply translated, "mine adversary" in both the *KJV* and the *Book of Mormon* (English). An English translation of the Septuagint reads, "for he that has justified me draws near; who is he that pleads with me? let him stand up against me at the same time: yea, who is he that pleads with me? let him draw night to me." (Esaias L.8)

Isaiah 50:8 (*KJV*) concludes by saying, "…let him come near to me." 2 Nephi 7:8 eliminates the preposition "to" and reads simply, "…Let him come near me…". The Hebrew actually contains the expression "elai" (אלי) = "to me", but it is entirely acceptable, and even consistent with other verses, to drop the preposition "to" in the English translation. See for example Isaiah 50:4 (*KJV*) which reads, "The Lord GOD hath given me…". The Hebrew more directly translated, reads, "The Lord *Eternal* gave to me…"

9

| | | |
|---|---|---|
| Behold, | hen | הֵן |
| The Lord (my Lords) | Adonai | אֲדֹנָי |

| | | |
|---|---|---|
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| he will help | yaazor | יַעֲזָר- |
| to me. | li | לִי, |
| ~~Who is~~ | ~~mi~~ | ~~מִי-~~ |
| ~~he~~ | ~~hu~~ | ~~הוּא~~ |
| **And all** | **v'khol** | **וְכָל** |
| **which** | **ashĕr** | **אֲשֶׁר-** |
| **they** shall condemn me as guilty, | yarshi**u**ni | יַרְשִׁיעוּנִי ; |
| behold (lo), | hen | הֵן |
| all they | kulam | כֻּלָּם |
| like (as) a garment | ka-bĕgĕd | כַּבֶּגֶד |
| they shall wear out (wax old), | yivlu | יִבְלוּ, |
| **and** moth (waster) | **v**'ash | עָשׁ |
| shall eat up (devour) them. | yokh'lem | יֹאכְלֵם. {ס} |

"Behold, the Lord, the Lord, will help me; who will hurt me? behold, all ye shall wax old as a garment, and a moth shall devour you." (Esaias L9)

**Notes on verse 9:** The Masorah and Great Isaiah Scroll may be translated, "Behold, the Lord *Eternal* will help me: who is he who shall do evil to me? …" This accords with the Septuagint which reads," Behold, the Lord, the Lord, will help me; who will hurt me? …" (Esaias L.9, English translation) The above Hebrew translation of 2 Nephi 7:9 may be interpreted to read, "…And all they who shall condemn me…" or "…And all they who shall wrong me…". Note that the *Book of Mormon*, as in other places, makes a clear statement instead of raising a question. For the Gentiles sake, the Lord suffered much of the wording of the English *Book of Mormon* to parallel the King James translation of the *Bible*. This does not excuse us from diligently searching the words of Isaiah, which in the original language, are laden with additional meaning. (3 Nĕphi 23:1-4)

10

| | | |
|---|---|---|
| Who | mi | מִי |
| in (among) you | b-akhĕm | בָּכֶם |
| fear | y're | יְרֵא |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| hearing (obeying) | shomea | שֹׁמֵעַ |
| in voice of | b'qol | בְּקוֹל |
| his servant, | avdo | עַבְדּוֹ-- |
| which | ashĕr | אֲשֶׁר |
| walked | halakh | הָלַךְ |

| | | |
|---|---|---|
| darkness (shadows), | hashekhim | חֲשֵׁכִים, |
| and without | v'en | וְאֵין |
| brightness | nogah | נֹגַהּ |
| to him? | lo | לוֹ, |
| ~~let him trust~~ | ~~yivtah~~ | ~~יִבְטַח~~ |
| ~~in the name of~~ | ~~be shem~~ | ~~בְּשֵׁם~~ |
| ~~the LORD (*the Eternal*)~~ | ~~*Adonai*~~ | |
| ~~and stay~~ | ~~v'yishaen~~ | ~~וְיִשָּׁעֵן~~ |
| ~~in (upon) his God.~~ | ~~b'-elohhayv~~ | ~~בֵּאלֹהָיו~~. {ס} |

"Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God." (Esaias L.10)

**Notes on verse 10:** 2 Nĕphi 7:10 ends as a question and is less dubious than other Hebrew versions.

11

| | | |
|---|---|---|
| Behold, | hen | הֵן |
| all you | kul'khĕm | כֻּלְּכֶם |
| kindlers of | qodhey | קֹדְחֵי |
| fire, | esh | אֵשׁ, |
| surrounders [with] | m'azĕrey | מְאַזְּרֵי |
| missiles (fiery arrows, sparks), | ziqot | זִיקוֹת; |
| you walk | l'khu | לְכוּ |
| in light of | b'ur | בְּאוּר |
| your fire | ĕshkhĕm | אֶשְׁכֶם, |
| and in missiles (fiery arrows, sparks) | u-v'ziqot | וּבְזִיקוֹת |
| you burn (kindle). | biartĕm | בִּעַרְתֶּם-- |
| From my hand | mi-yadi | מִיָּדִי |
| she was | haytah | הָיְתָה- |
| this- | zot | זֹאת |
| to you | lakhĕm | לָכֶם, |
| to a place of grief (pain, hurt) | l'ma'atseva | לְמַעֲצֵבָה |
| you shall lie down. | tishkavun | תִּשְׁכָּבוּן. {ס} |

"Behold, ye all kindle a fire, and feed a flame: walk in the light of your fire, and in the flame which ye have kindled. This has happened to you for my sake; ye shall lie down in sorrow." (Esaias L.11)

**Notes on verse 11:** Earlier the prophet said that he had set his face “like a flint”; (2 Něphi 7:7) here evoking the imagery that by striking the face of the Lord’s servant, the wicked encompass themselves with sparks and fiery projectiles; and that a hell awaits them. Such descriptions may have contributed to the fire and brimstone depiction of Hell that would later develop.

## CHAPTER 8

נפי השני ח (ישעיהו נא)

1 שמעו אלי רדפי צדק הביטו אל צור חצבתם ואל מקבת בור נקרתם

2 הביטו אל אברהם אביכם ואל שרה תחוללכם כי אחד קראתיו ואברכהו

3 כי נחם יהוה ציון נחם כל חרבתיה וישם מדברה כעדן וערבתה כגן יהוה ששון ושמחה ימצא בה תודה וקול זמרה

4 הקשיבו אלי עמי ולאומי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע

5 קרוב צדקי יצא ישעי וזרעי עמים ישפטו אלי איים יקוו ואל זרעי ייחלון

6 שאו לשמים עיניכם והביטו אל הארץ מתחת כי שמים כעשן נמלחו והארץ כבגד תבלה וישביה כמו כן ימותון **וישעי** לעולם **יהי וצדקי** לא תחת

7 שמעו אלי ידעי צדק עם תורתי בלבם **כתבתי** אל תיראו חרפת אנוש ומגדפתם אל תחתו

8 כי כבגד יאכלם עש וכצמר יאכלם סס וצדקתי לעולם תהיה וישועתי לדור דורים

9 עורי עורי לבשי עז זרוע יהוה עורי כימי קדם … הלוא **אתה הוא המחצב** רהב **מחולל** תנין

10 הלוא **אתה הוא המחרב** ים מי תהום רבה **השם** מעמקי ים דרך לעבר גאולים

11 ופדויי יהוה ישובון ובאו ציון ברנה ושמחת עולם **וקדש** על ראשם ששון ושמחה ישיגון נסו יגון ואנחה

12 אנכי **הוא** אנכי הוא מנחמכם **הנה** מי את ותיראי מאנוש ימות ומבן אדם חציר ינתן

13 ותשכח יהוה עשך נוטה שמים ויסד ארץ ותפחד תמיד כל היום מפני חמת המציק כאשר כונן להשחית ואיה חמת המציק

14 מהר צעה להפתח ולא ימות לשחת ולא יחסר לחמו

15 ואנכי יהוה אלהיך … ויהמו **גלי** יהוה צבאות **שמי**

16 ואשם דברי בפיך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון **הנה** עמי אתה

17 התעוררי התעוררי קומי ירושלם אשר שתית מיד יהוה את כוס חמתו את קבעת כוס התרעלה שתית מצית

18 ואין מנהל לה מכל בנים ילדה ואין מחזיק בידה מכל בנים גדלה

19 **שני בנים** הנה **קראיך** מי ינוד לך **שדך** ו**שברך** והרעב והחרב **ובמי** אנחמך

20 בניך עלפו **זולת שני אלה** שכבו בראש כל חוצות כתוא מכמר המלאים חמת יהוה גערת אלהיך

21 לכן שמעי נא זאת עניה ושכרת ולא מיין

22 כה אמר אדניך יהוה ואלהיך יריב עמו הנה לקחתי מידך את כוס התרעלה את קבעת כוס חמתי לא תוסיפי לשתותה עוד

23 ושמתיה ביד מוגיך אשר אמרו לנפשך שחי ונעברה ותשימי כארץ גוך וכחוץ לעברים

24 עורי עורי לבשי עזך ציון לבשי בגדי תפארתך ירושלם עיר הקדש כי לא יוסיף יבא בך עוד ערל וטמא

25 התנערי מעפר קומי שבי ירושלם התפתחו (התפתחי) מוסרי צוארך שביה בת ציון

1  2  3  4  5  6  7  8  9  10 

11 ⵣⵡⴰⵚⵏ ⵇⵔ ⵡⴰⵀⵒⵏ ⵣⵇⵏⵔ ⵅⴱⵣⵡⵏ ⵓⵛⵏⵖ ⵛⵏⵖⵏⵡⵏ ⵙⵚⵏⵖ ⵛⵏⵖⵏⵡⵏ ⵓⵛⵏⵖ

3 ꩜ꩫꩍꩫ ꩫꩍꩫꩪ ꩜ꩫꩫꩪ ꩫꩍꩫ ꩪ꩜ꩫꩫ ꩜꩜ꩫꩫ ꩫꩍꩫ ꩜ꩫꩫꩪ ꩜ꩫꩫꩪ ꩫꩍꩫ ꩜ꩫꩫꩪ ꩜꩜ꩫꩫ

CHAPTER 8

*In the last days, the Eternal shall comfort Zion (Tsion) and gather Israel (YisraEl)—The redeemed shall come to Zion (Tsion) amid great joy—Comparing Isaiah (Yĕsha'Yahu) 51 and 52:1–2, Masoretic Text (source of the King James translation).*

| *Isaiah 51 (KJV)* | *2 Nephi 8* |
|---|---|
| 1 HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. | 1 HEARKEN **unto** me, ye that follow after righteousness. Look unto the rock **from** whence ye are hewn, and to the hole of the pit **from** whence ye are digged. |
| 2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him. | 2 Look unto Abraham, your father, and unto Sarah, **she** that bare you; for I called him alone, and blessed him. |
| 3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. | 3 For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody. |
| 4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall | 4 Hearken unto me, my people; and give ear unto me, O my nation; for a law shall |

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| proceed from me, and I will make my judgment to rest for a light of the people. | proceed from me, and I will make my judgment to rest for a light for the people. |
| 5 My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. | 5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they trust. |
| 6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. | 6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished. |
| 7 ¶ Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings. | 7 Hearken unto me, ye that know righteousness, the people in whose heart **I have written** my law, fear ye not the reproach of men, neither be ye afraid of their revilings. |
| 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. | 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation. |
| 9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? | 9 Awake, awake! Put on strength, O arm of the Lord; awake as in the ancient days. Art thou not **he** that hath cut Rahab, and wounded the dragon? |
| 10 *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? | 10 Art thou not **he** who hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? |
| 11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away. | 11 Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy **and holiness** shall be upon their heads; and they shall obtain gladness and joy; sorrow and mourning shall flee away. |
| 12 I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; | 12 I am **he; yea,** I am he that comforteth you. **Behold,** who art thou, that thou shouldst be afraid of man, **who** shall die, and of the son of man, **who** shall be made **like unto** grass? |
| 13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and | 13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid |

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|---|---|
| laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? | the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? |
| 14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. | 14 The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail. |
| 15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name. | 15 But I am the Lord thy God, whose waves roared; the Lord of Hosts is **my** name. |
| 16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people. | 16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: **Behold,** thou art my people. |
| 17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out. | 17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury—thou hast drunken the dregs of the cup of trembling wrung out— |
| 18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up. | 18 **And** none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up. |
| 19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? | 19 These two **sons** are come unto thee, who shall be sorry for thee—**thy** desolation and destruction, and the famine and the sword—**and** by whom shall I comfort thee? |
| 20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. | 20 Thy sons have fainted, **save these two;** they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God. |
| 21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine: | 21 Therefore hear now this, thou afflicted, and drunken, **and** not with wine: |
| 22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: | 22 Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again. |
| 23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and | 23 But I will put it into the hand of them that afflict thee; **who** have said to thy soul: Bow down, that we may go over—and thou |

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|---|---|
| thou hast laid thy body as the ground, and as the street, to them that went over. | hast laid thy body as the ground and as the street to them that went over. |
| 1 AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. | 24 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. |
| 2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. | 25 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. |

1 HEARKEN **unto** me, *you* that follow after[a] righteousness. …[b] Look[c] *you* unto the *cliff*[d] ***from*** *whence you* are hewn, and to the *quarry*[e] *hollow*[f] ***from*** *whence you were dug out*[g].
2 Look *you* unto Avraham, your[a] father, and unto Sarah, **she** that *writhed in travail with*[b] you[a]; for *though but one,* I called him, and blessed him ...[c]
3 For *the Eternal* shall comfort Tsion, he will comfort all her *desolations*[a]; and he will *set*[b] her wilderness like[c] Eden, and her desert-*plain*[d] like[c] the garden of *the Eternal*. *Rejoicing*[e] and gladness[f] shall be found *in her*, thanksgiving and the voice of *song*[g].
4 *Attend*[a] unto me, my people; and listen unto me, *O* my *population*; for Torah[b] shall *go forth*[c] from me, and my judgment[d] I will *repose*[e] for a light of *peoples*.
5 My righteousness *is* near; Yishi[a] is gone forth, and Zroi[b], *peoples* shall *he*[c] judge. *The* iim[d] shall wait[e], and *to* Zroi[f] shall they *hope*[g].
6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall *disperse*[a] like smoke, and the earth, like a garment[b] *she* shall *wear out*[c]; and *her inhabitants* they shall die like *so*. But **Yishi**[d] *he*[d] shall be forever, and my Righteousness, *he*[e] shall not be abolished[f].
7 Hearken[a] *you*[b] unto me, *you*[b] that know righteousness, people in whose heart **I wrote**[c] torati[d], fear *you*[b] not the *taunt*[e] of ĕnosh[f], and be not *dismayed*[g] *from* their revilings.
8 For the *waster*[a] shall eat them like a garment[b], and the *moth* shall eat them like wool. But my righteousness *she* shall be forever, and Yeshuati[c] *to a* generation *of generations*[d].
9 Uri[a], awake[a]! Put on[b] strength[c], *O* Zroa[d] of *the Eternal*; awake[a] as in *former* days[e] … Art thou not **he**[f] that hath *hewn*[g] Rahav[h], and *pierced*[i] tanin[j]?
10 *Art* thou[a] not **he**[a] who hath dried *a yam*[b], waters of *a* great[c] t'hom[d]; that hath *set*[e] the depths of *a* yam[b] a way[f] for *redeemed*[g] to pass *through*[h]?
11 *And ransomed*[a] of *the Eternal* shall return, and *they shall* come *unto* Tsion *in a ringing cry*[b]; and everlasting joy[c] **and holiness** shall be upon their head**s**[d]; and they shall *attain*[e] *exultation*[f] and joy[g]; *grief*[h] and *sighing*[i] shall flee away[j].
12 I am **he; *yea***, I am he that comforteth you[a]. **Behold,** who *art* thou[b], *and will* be afraid[c] *from* ĕnosh[d], ***who***[e] shall die, and *from* ben adam[f], ***who***[e] shall be made[g] ***like unto***[h] *green* grass[i]**?**[j]
13 And forgettest *the Eternal* thy maker, that hath *spread out*[a] the heavens, and *founded*[b] arets[c], and *will dread*[d] continually[e] *all the* day, *from the face* of *the rage*[f] of the oppressor, as *though* he were ready[g] to destroy[h]? And where *is* the *rage*[f] of the oppressor?
14 The *one stooping*[a] hasteneth[b], *to* be loosed[c], and that he should not die in shahat[d], nor that his bread should fail[e].

15 But I *am* *the Eternal* Eloheykha[a], …[b] **my**[c] *billows*[d] roared[e]; *the Eternal* of Hosts *is* **my**[c] name.
16 And I *will* put[a] my words in thy mouth, and *I*[b] have covered[c] thee in the shadow[d] of mine hand, *to* plant[e] heavens and *found*[f] arets[g], and *to* say unto Tsion: **Behold,** thou *art* my people.
17 *Awaken*[a], *awaken*[a], qumi[b], *O* Yĕrushalayim, which hast drunk *from* *the* hand of *the Eternal* the cup of his *wrath*[c]—*drunk* the *goblet*[d] of *a* cup of *reeling*[e] *drained* out[f]—
18 **And**[a] *no one* to *be a* guide[b] *for* her *from* all the sons …[c] she hath brought forth[d]; *and none* …[e] that *hold*[f] her hand, *from* all the sons she hath brought up.
19 These two[a] **sons**[b] *they* are *called hither to*[c] thee, who shall *lament*[d] for thee?[e] **thy** *devastation*[f] and **thy** *breach*[g], and the famine[h] and the hĕrĕv[i]—**and** by whom shall I comfort[j] thee?
20 Thy sons are *enshrouded*[a], **except these two**; they lie *down*[b] *in* the head of all *the streets*[c]; like *an antelop* *in* a *snare*[d], full of the fury[e] of *the Eternal*, the rebuke of Elohaikh[f].
21 Therefore hear[a] now[b] this, thou afflicted[c], and drunken, **and**[d] not *from* wine:
22 Thus saith Adonaikh[a], *the Eternal* and Elohaikh[b] *he will plead for*[c] his people; behold, I have taken *from* thine hand *a* cup of *reeling*[d], the *goblet*[e] of the cup of my *wrath*[f]; thou shalt no more drink *of her* again.
23 But I will put *her in* the hand of them that *cause* thee *suffering*[a]; **who**[b] have said to thy soul: Bow down[c], *and we will pass* over—and thou *wilt put*[d] *thy back* as the *earth*[e] and as the *outside*[f] to *passers by*.
24 Uri[a], awake[a], put on[b] thy strength[c], *O* Tsion; put on[b] garments[d] *of* thy *beauty*[e], *O* Yĕrushalayim, the holy city; for henceforth[f] there shall *not again*[g] come into thee *he* that is uncircumcised[h] and *the* unclean.
25 Shake thyself *free*[a] from aphar[b]; qumi[c], sit down, *O* Yĕrushalayim; loose[d] thyself *of the chastening*[e] *back of* thy neck, *O* captive daughter of Tsion.

***1a*** aim to secure, pursue; ***b*** The *Book of Mormon* omits "ye that seek the LORD" (*KJV*). ***c*** consider, pay attention, regard; ***d*** "rock", rocky wall (place of security); The *KJV* reads. "*whence* ye are hewn" which is appropriate for describing a refuge in an ancestral cliff. But the English *Book of Mormon* adds, "from whence…" ***e*** excavation, hole; ***f*** "pit", cistern, well; ***g*** bored out; ***2a*** "your" is second person plural – literally "father of you". ***b*** in severe pain brought forth, anguished to "bear"; ***b*** The *Book of Mormon* omits "and increased him." (*KJV*). ***3a*** wastes (lands of desolation), ruins; ***b*** put, place, fix; ***c*** as; ***d*** steppe, western places; ***e*** exultation; ***f*** joy, mirth, happy of heart; ***g*** "melody"; ***4a*** Incline you (plural); ***b*** "law", direction, instruction (in Messianic age), code of the covenant; ***c*** "proceed"; ***d*** religion, divine law, ordinance; ***e*** rest, settle suddenly i.e. "I will make my judgment suddenly for a light of the peoples." ***5a*** "my salvation"; ***b*** "arm", Seed (singular in the *Book of Mormon*); ***c*** The previous use of "Zroi" = "my arm" or "my Seed" (singular) requires the Hebrew third person singular masculine, hence "he". ***d*** coasts; ***e*** look for eagerly; ***f*** "arm", Seed; ***g*** wait; ***6a*** dissipate; ***b*** covering; ***c*** become "old", consume away; ***d*** "my salvation"; is here changed to a masculine Hebrew form (as in verse 5) in keeping with the messianic tone of the *Book of Mormon* version (see verses 9-10). ***e*** "my righteousness"; is also changed to a masculine Hebrew form in keeping with the messianic tone of the *Book of Mormon* version (see verses 9-10) ***f*** annihilated,

shattered, broken, dismayed; ***7a*** Hear, Listen; ***b*** you (plural); ***c*** The perfect tense in the *Book of Mormon*, i.e. "I have written", could likely be Hebrew past tense. ***d*** "my law"; ***e*** "reproach", contumely, scorn, slander; ***f*** "men", mortal man - the meaning of the *Book of Mormon* name "enos" transliterated "ĕnosh". ***g*** shattered, scared; ***8a*** "moth", consumer; ***b*** covering; ***c*** "my salvation" (relating to the root of the name "Yeshua") should possibly be changed to a masculine Hebrew form (as in verse 5). ***d*** periods, future ages; ***9a*** "Awake", be roused. See verse 25. ***b*** wear, be clothed; ***c*** might; ***d*** "arm", Seed; ***e*** "days" of old; ***f*** In keeping with a messianic interpretation, the *Book of Mormon* uses "he". ***g*** cleaved in pieces (masculine actor in *Book of Mormon*); ***h*** stormy, arrogant monster – emblematic of earthly political powers (e.g. Mitsrayim – see Yĕsha'Yahu (Isaiah) 30:7). ***i*** bored through (masculine actor in *Book of Mormon*); ***j*** serpent, "dragon", sea- (or river-) monster, crocodile (e.g. of Egypt), personification of chaos; ***10a*** The *Book of Mormon* "thou" followed by "he" is clearly intended as a messianic masculine reference in contrast to the feminine "thou" and "she" seen in the available Hebrew text. ***b*** "sea" – likely the *Reed* Sea. ***c*** much, exceeding; ***d*** "deep", ***e*** put, placed; ***f*** a road, a path; ***g*** "ransomed"; ***h*** traverse, cross, "pass" on, travel; ***11a*** redeemed, purchased with a price; ***b*** praise, joy, supplication, entreaty; ***c*** gladness, mirth; ***d*** The *Book of Mormon* uses the plural "heads". ***e*** reach, "obtain", overtake; ***f*** rejoicing, joy; ***g*** gladness, mirth; ***h*** "sorrow"; ***i*** groaning; ***j*** disappear, depart, take flight; ***12a*** you (plural); ***b*** thou (feminine, singular); ***c*** fear; ***d*** "man", "men", mortal man - the *Book of Mormon* eliminates the article "a" i.e. "a man" (*KJV*). ***e*** the 1830 edition of the *Book of Mormon* uses "which". ***f*** son of man, mankind; ***g*** given, put, set; ***h*** "like unto" replaces "as" (*KJV*) neither of which is explicit in the Hebrew text. ***i*** herbage; ***j*** the 1830 edition of the *Book of Mormon* does not have a question mark at this point, but follows the punctuation of the *KJV*. ***13a*** extended, "stretched" out; ***b*** established, fixed; ***c*** "earth", land; ***d*** be in dread, be in awe; ***e*** continuously; ***f*** heat, burning anger; ***g*** established; ***h*** ruin; ***14a*** one bending (under a burden); ***b*** hurrieth; ***c*** opened, set free; ***d*** "the pit", darkest part of shĕol. ***e*** lack, need; ***15a*** "thy God"; ***b*** The *Book of Mormon* omits the words, "that divided the sea" (*KJV*). ***c*** The rest of the verse in the *Book of Mormon* is first person singular consistent with the beginning of the verse. ***d*** "waves", heaps, rollers; ***e*** growled, were boisterous; ***16a*** place, set; ***b*** The *Book of Mormon* eliminates the personal pronoun "I" (*KJV*) coming from the Hebrew text. ***c*** concealed; ***d*** protection, defense; ***e*** establish; ***f*** establish, fix; ***g*** "earth", land; ***17a*** be roused; ***b*** arise, as in "QUMI – ori" = "ARISE shine" (Isaiah 60:1) - possible meaning of "Cumorah"; ***c*** heat, rage, burning anger, wine-fever; ***d*** bowl; ***e*** bewilderment; ***f*** drained to the last drop; the *Book of Mormon* appropriately omits the *italicized* "*and … them*" (*KJV*). ***18a*** The *Book of Mormon* appropriately omits the *italicized* "*There is…*"(*KJV*), replacing it with "And…" ***b*** leader (to guide to water); ***c*** The *Book of Mormon* appropriately omits the *italicized* "*whom…*"(*KJV*). ***d*** born, begotten; ***e*** The *Book of Mormon* appropriately omits the *italicized* "is there any…"(*KJV*). ***f*** sieze (in order to lead); ***19a*** The Hebrew translated "two" (*KJV*) is feminine. The *Book of Mormon* usage is masculine. ***b*** The *Book of Mormon* reads "sons", instead of *italicized* "*things…*"(*KJV*). ***c*** have befallen thee, meet opposite thee, meet thee unexpectedly, meet thee, encounter thee; ***d*** shew grief, bemoan, sway, move to and fro, wag (the head); ***e*** The 1830 edition of the *Book of Mormon* punctuates with a question mark consistent with the *KJV* and the Hebrew text. Later editions of the *Book of Mormon* omit the question mark. ***f*** ruin; ***g*** breaking, fracturing, crushing, crashing; ***h*** hunger; ***i*** "sword", sharp implement, knife,

axe; ***j*** console; ***20a*** enwrapped, covered; ***b*** lie dead; ***c*** open country, outsides; ***d*** "net"; ***e*** wrath, burning anger, rage; ***f*** "thy God"; ***21a*** "hear" me; ***b*** I pray; ***c*** poor, needy, humble, week; ***d*** The *Book of Mormon* uses "and" instead of "but" (*KJV*), either is an appropriate interpretation of the Hebrew text. ***22a*** "thy Lord"; ***b*** "thy God"; ***c*** contend for, strive for; ***d*** bewilderment; ***e*** bowl; ***f*** heat, rage, burning anger, wine-fever; ***23a*** grief, sorrow; ***b*** The *Book of Mormon* reads "who have said" instead of "which have said" (*KJV*). ***c*** be prostrate; ***d*** set, place; ***e*** "ground"; ***f*** "street", open country; ***24a*** "Awake", be roused – The last two verses of 2 Nĕphi 8 are the first two verses of Yĕsha'Yahu (Isaiah) 52. ***b*** wear, be clothed; ***c*** might; ***d*** coverings, raiment, clothing, robes; ***e*** finery, glory, honor; ***f*** moreover; ***g*** "no more"; ***h*** with foreskin; ***25a b*** "dust"; ***c*** arise, as in "QUMI – ori" = "ARISE shine" (Isaiah 60:1) - possible meaning of "Cumorah"; ***d*** set free; ***e*** correction, discipline;

## 2 Nephi 8 (Isaiah 51; 52:1-2) נפי השני ח (ישעיהו נא)

1

| | | |
|---|---|---|
| Hearken | shim'u | שִׁמְעוּ |
| to (**unto)** me, | elay | אֵלַי |
| pursuers of | rodphey | רֹדְפֵי |
| righteousness. | tsĕděq | צֶדֶק, |
| ~~ye that seek~~ | ~~mevaqshey~~ | ~~מְבַקְשֵׁי~~ |
| ~~the LORD (*the Eternal*):~~ | ~~*Adonai*~~ | |
| Look you | habitu | הַבִּיטוּ |
| unto (to) | ĕl | אֶל- |
| rock | tsur | צוּר |
| [**from** whence] you were hewn, | hutsavtĕm | חֻצַבְתֶּם, |
| and to (unto) | v'ĕl | וְאֶל- |
| excavation (quarry, belly) of | maqĕvĕt | מַקֶּבֶת |
| hollow (well, cistern) | bor | בּוֹר |
| [**from** whence] you were digged. | nuqartĕm | נֻקַּרְתֶּם. |

"Hearken to me, ye that follow after righteousness, and seek the Lord: look to the solid rock, which ye have hewn, and to the hole of the pit which ye have dug." (Esaias LI.1)

**Notes on verse 1:** Following the words "Hearken to me pursuers of righteousness," the Masorah and Dead Sea Great Isaiah texts include the words, "seekers of *the Eternal*". Similarly the Septuagint reads, "Hearken to me, ye that follow after righteousness, and seek the Lord…". (Esaias LI.1) 2 Nephi 8:2 does not include the words, "ye that seek the LORD" possibly because, for the House of Israel, seeking after righteousness implies seeking the LORD. There may be another reason why the LORD chose not to include the expression in 2 Nĕphi 8:1. On the surface, the Hebrew word "rodphey" (רדפי) is translated in a positive sense to mean "ye that follow after", but the Hebrew root "radaph" (רדפ) also has a negative

meaning; “persecute”. To follow with the words, “ye that seek the LORD” would therefore be inappropriate.

2

| | | |
|---|---|---|
| Look you | habitu | הַבִּיטוּ |
| unto (to) | ĕl | אֶל- |
| Abraham (Father of Multitudes), | avraham | אַבְרָהָם |
| you father, | avikhĕm | אֲבִיכֶם, |
| and unto (to) | v’ĕl | וְאֶל- |
| Sarah (Princess), | Sarah | שָׂרָה |
| [**She** will] writhe [to bear] you; | t’holĕlkhĕm | תְּחוֹלֱלְכֶם : |
| for (because) | ki | כִּי- |
| one (as one), | ĕhad | אֶחָד |
| I called him | q’rativ | קְרָאתִיו, |
| and I will bless him. | va-avarkhehu | וַאֲבָרְכֵהוּ |
| ~~and increased him~~ | ~~v’arbehu~~ | ~~וְאַרְבֵּהוּ .~~ |

“Look to Abraam your father, and to Sarrha that bore you: for he was alone when I called him, and blessed him, and loved him, and multiplied him.” (Esaias LI.2)

**Notes on verse 2:** Isaiah 51:2 (*KJV*) translated from the Masorah, ends with the remarks, “…and blessed him, and increased him”. The Dead Sea Great Isaiah Scroll reads, “…and made him fruitful and multiplied (increased) him”. The Septuagint reads, “…and blessed him, and loved him, and multiplied him.”. 2 Nephi 8:2 concludes only by saying, “…and blessed him.”. Being loved and increased is part of Abraham’s blessing. The greatest blessing of all is eternal increase in unity with God. (Gen. 1:28) Abraham’s blessing allows him to be one and yet multiplied.

3

| | | |
|---|---|---|
| For (Because) | ki | כִּי- |
| he shall comfort | niham | נִחַם |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| Zion, | tsion | צִיּוֹן, |
| he shall comfort | niham | נִחַם |
| all | kol | כָּל- |
| her wastes (lands of desolation); | harvotĕyha | חָרְבֹתֶיהָ, |
| and he will make (put, set) | va-yasĕm | וַיָּשֶׂם |
| her desert (wilderness) | midbarah | מִדְבָּרָהּ |
| like Eden, | k’edĕn | כְּעֵדֶן, |

| | | |
|---|---|---|
| and her desert-plain (arid steppe) | v'arvatah | וְעַרְבָתָהּ |
| like garden of | k'gan | כְּגַן- |
| the LORD (*the Eternal*) | *Adonai* | יהוה ; |
| Rejoicing (Exultation, Joy) | sason | שָׂשׂוֹן |
| and gladness (mirth, joy) | v'simḥah | וְשִׂמְחָה |
| shall be found | yimatse | יִמָּצֵא |
| in her, | vah | בָּהּ, |
| thanks | todah | תּוֹדָה |
| and voice of | v'qol | וְקוֹל |
| song (melody). | zimrah | זִמְרָה. {ס} |

"And now I will comfort thee, O Sion: and I have comforted all her desert places; and I will make her desert places as a garden, and her western places as the garden of the Lord; they shall find in her gladness and exultation, thanksgiving and the voice of praise." (Esaias LI.3)

**Notes on verse 3:** Isaiah 51:3, translated from the oldest available Hebrew Isaiah text (Dead Sea Great Isaiah Scroll), ends with the words, "…and sorrow and mourning shall flee." This ending is like that of Isaiah 51:11. These words are not found in Biblical versions of Isaiah 51:3 or in 2 Nĕphi 8:3.

Esaias LI.3 (translated into English from the Septuagint) reads," And now I will comfort thee, O Sion: and I will comfort all her desert places; and I will make her desert places as a garden (paradise), and her western places as the garden (paradise) of the Lord; they shall find in her gladness and exultation, thanksgiving and the voice of praise." The word "paradise" came from the ancient Persian word for "garden" and is typically used in Greek translations of scripture to refer to the Garden of Eden.

4

| | | |
|---|---|---|
| Hearken (Attend) you | haqshivu | הַקְשִׁיבוּ |
| unto me, | elay | אֵלַי |
| my people; | ami | עַמִּי, |
| and my population (people), | u-l'umi | וּלְאוּמִּי |
| unto me | elay | אֵלַי |
| listen (give ear) you; | ha'azinu | הַאֲזִינוּ : |
| for (because) | ki | כִּי |
| law | torah | תּוֹרָה, |
| from me | me-iti | מֵאִתִּי |
| shall proceed, | tetse | תֵּצֵא, |
| and my judgment | u-mishpati | וּמִשְׁפָּטִי, |
| for a light of | l'or | לְאוֹר |

| | | |
|---|---|---|
| peoples | amim | עַמִּים |
| I will settle on a sudden. | argia | אַרְגִּיעַ. |

"Hear me, hear me, my people; and ye kings, hearken to me: for a law shall proceed from me, and my judgment *shall be* for a light of the nations." (Esaias LI.4)

**Notes on verse 4:** Esaias LI.4 (translated into English from the Septuagint) reads, "Hear me, hear me, my people; and ye kings, hearken to me: for a law shall proceed from me, and my judgment *shall be* for a light of the nations (Gentiles)"

5

| | | |
|---|---|---|
| Near | qarov | קָרוֹב |
| my righteousness; | tsidqi | צִדְקִי |
| he is gone forth (out) | yatsa | יָצָא |
| my Salvation (Yeshua), | Yishi | יִשְׁעִי, |
| and mine **Arm (Seed)**, | u-**z'roi** | **וּזְרֹעִי** |
| peoples | amim | עַמִּים |
| shall he judge. | yishpotu | יִשְׁפֹּטוּ; |
| Unto me, | elay | אֵלַי |
| the isles (coasts) | iyim | אִיִּים |
| shall wait (hope), | y'qavu | יְקַוּוּ, |
| and to | v'ěl | וְאֶל- |
| mine Arm (Seed) | z'roi | זְרֹעִי |
| shall they hope (trust). | y'yahelun | יְיַחֵלוּן. |

"My righteousness speedily draws nigh, and my salvation shall go forth as light, and on mine arm shall the Gentiles trust: the isles shall wait for me, and on mine arm shall they trust." (Esaias LI.5)

**Notes on verse 5:** 2 Nĕphi 8:5 pronounces וזרעי as "uz'roi", making it singular; "and mine Arm (Seed)…" The Messiah is therefore the Salvation (Yeshua), Arm or Seed of the Eternal that shall go forth and upon whom the coasts (including the New World) shall trust. Similarly, the Hebrew בני in Isaiah 45:11 can be pronounced either "banai" (my sons) or "beni" (my son). Had this verse been included in the *Book of Mormon*, it would probably have been translated, "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my son, and concerning the work of my hands command me." This translation is consistent with Isaiah 45:13, which reads: "I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

Esaias LI.5 (translated into English from the Septuagint) reads, "My righteousness speedily draws nigh, and my salvation shall go forth as light, and on mine arm shall the Gentiles trust: the isles shall wait for me, and on mine arm shall they trust." The inhabitants of the "isles" referred to, according to the Septuagint, are the Gentiles. The *Book of Mormon* teaches that they are scattered Israel. (1 Nĕphi 19:10; 22:4, 2 Nĕphi 10:8)

From verse 5 we learn that the Arm or Seed of *the Eternal* (the Messiah) "shall judge the people." (ST John 5:22) Other scriptures indicate that he also delegates his judgment to other "saviors" or representatives of his salvation. (Obad.:21)

6

| | | |
|---|---|---|
| Lift you up | s'u | שְׂאוּ |
| to the heavens | la-shamayim | לַשָּׁמַיִם |
| your eyes, | eyneykhĕm | עֵינֵיכֶם |
| and look you | v'habitu | וְהַבִּיטוּ |
| to | ĕl | אֶל- |
| the earth (land) | ha-arĕts | הָאָרֶץ |
| beneath; | mitahat | מִתַּחַת, |
| for (because) | ki | כִּי- |
| heavens | shamayim | שָׁמַיִם |
| like smoke | kĕ-ashan | כֶּעָשָׁן |
| they dissipated (dispersed), | nimlahu | נִמְלָחוּ |
| and the earth, | v'ha-arĕts | וְהָאָרֶץ |
| like a garment | ka-bĕgĕd | כַּבֶּגֶד |
| she shall wear out; | tivlĕh | תִּבְלֶה-- |
| and the inhabitants of her | v'yoshvĕyha | וְיֹשְׁבֶיהָ, |
| like so | k'mo-ken | כְּמוֹ-כֵן |
| they shall die. | y'mutun | יְמוּתוּן ; |
| And (But) my Salvation (Yeshua) | vi-**yshi** | **וִישְׁעִי** |
| to eternity (forever) | l'olam | לְעוֹלָם |
| ~~she shall be~~ | ~~tihyĕh~~ | ~~תִּהְיֶה,~~ |
| **he** shall be, | **y'hi** | **יְהִי** |
| and my Righteousness | v'**tsidqi** | **וְצִדְקִי** |
| not | lo | לֹא |
| [cast] down. | tehat | תֵּחָת. {פ} |

"Lift up your eyes to the sky, and look on the earth beneath: for the sky was darkened like smoke, and the earth shall wax old like a garment, and the inhabitants shall die in like manner: but my righteousness shall not fail." (Esaias LI.6)

**Notes on verse 6:** Different from either the *Book of Mormon* or the Masorah, the Dead Sea Great Isaiah text reads, "Lift up to the heavens your eyes and look upon the earth beneath, and see who created this.

And her inhabitants like this shall die and my salvation she shall be forever, and my righteousness she shall not be cast down." The translated Septuagint reads, "Lift up your eyes to the sky, and look on the earth beneath: for the sky was darkened like smoke, and the earth shall wax old like a garment, and the inhabitants shall die in like manner: but my righteousness shall not fail."

In light of 2 Nĕphi 8:9, it is clear that "Salvation" or "Yeshua" and "righteousness" in 2 Nĕphi 8:6 (Hebrew) are masculine. The Hebrew *Book of Mormon* is therefore more consistent than the Masoretic text in maintaining the masculine gender from verse 5. The Hebrew *Book of Mormon* is clearly more Messianic. There is also a Hebraic adumbration in 2 Nĕphi 8:6 that one of the sacred titles of Messiah is "יה" *the Eternal* (Jehovah), the one who ever "will be". (Jer. 23:6)

7

| | | |
|---|---|---|
| Hearken | shimu | שִׁמְעוּ |
| unto me, | elai | אֵלַי |
| you that know | yodei | יֹדְעֵי |
| righteousness, | tsĕdĕq | צֶדֶק, |
| people | am | עַם |
| my law | torati | תּוֹרָתִי |
| in your heart | v'libam | בִלְבָּם : |
| **I wrote,** | **katavti** | **כָּתַבְתִּי** |
| not | al | אַל- |
| you will fear | tiru | תִּירְאוּ |
| the reproach (taunt, scorn) of | ḥĕrpat | חֶרְפַּת |
| man (human beings), | ĕnosh | אֱנוֹשׁ, |
| and from their revilings | u-mi-giduphotam | וּמִגִּדֻּפֹתָם |
| not | al | אַל- |
| will downcast you. | tehatu | תֵּחָתּוּ . |

"Hear me, ye that know judgment, the people in whose heart is my law: fear not the reproach of men, and be not overcome by their contempt." (Esaias LI.7)

**Notes on verse 7:** "ĕnosh" (אנוש) means "man" but here it also has a plural connotation. The word is very likely also the basis of the name of the *Book of Mormon* character Ĕnosh benYa'aqov (Enos son of Jacob).

8

| | | |
|---|---|---|
| For (because) | ki | כִּי |
| like a garment | kha-bĕgĕd | כַּבֶּגֶד |
| shall eat them | yokhelem | יֹאכְלֵם |
| waster, | ash | עָשׁ, |

| | | |
|---|---|---|
| and like wool | v'kha-tsĕmĕr | וְכַצֶּמֶר |
| shall eat them | yokhelem | יֹאכְלֵם |
| moth. | sas | סָס ; |
| And (But) my righteousness | v'tsidqati | וְצִדְקָתִי |
| to forever | l'olam | לְעוֹלָם |
| she shall be, | tihyĕh | תִּהְיֶה, |
| And my Salvation (Yeshuah) | vi-Yshuati | וִישׁוּעָתִי |
| to age (period) ages (periods). | l'dor dorim | לְדוֹר דּוֹרִים. {ס} |

"For as a garment will be devoured by time, and as wool will be devoured by a moth, *so shall they be consumed*; but my righteousness shall be for ever, and my salvation for all generations." (Esaias LI.8)

9

| | | |
|---|---|---|
| Rouse (Awake), | uri | עוּרִי |
| rouse (awake)! | uri | עוּרִי |
| Don (Clothe with, Put on) | livshi | לְבָשִׁי- |
| strength, | oz | עֹז, |
| [O] Arm (Seed) of | z'roa | זְרוֹעַ |
| the LORD (*the Eternal*); | *Adonai* | יהוה-- |
| rouse (awake)! | uri | עוּרִי |
| like (as) days | ki-ymey | כִּימֵי |
| aforetime. | qĕdĕm | קֶדֶם, |
| ~~the ages of~~ | ~~dorot~~ | ~~דֹּרוֹת~~ |
| ~~long durations (olden times).~~ | ~~olamim~~ | ~~עוֹלָמִים,~~ |
| The not (Art not) | halo | הֲלוֹא |
| ~~thou~~ | ~~at~~ | ~~אַתְּ-~~ |
| **thou** (masculine) | **atah** | **אַתָּה** |
| ~~she~~ | ~~hi~~ | ~~הִיא~~ |
| **he** | **hu** | **הוּא** |
| ~~the hewer in pieces of~~ | ~~hamahtsevet~~ | ~~הַמַּחְצֶבֶת~~ |
| the hewer in pieces of | **ha-mahtsĕv** (2 Kgs. 12:13) | **הַמַּחְצֵב** |
| Rahab, | rahav | רַהַב, |
| ~~pierced~~ | ~~mehololet~~ | ~~מְחוֹלֶלֶת~~ |

| | | |
|---|---|---|
| pierced | **m'<u>h</u>olĕl** | **מְחוֹלָל** |
| sea monster (crocodile)? | tanin | תַּנִּין. |

"Awake, awake, O Jerusalem, and put on the strength of thine arm; awake as in the early time, as the ancient generation." (Esaias LI.9)

**Notes on verse 9:** The *KJV* and Septuagint render the "arm of the Lord" in the neuter "it" instead of "she", that actually occurs in the Masoretic text. In Hebrew, one's arms are typically described in the feminine. Isaiah 51:5 is an exception because it is a Messianic verse. The gender of 2 Nĕphi 8:9 (Hebrew) is consistent with verse 5 in which the "arm of the Lord" also implies a literal extension of *the Eternal* One, his "seed", the Anointed Son of his power.

10

| | | |
|---|---|---|
| The not (Art not) | ha-lo | הֲלוֹא |
| thou | at | אַתְּ- |
| ~~she~~ | ~~hi~~ | ~~הִיא~~ |
| **thou** (masculine) | **atah** | **אַתָּה** |
| **he** | **hu** | **הוּא** |
| ~~the drier of~~ | ~~ha-ma<u>h</u>arĕvĕt~~ | ~~הַמַּחֲרֶבֶת~~ |
| the drier of | ha-ma<u>h</u>arĕv | הַמַּחֲרֵב |
| sea, | yam | יָם, |
| waters of | mey | מֵי |
| deep (abyss, primeval ocean) | t'hom | תְּהוֹם |
| many (great); | rabah | רַבָּה ; |
| ~~the put (that put) she~~ | ~~ha-samah~~ | ~~הַשָּׂמָה,~~ |
| the put (that put) **he** | **ha-sam** | הַשָּׂם, |
| from the depths of | ma-amaqey | מַעֲמַקֵּי- |
| sea, | yam | יָם-- |
| a way | dĕrĕkh | דֶּרֶךְ, |
| to pass | la-avor | לַעֲבֹר |
| redeemed (ransomed)? | g'ulim | גְּאוּלִים. |

"Art thou not it that dried the sea, the water, *even* the abundance of the deep; that made the depths of the sea a way of passage for the delivered and redeemed?" (Esaias LI.10)

**Notes on verse 10:** Again, the Hebrew *Book of Mormon* personifies the Arm (Seed) of the LORD in the masculine, consistent with Isaiah 51:5

Put in English, The end of Isaiah 51:10 from The Dead Sea Great Isaiah text reads, "…she [who] put the depths of the sea a way for the dispersed to pass over?" The Masorah and the *Book of Mormon* both read,

"…a way for the ransomed (redeemed) to pass over?" The Septuagint reads,"…depths of the sea a way of passage for the delivered and redeemed?"

11

| | | |
|---|---|---|
| And the ransomed (redeemed) of | u-ph'duyey | וּפְדוּיֵי |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| they shall return, | y'shuvun | יְשׁוּבוּן, |
| and they shall come | u-vau | וּבָאוּ |
| Zion | tsion | צִיּוֹן |
| in a ringing cry; | b'rinah | בְּרִנָּה, |
| and gladness | v'simḥat | וְשִׂמְחַת |
| everlasting | olam | עוֹלָם, |
| **and holiness** | **u-qĕdushah** | **וּקְדוּשָׁה** |
| upon | al | עַל- |
| their heads; | rosham | רֹאשָׁם ; |
| rejoicing (exultation, Joy) | sason | שָׂשׂוֹן |
| and gladness | v'simḥah | וְשִׂמְחָה |
| they shall obtain; | yasigun | יַשִּׂיגוּן, |
| they shall flee away | nasu | נָסוּ |
| grief (sorrow) | yagon | יָגוֹן |
| and sighing (groaning). | va-anaḥah | וַאֲנָחָה. { ס } |

"for by *the help of* the Lord they shall return, and come to Sion with joy and everlasting exultation, for praise and joy shall come upon their head: pain, and grief, and groaning, have fled away." (Esaias LI.11)

**Notes on verse 11:** Isaiah 51:11 *KJV* reads,"…joy *shall be* upon their head…" 2 Nephi 8:11 reads, "…joy and holiness shall be upon their heads…" "rosham" (ראשם) can be translated "heads" as in Josh. 7:6.

12

| | | |
|---|---|---|
| I [am] | anokhi | אָנֹכִי |
| **he;** | **hu** | **הוּא** |
| [yea,] I [am] | anokhi | אָנֹכִי |
| he | hu | הוּא, |
| your comforter. | m'naḥĕmkhĕm | מְנַחֲמְכֶם ; |
| **Behold,** | **hineh** | **הִנֵּה** |
| who [art] | mi | מִי- |

| | | |
|---|---|---|
| thou, | at | אַתְּ |
| and will fear | va-tiri | וַתִּירְאִי |
| from man [who] | me-ĕnosh | מֵאֱנוֹשׁ |
| shall die, | yamut | יָמוּת, |
| and from son of | u-mi-bĕn | וּמִבֶּן- |
| man (Adam) | adam | אָדָם |
| grass (green grass, herbage) | hatsir | חָצִיר |
| he shall be given**?** | yinaten | יִנָּתֵן. |

"I, *even* I, am he that comforts thee: consider who thou art, that thou wast afraid of mortal man, and of the son of man, who are withered as grass." (Esaias LI.12)

**Notes on verse 12:** As a first impression, Isaiah 51:12 seems to refer to mortal men in general of whom Israel has been afraid. He is the LORD that will comfort Israel. Israel should fear the LORD! One wonders however if there isn't also a more sublime meaning in the Lord's reference to "man, who shall die" and the son of man who shall be given [as] green grass – why should Israel have cause to fear him? (Luke 23:31)

13

| | | |
|---|---|---|
| And forgettest | v'tishkah | וַתִּשְׁכַּח |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| thy maker, | osĕkha | עֹשֶׂךְ, |
| extending (spreading out) | notĕh | נוֹטֶה |
| heavens, | shamayim | שָׁמַיִם |
| and founding (establishing) | v'yosed | וְיֹסֵד |
| earth, | arĕts | אָרֶץ, |
| and thou shalt fear | va-t'phahed | וַתְּפַחֵד |
| continually | tamid | תָּמִיד |
| all | kol | כָּל- |
| the day, | ha-yom | הַיּוֹם |
| from face of | mi-p'ne | מִפְּנֵי |
| violence (fury) of | hamat | חֲמַת |
| the oppressor, | ha-metsik | הַמֵּצִיק, |
| like that | ka-ashĕr | כַּאֲשֶׁר |
| he is preparing (set up) | konen | כּוֹנֵן |
| to ruin (destroy)? | l'hashhit | לְהַשְׁחִית ; |

| | | |
|---|---|---|
| And where [is] | v'ayeh | וְאַיֵּה, |
| burning anger (rage) of | hamat | חֲמַת |
| the oppressor? | ha-metsik | הַמֵּצִיק. |

"And thou hast forgotten God who made thee, who made the sky and founded the earth; and thou wert continually afraid because of the wrath of him that afflicted thee: for *whereas* he counselled to take thee away, yet now where is the wrath of him that afflicted thee?" (Esaias LI.13)

**Notes on verse 13:** The Septuagint translated into English reads, "And thou hast forgotten God who made thee, who made the sky and founded the earth; and thou wert continually afraid because of the wrath of him that afflicted thee: for *whereas* he counseled to take thee away, yet now where is the wrath of him that afflicted thee?" (Esaias Li.13)

The Hebrew texts imply that creation is an ongoing activity of *the Eternal* and not just a singular historical event. (Ps. 104)

14

| | | |
|---|---|---|
| Hastens (Hurries, [Is] anxious) | mihar | מְהַר |
| the captive, | tsoĕh | צֹעֶה, |
| to be loosed | l'hipateah | לְהִפָּתֵחַ ; |
| and not | v'lo | וְלֹא- |
| he will die | yamut | יָמוּת |
| to the ruin ([dark] pit [of Shĕol, Hell]), | la-shahat | לַשַּׁחַת, |
| and not | v'lo | וְלֹא |
| he will lack (decrease, need) | yĕhsar | יֶחְסַר |
| his bread. | lahmo | לַחְמוֹ. |

"For in thy deliverance he shall not halt, nor tarry;" (Esaias LI.14)

**Notes on verse 14:** Translated into English, the Dead Sea Great Isaiah Text reads, "The sorrowing one is anxious to be loosed, so as not to die in the pit, nor that his bread should fail."

The Septuagint translated into English reads, "For in thy deliverance he shall not halt nor terry" (Esaias Li.14)

"Shahat" (שחת) literally means "ruin" or "corruption" and may be interpreted to mean "outer darkness" or the "dark pit of Shĕol (Hell)". (Ps. 16:10)

15

| | | |
|---|---|---|
| And (But) I [am] | v'anokhi | וְאָנֹכִי, |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| thy God, | ĕloheykha | אֱלֹהֶיךָ, |

| | | |
|---|---|---|
| ~~suddenly divided (stirs)~~ | ~~roga~~ | ~~רֹגַע~~ |
| ~~the sea~~ | ~~ha-yam~~ | ~~הַיָּם,~~ |
| they roared | vayĕhĕmu | וַיֶּהֱמוּ |
| **my** waves; | gala**i** | גַּלָּי ; |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| of hosts (armies) | ts'vaot | צְבָאוֹת, |
| **my** name. | sh'mi | שְׁמִי. |

"for I am thy God, that troubles the sea, and causes the waves thereof to roar: the Lord of hosts is my name." (Esaias LI.15)
**Notes on verse 15:** The Masorah and the Dead Sea Great Isaiah Text both read, "I am *the Eternal* your God, who divided the sea, they roared his waves: *the Eternal* of hosts is his name." The *KJV* reads, "But I *am* the LORD thy God, that divided the sea, whose waves roared…" (Isaiah 51:15)

It seams likely that "…whose…" refers to the sea, that is "…his (the sea's) waves roared…". This interpretation agrees with the Septuagint which reads, "for I am thy God, that troubles the sea, and causes the waves thereof to roar: the Lord of hosts is my name." (Esaias LI.15) It is not impossible, however, that "…his waves…" also suggests the LORD's waves, especially in light of the fact that the Masoretic verse begins with the LORD speaking in the first person then changes to speaking of the LORD in the third person. (Jer.31:34 (35 *KJV*), Ps. 65:8, verse 7 *KJV*)

2 Nĕphi 8:15 does not contain the line, "…that divided the sea...". Instead, the *Book of Mormon* clearly suggests that the LORD owns the waves. In 2 Nĕphi 8:15 the LORD consistently speaks in the first person, in this way agreeing with the Septuagint.

16

| | | |
|---|---|---|
| And I will put | va-asim | וָאָשִׂם |
| my words | d'varai | דְּבָרַי |
| in thy mouth, | b'fikha | בְּפִיךָ, |
| and in shadow (shade) of | u-v'tsel | וּבְצֵל |
| mine hand | yadi | יָדִי |
| I have covered (concealed) thee, | kisitikha | כִּסִּיתִיךָ ; |
| to plant | lintoa | לִנְטֹעַ |
| heavens | shamayim | שָׁמַיִם |
| and to found (establish) | v'liysod | וְלִיסֹּד |
| earth, | arĕts | אָרֶץ, |
| and to say | v'lemor | וְלֵאמֹר |
| unto Zion: | l'tsion | לְצִיּוֹן |
| **Behold,** | **hineh** | **הִנֵּה** |
| my people | ami | עַמִּי- |

| | | |
|---|---|---|
| thou. | atah | אָתָּה. {ס} |

"I will put my words into thy mouth, and I will shelter thee under the shadow of mine hand, with which I fixed the sky, and founded the earth: and *the Lord* shall say to Sion, Thou art my people." (Esaias LI.16)

**Notes on verse 16:** "Zion" means "signpost", "guidepost" or "monument". What Zion is however, is much more. It is clear from Isaiah 51:16 that Zion is more than a place; Zion is also a people. The unity or oneness of the people "Zion" is implied by the fact that the LORD refers to them in the singular: "atah" (אתה), "thou". (Ezek. 11:19, 2 Chron. 11-12, 18-20)

17

| | | |
|---|---|---|
| Rouse (Awake), | hitor'ri | הִתְעוֹרְרִי |
| rouse (awake), | hitor'ri | הִתְעוֹרְרִי, |
| stand up (arise), | qumi | קוּמִי |
| [O] Jerusalem, | yĕrushalaim | יְרוּשָׁלַ͏ִם, |
| which | ashĕr | אֲשֶׁר |
| hast drunk | shatit | שָׁתִית |
| from the hand of | mi-yad | מִיַּד |
| the LORD (*the Eternal*) | *Adonai* | יהוה, |
| | ĕt | אֶת- |
| cup of | kos | כּוֹס |
| his fury- | hamato | חֲמָתוֹ ; |
| | ĕt | אֶת- |
| goblets (cups) | qubaat | קֻבַּעַת |
| cup of | kos | כּוֹס |
| the trembling (quivering, shaking) | ha-tar'elah | הַתַּרְעֵלָה, |
| hast drunk | shatit | שָׁתִית-- |
| drained out.- | matsit | מָצִית. |

"Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of the Lord the cup of his fury: for thou hast drunk out and drained the cup of calamity, the cup of wrath:" (Esaias LI.17)

**Notes on verse 17:** The Septuagint, translated into English reads, "Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of the Lord the cup of his fury: for thou hast drunk out and drained the cup of calamity, the cup of wrath." (Esaias LI.17)

18

| | | |
|---|---|---|
| **And** naught | **v'**en | וְאֵין- |
| guide (lead) | m'nahel | מְנַהֵל |

| | | |
|---|---|---|
| to her | lah | לָהּ, |
| from all | mi-kol | מִכָּל- |
| sons | banim | בָּנִים |
| she begat (bore); | yaladah | יָלָדָה ; |
| and naught | v'en | וְאֵין |
| strengtheneth | mahazik | מַחֲזִיק |
| in her hand, | b'yadah | בְּיָדָהּ, |
| from all | mi-kol | מִכָּל- |
| sons | banim | בָּנִים |
| she brought up. | gidelah | גִּדְּלָה. |

"and there was none to comfort thee of all the children whom thou borest; and there was none to take hold of thine hand, not even of all the children whom thou has reared." (Esaias LI.18)

19

| | | |
|---|---|---|
| ~~These two (feminine)~~ | ~~stayim~~ | ~~שְׁתַּיִם~~ |
| **[These] two (masculine)** | **shney** | **שְׁנֵי** |
| **sons** | **banim** | **בָּנִים** |
| hither | henah (Is. 57:3) | הֵנָּה |
| ~~they (feminine) are called [to] thee~~ | ~~qorotaikh~~ | ~~קֹרְאֹתַיִךְ,~~ |
| **they (masc.) are called [to] thee,** | **qoraikh** | **קֹרְאַיִךְ,** |
| who | mi | מִי |
| will lament (grieve) | yanud | יָנוּד |
| to thee? | lakh | לָךְ ; |
| ~~the desolation~~ | ~~ha-shod~~ | ~~הַשֹּׁד~~ |
| **thy devastation** | **shodekh** | **שֹׁדֵךְ** |
| ~~and the destruction,~~ | ~~v'ha-shĕvĕr~~ | ~~וְהַשֶּׁבֶר~~ |
| and **thy destruction**, | v'**shĕvĕrekh** | וְ**שִׁבְרֵךְ** |
| and the famine | v'ha-raav | וְהָרָעָב |
| and the sword- | v'ha-hĕrĕv | וְהַחֶרֶב, |
| **and in** who | **uv'**mi | **וּבְ**מִי |
| shall I comfort thee? | anahmekh | אֲנַחֲמֵךְ. |

"Wherefore these things are against thee; who shall sympathize with thee in thy grief? downfall, and destruction, famine, and sword: who shall comfort thee?" (Esaias LI.19)

**Notes on verse 19:** The Septuagint, translated into English reads, "Wherefore these things are against thee; who shall sympathize with thee in thy grief? downfall, and destruction, famine, and sword: who shall comfort thee?" (Esaias LI.19) See Isaiah 47:9.

20

| | | |
|---|---|---|
| Thy sons | banaikh | בָּנַיִךְ |
| they are enwrapped (fainted), | ul'phu | עֻלְפוּ |
| **except (save)** | **zulat** (2 Kgs. 24:14, Is. 26:13) | **זוּלַת** |
| **two** | **shne** | **שְׁנֵי** |
| **these;** | **elĕh** | **אֵלֶּה** |
| they lie (lie down, prostrate) | shakhvu | שָׁכְבוּ, |
| in head of | b'rosh | בְּרֹאשׁ |
| all | kol | כָּל- |
| outsides (outskirts, streets); | hutsot | חוּצוֹת-- |
| like (as) an antelope [in] a | k'to | כְּתוֹא |
| snare (net), | mikhmar | מִכְמָר ; |
| the full of | ha-m'leim | הַמְלֵאִים |
| fury of | hamat | חֲמַת- |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| rebuke of | ga'arat | גַּעֲרַת |
| thy God. | Ĕlohaikh | אֱלֹהָיִךְ. |

"Thy sons are the perplexed ones, that sleep at the top of every street as a half-boiled beet; they that are full of the anger of the Lord, caused to faint by the Lord God." (Esaias LI.20)

**Notes on verse 20:** The Septuagint, translated into English reads, "Thy sons are the perplexed ones, that sleep at the top of every street as a half-boiled beet; they that are full of the anger of the Lord, caused to faint by the Lord God." (Esaias LI.20)

21

| | | |
|---|---|---|
| Therefore (For thus) | la-khen | לָכֵן |
| hear | shimi | שִׁמְעִי- |
| now | na | נָא |
| this, | zot | זֹאת, |
| afflicted, | aniyah | עֲנִיָּה ; |

| | | |
|---|---|---|
| and drunken, | u-sh'khurat | וּשְׁכֹרַת, |
| and not | v'lo | וְלֹא |
| from wine: | mi-yayin | מִיָּיִן. {פ} |

"Therefore hear, thou afflicted one, and drunken, *but* not with wine;" (Esaias LI.21)

**Notes on verse 21:** Isaiah 51:21 (*KJV*) reads, "…drunken, but not with wine." 2 Nephi 8:21 reads, "…drunken, and not with wine:" The *Book of Mormon* is accurate in rendering "v'lo" (ולא) as "and not".

22

| | | |
|---|---|---|
| Thus | koh | כֹּה- |
| saith | amar | אָמַר |
| thy Lord (Lords), | Adonaikh | אֲדֹנַיִךְ |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| and thy God (Gods) | vElohaikh | וֵאלֹהַיִךְ |
| he will plead (contend, strive) [for] | yariv | יָרִיב |
| his people; | amo | עַמּוֹ, |
| behold, | hine | הִנֵּה |
| I have taken | laqaḥti | לָקַחְתִּי |
| from thine hand | mi-yadekh | מִיָּדֵךְ, |
| | ĕt | אֶת- |
| cup of | kos | כּוֹס |
| trembling (quivering, shaking), | ha-tar'elah | הַתַּרְעֵלָה-- |
| | ĕt | אֶת- |
| goblets (cups) | qubaat | קֻבַּעַת |
| cup of | kos | כּוֹס |
| my fury; | ḥamati | חֲמָתִי, |
| not | lo | לֹא- |
| thou shalt more | tosiphi | תוֹסִיפִי |
| to drink her | li-shtotah | לִשְׁתּוֹתָהּ |
| again. | od | עוֹד. |

"thus saith the Lord God that judges his people, Behold, I have taken out of thine hand the cup of calamity, the cup of my wrath; and thou shalt not drink it any more." (Esaias LI.22)

**Notes on verse 22:** The Septuagint, translated into English reads, “thus saith the Lord God that judges his people, Behold, I have taken out of thine hand the cup of calamity, the cup of my wrath; and thou shalt not drink it any more.” (Esaias LI.22)

23

| | | |
|---|---|---|
| And (But) I will put her | v’samtiha | וְשַׂמְתִּיהָ |
| in hand of | b’yad | בְּיַד- |
| afflicters of thee; | mogaikh | מוֹגַיִךְ, |
| who (which) | ashĕr | אֲשֶׁר- |
| they said | amru | אָמְרוּ |
| to thy soul (living being): | l’naphshekh | לְנַפְשֵׁךְ |
| Crouch (Bow down), | sh’hi | שְׁחִי |
| and we will pass over her- | v’na’avorah | וְנַעֲבֹרָה ; |
| and thou put | va-tasimi | וַתָּשִׂימִי |
| as the earth | kha-arĕts | כָּאָרֶץ |
| thy back | gevekh | גֵּוֵךְ, |
| and as the outside | v’kha-huts | וְכַחוּץ |
| to passers by (pedestrians). | la-ovrim | לַעֹבְרִים. {פ} |

“And I will give it into the hands of them that injured thee, and them that afflicted thee; who said to thy soul, Bow down, that we may pass over: and thou didst level thy body with the ground to them passing by without.” (Esaias LI.23)

**Notes on verse 23**: Translated into English, the Dead Sea Great Isaiah text reads, “And I put it into the hand of those afflicting thee and those making thee bow down…” The Septuagint in English reads, “And I will give it into the hands of them that injured thee, and them that afflicted thee; who said to thy soul, Bow down, that we may pass over: and thou didst level thy body with the ground to them passing by without.” (Esaias LI.23)

24

| | | |
|---|---|---|
| Rouse (Awake), | uri | עוּרִי |
| rouse (awake), | uri | עוּרִי |
| put on | livshi | לִבְשִׁי |
| thy strength, | uzekh | עֻזֵּךְ, |
| Zion; | tsion | צִיּוֹן : |
| put on | livshi | לִבְשִׁי |
| garments of | bigdey | בִּגְדֵי |
| thy beauty | tiphartekh | תִּפְאַרְתֵּךְ, |

| | | |
|---|---|---|
| Jerusalem, | yĕrushalaim | יְרוּשָׁלַם |
| city | ir | עִיר |
| the holy; | ha-Qodĕsh | הַקֹּדֶשׁ-- |
| for | ki | כִּי |
| not | lo | לֹא |
| again | yosiph | יוֹסִיף |
| will come | yavo | יָבֹא- |
| in thee | bakh | בָּךְ |
| more | od | עוֹד, |
| uncircumcised (with foreskin) | arel | עָרֵל |
| and unclean. | v'tame | וְטָמֵא. |

"Awake, awake, Sion; put on thy strength, O Sion; and o thou put on thy glory, Jerusalem the holy city: there shall no more pass through thee, the uncircumcised and unclean." (Esaias LII.1)

**Notes on verse 24:** Compare Yĕsha'Yahu (Isaiah) 52:1.

25

| | | |
|---|---|---|
| Shake thyself free | hitna'ari | הִתְנַעֲרִי |
| from dust; | me-aphar | מֵעָפָר |
| arise, | qumi | קוּמִי |
| sit, | shĕvi | שְׁבִי, |
| Jerusalem; | yĕrushalaim | יְרוּשָׁלָם ; |
| loose thyself of | hitpat'hiv (hitpat'hi) | התפתחו (הִתְפַּתְּחִי) |
| the chastening back of | mosrey | מוֹסְרֵי |
| thy neck, | tsavarekh | צַוָּארֵךְ, |
| captive | sh'viyah | שְׁבִיָּה |
| daughter of | bat | בַּת- |
| Zion. | tsion | צִיּוֹן. {ס} |

"Shake off the dust and arise; sit down, Jerusalem: put off the band of thy neck, captive daughter of Sion." (Esaias LII.2)

**Notes on verse 25:** Compare Yĕsha'Yahu (Isaiah) 52:2.

CHAPTER 9

*Jews (Yĕhudim) shall be gathered in all their lands of promise—Atonement ransoms man from the transgression of Adam (ha-Adam)—The bodies of the dead shall come forth from the grave, and their spirits from hell (shĕol) and from paradise (pardes)—They shall be judged—Atonement saves from death, hell (shĕol), the adversary (ha-satan), and endless torment—The righteous to be saved in the kingdom of God—Penalties for sins set forth—The Holy One of Israel (YisraEl) is the keeper of the gate.*

1 AND now, my beloved brethren, I have read these things that ye might know concerning the covenants of *the Eternal* that he has covenanted with all the house of YisraEl—
2 That he has spoken unto the Yĕhudim, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true *congregation* and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.
3 Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which Adonai *the Eternal* shall bestow upon your children.
4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God[a].
5 Yea, I know that ye know that in the body he shall show himself unto those at Yĕrushalayim, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.
6 For as death hath passed upon all men, to fulfil the merciful mahashĕvĕt the great Creator, there must needs be a power of *rising*[a], and the *rising* must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of *the Eternal*.
7 Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.
8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that *messenger* who fell from before the presence of the Eternal God, and became ha-satan, to rise no more.
9 And our spirits must have become like unto him, and we become shedim, *messengers* to a shed, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto a *messenger* of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.
10 O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful livyatan[a]; yea, that livyatan, death and shĕol, which I call the death of the body, and also the death of the spirit.
11 And because of the way of deliverance of our God, the Holy One of YisraEl, this death, of which I have spoken, which is the *passing flesh*, shall deliver up its dead; which death is the grave.

12 And this death of which I have spoken, which is the *spirit* death, shall deliver up its dead; which *spirit* death is shĕol; wherefore, death and shĕol must deliver up their dead, and shĕol must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the *rising* of the Holy One of YisraEl.
13 O how great the mahashĕvĕt[a] our God! For on the other hand, the pardes[b] of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored *in him* again, and all men become incorruptible, and *ever living*, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.
14 Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.
15 And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become *ever living*, they must appear before the judgment–seat of the Holy One of YisraEl; and then cometh the judgment, and then must they be judged according to the holy judgment of God.
16 And assuredly, as *the Eternal* liveth, for Adonai *the Eternal* hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are ha-satan and his *messengers*; and they shall go away into everlasting fire, prepared for them; and their torment is as *an* agam[a] of fire and gaphrit[b], whose flame ascendeth up forever and ever and has no end.
17 O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled.
18 But, behold, the righteous, the *holy ones* of the Holy One of YisraEl, they who have believed in the Holy One of YisraEl, they who have endured the etsim[a] of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.
19 O the greatness of the mercy of our God, the Holy One of YisraEl! For he delivereth his *holy ones* from that awful livyatan ha-satan, and death, and shĕol, and that agam of fire and gaphrit, which is endless torment.
20 O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.
21 And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of ha-Adam.
22 And he suffereth this that the *rising* might pass upon all men, that all might stand before him at the great and judgment day.
23 And he commandeth all men that they must repent, and be *immersed* in his name, having perfect faith in the Holy One of YisraEl, or they cannot be saved in the kingdom of God.
24 And if they will not repent and believe in his name, and be *immersed* in his name, and endure to the end, they must be *condemned*[a]; for Adonai *the Eternal*, the Holy One of YisraEl, has spoken it.

25 Wherefore, he has given a Torah; and where there is no Torah given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of YisraEl have claim upon them, because of the atonement; for they are delivered by the power of him.
26 For the atonement satisfieth the demands of his justice upon all those who have not the Torah given to them, that they are delivered from that awful livyatan, death and shĕol, and ha-satan, and the agam of fire and gaphrit, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of YisraEl.
27 But wo unto him that has the Torah given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his *being tested*, for awful is his state!
28 O that cunning plan the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.
29 But to be learned is good if they hearken unto the counsels of God.
30 But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their god. And behold, their treasure shall perish with them also.
31 And wo unto the deaf that will not hear; for they shall perish.
32 Wo unto the blind that will not see; for they shall perish also.
33 Wo unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.
34 Wo unto the liar, for he shall be thrust down to shĕol.
35 Wo unto the murderer who deliberately killeth, for he shall die.
36 Wo unto them who commit whoredoms, for they shall be thrust down to shĕol.
37 Yea, wo unto those that worship idols, for the shed of all shedim delighteth in them.
38 And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins.
39 O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be *flesh*–minded is death, and to be *spirit*–minded is life eternal.
40 O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of YisraEl. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth; for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken.
41 O then, my beloved brethren, come unto *the Eternal*, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of YisraEl; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for ha-Adon *the Eternal* is his name.
42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away,

and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.
43 But the things of the wise and the prudent shall be hid from them forever—yea, that happiness which is prepared for the *holy ones*.
44 O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all–searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of YisraEl did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood.
45 O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the Rock of your Salvation.
46 Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Adonai El Shadai—but I know my guilt; I transgressed thy law, and my transgressions are mine; and ha-satan hath obtained me, that I am a prey to his awful misery.
47 But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin?
48 Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.
49 Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God.
50 **Come, my brethren,** every one that thirsteth, come ye to the waters; and he that hath no kĕsĕph[a], come .. buy and eat; yea, come buy wine and milk without kĕsĕph and without price.
51 Wherefore, do **not** spend kĕsĕph for *that which is* **of** no **worth**, **nor** your labor for *that which* **cannot** satisfy. Hearken diligently unto me, and **remember the words which I have spoken; and come unto the Holy One of YisraEl**, and **feast upon that which perisheth not, neither can be corrupted**, and let your soul delight in dĕshĕn[a].
52 Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night. Let your hearts rejoice.
53 And behold how great the covenants of *the Eternal*, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of YisraEl.
54 And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen.

***2a*** More than one Jewish covenant land. See also . LDS *Doctrine & Covenants* 19:27. ***4a*** See Iyov (Job) 19:26; ***6a*** See Yĕsha'Yahu (Is.) 26:19; ***10a*** Serpentine sea monster, "monster". See Tĕhilim (Ps.) 104:26. ***13a*** "plan of", "thought" of (e.g. YĕḥĕzqEl (Ezek.) 38:10); ***b*** Enclosed garden park, preserve, "paradise"; see Shir ha-Shirim (Song) 4:14.

***16a*** Troubled pool, marsh, swamp, pond (Yĕsha'Yahu (Is.) 14:23). The term "lake" does not occure in the *King James Translation* of Hebrew Scripture. See Revelation 19:20. A lake is a "sea". ***b*** Pitch or other flammable, resin, sulfer, "brimstone". See Yĕsha'Yahu (Is.) 30:33; ***18a*** Trees, sticks, woods, "crosses". See Devarim (Deut.) 21:22. ***24a*** "damned" does not occur in the *King James Translation* of Hebrew Scripture. The Hebrew term is appropriate translation "condemned" e.g. Tĕhilim (Ps.) 109:7; ***50a*** Literally: "he that hath no *silver*; come ye, buy, and eat; yea, come, buy wine and milk without *silver* and without *payment*." (Yĕsha'Yahu (Is.) 55:2) ***51a*** Can be translated "fatness", abundance, fatty ashes (of sacrifice). (Yĕsha'Yahu (Is.) 55:2)

## CHAPTER 10

*Jews (Yĕhudim) shall hang their God, who has become a Jew (Yĕhudi), on a tree—They shall be scattered until they begin to believe in him—America shall be a land of liberty where no king shall rule—Be reconciled to God and gain salvation through his loving kindness, grace, charity, mercy, (hasdo).*

1 AND now I, Ya'aqov, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.
2 For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.
3 Wherefore, as I said unto you, it must needs be expedient that Khur-ish[a]—for in the last night the *messenger* spake unto me that this should be his name—should come among the Yĕhudim, among those who are the more wicked part of the world; and they shall *hang* him *on a tree*—for thus it behooveth our God, and there is none other nation on earth that would *hang* their God *on a tree*.
4 For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.
5 But because of priestcrafts and iniquities, they at Yĕrushalayim will stiffen their necks against him, that he be *hung on a tree*.
6 Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.
7 But behold, thus saith Adonai *the Eternal*: When the day cometh that they shall believe in me, that EHEYEH[a] ha-Mashiah, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.
8 And it shall come to pass that they shall be gathered in from their long dispersion, from the *coasts* of the sea, and from the four parts of the earth; and the *peoples* of the Goyim shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.
9 Yea, the kings of the Goyim shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of *the Eternal* are great unto the Goyim, for he hath spoken it, and who can dispute?

10 But behold, this land, said God, shall be a land of thine inheritance, and the Goyim shall be blessed upon the land.
11 And this land shall be a land of liberty unto the Goyim, and there shall be no kings upon the land[a], who shall raise up unto the Goyim.
12 And I will fortify this land against all other nations.
13 And he that fighteth against Tsion shall perish, saith God.
14 For he that raiseth up a king against me shall perish, for I, *the Eternal*, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.
15 Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.
16 Wherefore, he that fighteth against Tsion, both Yĕhudi and Goy, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.
17 For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh—
18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Goyim; nevertheless, I will soften the hearts of the Goyim, that they shall be like unto a father to them; wherefore, the Goyim shall be blessed and numbered among the house of YisraEl.
19 Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.
20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land, for *the Eternal* has made the sea our path, and we are upon a *coast* of the sea.
21 But great are the promises of *the Eternal* unto them who are upon the *coasts*[a] of the sea; wherefore as it says *coasts*, there must needs be more than this, and they are inhabited also by our brethren.
22 For behold, Adonai Elohim has led away from time to time from the house of YisraEl, according to his will and pleasure. And now behold, Adonai remembereth all them who have been broken off, wherefore he remembereth us also.
23 Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life.
24 Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of ha-satan and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.
25 Wherefore, may God raise you from death by the power of the *rising*, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.

***3a*** Compare with Yĕsha'Yahu (Is.) 44:28; 45:1. ***7a*** First person form of the sacred name of *the Eternal* meaning, *I WILL EVER BE,* translated "I am"; Shĕmot (Ex.) 3:14. ***b*** See

verse 14. ***11a*** Covenant land to be prophetically occupied by the United States of America. ***21a*** The Hebrew term "iim" translated "islands" or "isles" (*KJV*) means *coasts* or *habitable lands*. See Yĕsha'Yahu (Is.) 13:22; 41:5, 42:4, 10, 12 etc.

## CHAPTER 11

*Jacob (Ya'aqov) saw his Redeemer—The law of Moses (Mosheh) typifies the Anointed (Mashiah) and attests he shall come.*

1 AND now, Ya'aqov spake many more things to my people at that time; nevertheless only these things have I caused to be written, for the things which I have written sufficeth me.
2 And now I, Nĕphi, write more of the words of Yĕsha'Yahu, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him.
3 And my brother, Ya'aqov, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words.
4 Behold, my soul delighteth in proving unto my people the truth of the coming of Mashiah; for, for this end hath the law of Mosheh been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.
5 And also my soul delighteth in the covenants of *the Eternal* which he hath made to our fathers; yea, my soul delighteth in grace, and in his justice, and power, and mercy in the great and eternal mahashĕvĕt deliverance from death.
6 And my soul delighteth in proving unto my people that save Mashiah should come all men must perish.
7 For if there be no Mashiah there be no God; and if there be no God we are not, for there could have been no creation. But there is *an* El[a], and he is ha-Mashiah, and he cometh in the fulness of his own time.
8 And now I write some of the words of Yĕsha'Yahu, that whoso of my people shall see these words may lift up their hearts and rejoice for all men. Now these are the words, and ye may liken them unto you and unto all men.

***7a*** Yĕsha'Yahu (Is.) 9:6.

## CHAPTER 12

נפי השני יב (ישעיהו ב)

1 הדבר אשר חזה ישעיהו בן אמוץ על יהודה וירושלם

2 והיה באחרית הימים נכון יהיה הר בית יהוה בראש ההרים ונשא מגבעות ונהרו אליו כל הגוים

3 והלכו עמים רבים ואמרו לכו ונעלה אל הר יהוה אל בית אלהי יעקב וירנו מדרכיו ונלכה בארחתיו
כי מציון תצא תורה ודבר יהוה מירושלם

4 ושפט בין הגוים והוכיח לעמים רבים וכתתו חרבותם לאתים וחניתותיהם למזמרות לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה

5 בית יעקב לכו ונלכה באור יהוה **לכו כי כלכם תעיכם איש לדרכו רשעים**

6 כי **יהוה** נטשתה עמך בית יעקב כי מלאו מקדם וענים כפלשתים ובילדי נכרים ישפיקו

7 ותמלא ארצו כסף וזהב ואין קצה לאצרתיו ותמלא ארצו סוסים ואין קצה למרכבתיו

8 ותמלא ארצו אלילים למעשה ידיו ישתחוו לאשר עשו אצבעתיו

9 **ואל** ישח אדם **ואל** ישפל איש ואל תשא **לו**

10 **אתם רשעים** בוא בצור והטמן בעפר מפני **ה**פחד יהוה ומהדר גאנו **הכה עליכם**

11 **והיה** עיני גבהות אדם שפל ושח רום אנשים ונשגב יהוה לבדו ביום ההוא

12 כי יום ליהוה צבאות **יבא על כל הגוים פתאם אף על כל אף** ... **ה**גאה ורם ועל כל נשא ושפל

13 **ויום ליהוה יבא** על כל ארזי הלבנון **כי המה** ..רמים והנשאים ועל כל אלוני הבשן

14 ועל כל ההרים הרמים ועל כל הגבעות ... **ועל כל הגוים הנשאים ועל כל עמים**

15 ועל כל מגדל גבה ועל כל חומה בצורה

16 **ועל כל אניות הים** ועל כל אניות תרשיש ועל כל שכיות החמדה

17 ושח גבהות האדם ושפל רום אנשים ונשגב יהוה לבדו ביום ההוא

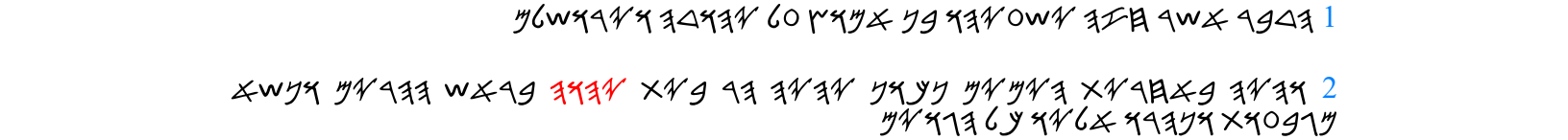
18 והאלילים כליל יחלף

19 ובאו במערות צרים ובמחלות עפר מפני **ה**פחד יהוה **יבא עלהם** ומהדר גאונו **הכה עלהם** בקומו לערץ הארץ

20 ביום ההוא ישליך האדם את אלילי כספו ואת אלילי זהבו אשר עשו לו להשתחות לחפר פרות ולעטלפים

21 לבוא בנקרות הצרים ובסעפי הסלעים מפני **ה**פחד יהוה **יבא עלהם וגאות הדרו הכה עלהם** בקומו לערץ הארץ

22 חדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא



function sum_even_numbers(numbers) { return numbers.filter(num => num % 2 === 0).reduce((acc, num) => acc + num, 0); }

SELECT users.name, COUNT(orders.id) AS order_count FROM users LEFT JOIN orders ON users.id = orders.user_id GROUP BY users.name;

def is_palindrome(s): s = s.lower().replace(" ", ""); return s == s[::-1]

fn main() { let mut v = vec![1, 2, 3]; v.push(4); println!("{:?}", v); }

SELECT name, email FROM customers WHERE created_at >= '2024-01-01' ORDER BY name;

def binary_search(arr, target): low, high = 0, len(arr) - 1; while low <= high: mid = (low + high) // 2; if arr[mid] == target: return mid; elif arr[mid] < target: low = mid + 1; else: high = mid - 1; return -1

SELECT name, email FROM customers WHERE created_at >= '2024-01-01' ORDER BY name;

def is_palindrome(s): s = s.lower().replace(" ", ""); return s == s[::-1]

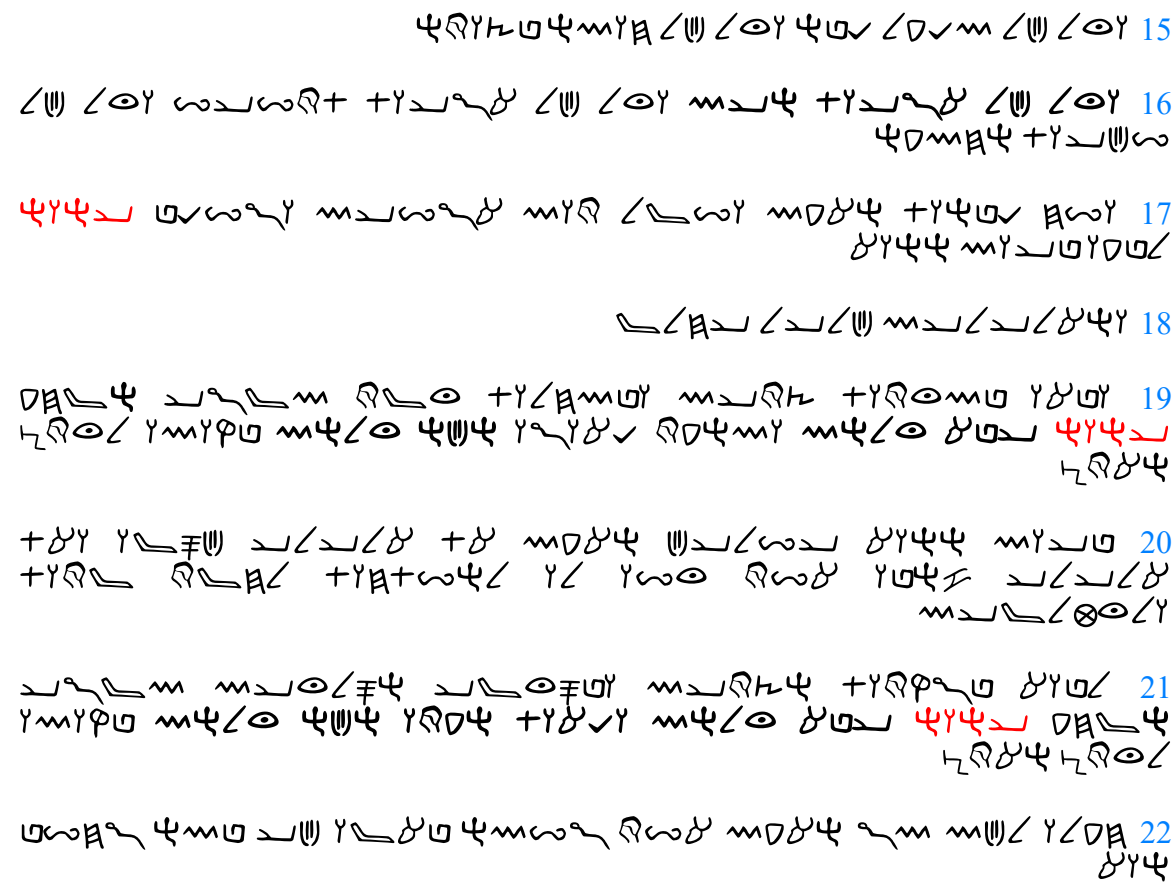
def binary_search(arr, target): low, high = 0, len(arr) - 1; while low <= high: mid = (low + high) // 2; if arr[mid] == target: return mid; elif arr[mid] < target: low = mid + 1; else: high = mid - 1; return -1

SELECT users.name, COUNT(orders.id) AS order_count FROM users LEFT JOIN orders ON users.id = orders.user_id GROUP BY users.name;

def is_palindrome(s): s = s.lower().replace(" ", ""); return s == s[::-1]

def binary_search(arr, target): low, high = 0, len(arr) - 1; while low <= high: mid = (low + high) // 2; if arr[mid] == target: return mid; elif arr[mid] < target: low = mid + 1; else: high = mid - 1; return -1

21 ⵣⵉⵍⵓ ⴽⵖⵡ ⵅⵅⵅⵡ ⵄⵒⵊⵅ ⵅⵇⵇⵎ ⵣⵣⵓⵖⵉⵅ ⵅⵊⵁⵎⵎ ⵣⵣⵄⵍⵉⵅ ⵅⵎⵍⵇⵇⵅ ⵅⵎⵍⵓ ⵅⵎⵍⵇⵇⵅ ⵅⵎⵍⵓ ⵉⵍⵣ



| | |
|---|---|
| we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. | we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. |
| 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. | 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more. |
| 5 O house of Jacob, come ye, and let us walk in the light of the LORD. | 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.** |
| 6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers. | 6 Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and **hearken unto** soothsayers like the Philistines, and they please themselves in the children of strangers. |
| 7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots: | 7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots. |
| 8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: | 8 Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made. |
| 9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. | 9 And the mean man boweth **not** down, and the great man humbleth himself **not**, therefore, forgive **him** not. |
| 10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. | 10 **O ye wicked ones,** enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty **shall smite thee.** |
| 11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. | 11 **And it shall come to pass that** the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. |
| 12 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; and he shall be brought low: | 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, and he shall be brought low. |
| 13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the | 13 **Yea, and the day of the Lord shall come** upon all the cedars of Lebanon, **for** |

| | |
|---|---|
| oaks of Bashan, | **they are high** and lifted up; and upon all the oaks of Bashan; |
| 14 And upon all the high mountains, and upon all the hills *that are* lifted up, | 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;** |
| 15 And upon every high tower, and upon every fenced wall, | 15 And upon every high tower, and upon every fenced wall; |
| 16 And upon all the ships of Tarshish, and upon all pleasant pictures. | 16 **And upon all the ships of the sea,** and upon all the ships of Tarshish, and upon all pleasant pictures. |
| 17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. | 17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. |
| 18 And the idols he shall utterly abolish. | 18 And the idols he shall utterly abolish. |
| 19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. | 19 And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord **shall come upon them** and the glory of his majesty **shall smite them,** when he ariseth to shake terribly the earth. |
| 20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; | 20 In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats; |
| 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. | 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth. |
| 22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of? | 22 Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? |

1 THE word *which* Yĕsha'Yahu, the son of Amots, *beheld in vision*[a] concering[b] Yĕhudah and Yĕrushalayim:
2 And it shall come to pass in the *end of*[a] days, ***when***[b] *a*[c] mountain[d] of *a*[c] house of *the Eternal* shall be established[e] in *a*[c] top[f] of the mountains[g], and shall be exalted[h] *from* hills[i], and all *the* Goyim[j] shall *stream*[k] unto *him*.
3 And many *peoples* shall go[a] and say, *Go*[a] *you*, and let us *ascend* to *a*[b] mountain of *the Eternal*, to *a*[b] house of *the* God of Ya'aqov; and he will *instruct*[c] us of his ways, and we will walk in his paths[d]; for out of Tsion shall go forth Torah[e], and *the* Word of *the Eternal* from Yĕrushalayim.

4 And he shall judge among the Goyim[a], and shall *correct*[b] many *peoples*: and they shall *hammer*[c] har'votam[d] into *cutting instruments*[e], and their spears into pruning-*knives*—Goy[f] shall not lift up hĕrĕv[g] against Goy[f], neither shall they learn war any more.
5 *O* house of Ya'aqov, *walk you*[a] and *we will* walk in the light of *the Eternal*; ***yea*, come, for ye have all gone astray, every one to his wicked ways.**[b]
6 Therefore, ***O Eternal*,** thou hast forsaken[a] thy people, the house of Ya'aqov, because they be *filled* from the east, and **hearken unto** soothsayers like the Pĕlishtim, and in the children of *foreigners*[b] they *will clap*.
7 *And his* land is full of silver and gold, *there is no* end *to his* treasures[a]; *and his* land is full of susim[b], *and there is no* end *to* mark'votaiv[c].
8 *And his* land is full of *worthless gods*[a]; they *bow down*[b] *to* the work of *his* own hands, that which *his* own fingers have made.
9 And adam[a] boweth **not** down[b], and *a* man[c] humbleth himself **not**[d], therefore, *lift*[e] **him**[f] not.
10 ***O* ye wicked ones**, *go*[a] into the *cliff*[b], and hide[c] *thyself* in *the* dust[d], *from before the face of* **the** *terror*[e] of *the Eternal* and ..[f] the *splendor*[g] of his *exaltation*[h] **shall smite thee**.
11 **And it shall come to pass *that*** *the* lofty[a] *eyes* of man[b] shall be *low*[c], and the haughtiness of men shall *crouch*[d], and *the Eternal* alone[e] shall be exalted[f] in that day.
12 For *a* day of *the Eternal* of Hosts **soon cometh upon all nations**[a]**, *yea,*** upon *all*; ***yea,* upon**[b] … **the** proud and lofty, and upon *all* **who** *are* lifted up[c], and he shall be brought low[d].
13 ***Yea,* and the day of the Eternal shall come** …[a] upon all *pine-trees*[b] of ha-Levanon, **for they are** *tall*[c] and lifted up[d]; and upon all oaks of ha-Bashan;
14 And upon all the high mountains, and upon all the hills[a], … **and upon all the nations**[a] ***which are*** lifted up[b]**, and upon every people;**
15 And upon every high[a] tower, and upon every *fortifying*[b] wall[c];
16 **And upon all the ships of the sea** [a]**,** and upon all the ships of Tarshish[b], and upon all *delightful, conspicuous objects*.
17 And the *haughtiness* of ha-adam[a] shall be bowed down[b], and the *loftiness*[c] of men shall be low[d]; and *the Eternal* alone shall be exalted[e] in that day.
18 And the *worthless gods*[a] he shall *entirely*[b] *pass away*[c].
19 And they shall go into *caves*[a] of the *clifts*[b], and into *holes* of *the dust*[c], for[d] **the** *face of the terror*[e] of *the Eternal* **shall come upon them** and …[f] the *splendor*[g] of his *exaltation*[h] **shall smite them**, *in his arising* to *tremble*[i] ha-arĕts[j].
20 In that day ha-adam[a] shall *throw*[b] *worthless gods*[c] of his silver, and *worthless gods*[c] of his gold, which **he hath** made …[d] for himself to *bow down to* [e], to the *hole-diggers*[f] and to the bats;
21 To go into the *crevices*[a] of the *clifts*[a], and into the *clefts*[c] of the *crags*[d], for[e] **the** *face of the terror*[f] of *the Eternal* **shall come upon them** and …[g] the *splendor*[h] of his *exaltation*[i] **shall smite them**, *in his arising* to *tremble*[j] ha-arĕts[k].
22 Cease *you*[a] from ha-adam[b], *which* in his *nose is but a* breath; for *in what* is he to be accounted[c]?

**1*a*** saw as a seer, beheld; ***b*** upon; **2*a*** "latter"-part of the, ***b*** The *Book of Mormon* replaces the *italicized* "*that*" (*KJV*) with "when". ***c*** There is no Hebrew definite article here that should be translated "the". ***d*** hill, hill country; ***e*** set up, fixed; ***f*** head, first; ***g*** hills, hill

countries; ***h*** lifted up; ***i*** heights; ***j*** "nations", Gentiles; ***k*** "flow" as a river; **3*a*** walk; ***b*** There is no Hebrew definite article here that should be translated "the". ***c*** direct, "teach"; ***d*** ways; ***e*** a "law", instruction (in Messianic age), direction; **4*a*** "nations", Gentiles; ***b*** decide, adjudge, prove, argue with, reprove, "rebuke", convince; ***c*** "beat"; ***d*** their sharp weapons, "their swords"; ***e*** "plowshares" (*KJV*, hyphenated in *Book of Mormon*); ***f*** Gentile, "nation"; ***g*** "sword", sharp implement, knife, axe; **5*a*** go you (plural); ***b*** Compare Yĕsha'Yahu (Isaiah) 53:6. **6*a*** abandoned, left; ***b*** aliens; **7*a*** stores, treasuries, storehouses; ***b*** "horses", possibly implying *joyfully* skipping, or leaping animals; ***c*** his "chariots", his riding things; **8*a*** "idols"; ***b*** prostrate; **9*a*** mankind. The adjective "mean" as in "mean man" does not actually come from the Hebrew text. The *Book of Mormon* clearly borrows this expression from the *KJV*. Compare 2 Nĕphi 15:15. ***b*** The *Book of Mormon* negates the verb. Possible translations are: is **not** prostrated, is **not** humbled, is **not** reduced, is **not** weakened; ***c*** The adjective "great" as in "great man", does not actually come from the Hebrew text. The *Book of Mormon* clearly borrows this expression from the *KJV*. Compare 2 Nĕphi 15:15. ***d*** negates the verb. Possible translations are: is **not** become low, is **not** abased, is **not** humiliated; ***e*** "forgive"; ***f*** The *Book of Mormon* uses the third person masculine singular pronoun rather than the third person masculine plural pronoun; **10*a*** come; ***b*** "rock", rocky wall; ***c*** conceal; ***d*** dry earth; ***e*** dread; ***f*** The *Book of Mormon* does not include "for" (*KJV*) which could be translated "from" – see verse 19. ***g*** majesty, "glory",honor; ***h*** "majesty", pride, excellency; **11*a*** high, exalted, proud; ***b*** Adam, mankind; ***c*** abased, humiliated; ***d*** "be bowed down"; ***e*** to himself; ***f*** high; **12*a*** The *Book of Mormon* adds "soon cometh upon all nations". The Hebrew verse more literally translates: "soon cometh upon all the Goyim [Gentiles]" as in verse 2. ***b*** The *Book of Mormon* has an additional "upon". ***c*** exalted, supercilious; ***d*** humiliated, abased; **13*a*** The *Book of Mormon* omits "And" (*KJV*). ***b*** "cedars"; the Hebrew verse can be translated, "…upon all the tall cedars of the Levanon…" ***c*** "high"; ***d*** exalted; **14*a*** Here *Book of Mormon* does not describe the hills as lofty or "lifted up" (*KJV*). ***b*** Goyim, Gentiles; ***c*** lofty, exalted; The *Book of Mormon* uses the adjective to directly describe the "the nations" = ha-Goyim = the Gentiles. **15*a*** exalted, lofty, tall; ***b*** enclosing; ***c*** protection; **16*a*** An English translation of the *Septuagint* version reads: "and upon every ship of the sea, and upon every display of fine ships." ***b*** Implying a large sea-going vessel fit to ply to and from Spain. **17*a*** the man, the mankind; ***b*** prostrated; ***c*** "haughtiness"; ***d*** humiliated, abased; ***e*** on high; **18*a*** "idols", "elilim" = *things of naught* – possible wordplay with "elohim" = *gods*. ***b*** wholly, completely; ***c*** vanish, replace, change; **19*a*** The *KJV* and hence the English *Book of Mormon* should reverse the order to read "caves … holes". ***b*** "rocks", rocky walls; ***c*** dry earth; ***d*** The *Book of Mormon* includes "for" (*KJV*) which could be translated "from" – see verse 10. ***e*** majesty, "glory",honor; ***f*** The *Book of Mormon* does not include "for" (*KJV*) which could be translated "from" – see verse 10. ***g*** majesty, "glory", honor; ***h*** "majesty", pride, excellency; ***i*** cause awe and terror; ***j*** the land, "the earth"; **20*a*** the "man"; ***b*** "cast", fling; ***c*** "idols"; ***d*** The *Book of Mormon* correctly omits the *italicized* "*each one*" (*KJV*) not original to the Hebrew text. ***e*** prostrate to, crouch before; ***f*** "moles"; **21*a*** holes – in the *KJV* (and English *Book of Mormon*) rendering the order should be reversed: "tops" should go with "rocks" and "clefts" with "ragged rocks". ***b*** "rocks", rocky walls; ***c*** crags; ***d*** cliffs, teeth of crags; ***e*** The *Book of Mormon* includes "for" (*KJV*) which could be translated "from" – see verse 10. ***f*** majesty, "glory",honor; ***g*** The *Book of Mormon* does not include "for" (*KJV*) which

could be translated “from” – see verse 10. ***h*** majesty, “glory”,honor; ***i*** “majesty”, pride, excellency; ***j*** cause awe and terror; ***k*** the land, “the earth”; **22*a*** the Hebrew is second person plural – hence “you”. ***b*** the “man”; ***c*** esteemed, valued.

## 2 Nephi 12 (Isaiah 2) נפי השני יב (ישעיה ב)

1

| | | |
|---|---|---|
| The Word | ha-davar | הַדָּבָר |
| which (that) | ashĕr | אֲשֶׁר |
| envisioned | hazah | חָזָה, |
| Isaiah (Salvation (Jesus) is Jehovah), | Y’sha’Yahu | יְשַׁעְיָהוּ |
| son of | bĕn | בֶּן- |
| Amoz (Strong, Stout, Mighty), | amots | אָמוֹץ, |
| upon | al | עַל- |
| Judah | y’hudah | יְהוּדָה, |
| and Jerusalem: | virushalaim | וִירוּשָׁלָם. |

**Notes on verse 1:** The Septuagint translated into English reads, “The word which came to Esaias the son of Amos concerning Judea, and concerning Jerusalem.” (Esaias II.1)

2

| | | |
|---|---|---|
| And he shall be ([it] shall come to pass) | v’hayah | וְהָיָה |
| in last (end of, “ latter”) | b’aharit | בְּאַחֲרִית |
| the days, | ha-yamim | הַיָּמִים, |
| [**when**] established | nakhon | נָכוֹן |
| shall be | yih’yĕh | יִהְיֶה |
| a mountain of | har | הַר |
| house of | beyt | בֵּית- |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| in a head (first, top) of | b’rosh | בְּרֹאשׁ |
| the mountains, | hĕ-harim | הֶהָרִים, |
| and shall be lifted | v’nisa | וְנִשָּׂא, |
| from hills (heights), | mig’vaot | מִגְּבָעוֹת; |
| and they shall flow (stream) | v’naharu | וְנָהֲרוּ |
| unto him | alaiv | אֵלָיו, |

| | | |
|---|---|---|
| all | kol | כָּל- |
| the Gentiles (nations). | ha-goyim | הַגּוֹיִם. |

**Notes on verse 2:** The Septuagint translated into English reads, “For in the last days the mountain of the Lord shall be glorious (conspicuous), and the house of God *shall be* on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it.” (Esaias II.2)

3

| | | |
|---|---|---|
| And they shall go (walk) | v’halkhu | וְהָלְכוּ |
| people | amim | עַמִּים |
| many | rabim | רַבִּים, |
| and they shall say, | v’amru | וְאָמְרוּ |
| Go (Walk) you, | l’khu | לְכוּ |
| and let us ascend (go up) | v’na’alĕh | וְנַעֲלֶה |
| to | ĕl | אֶל- |
| a mountain of | har | הַר- |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| to | ĕl | אֶל- |
| a house of | bet | בֵּית |
| [the] God(s) of | Ĕlohey | אֱלֹהֵי |
| Jacob; | ya’aqov | יַעֲקֹב, |
| and he will teach (direct, instruct) us | v’yorenu | וְיֹרֵנוּ |
| from his ways (roads, manners), | mi-d’rakhaiv | מִדְּרָכָיו, |
| and we will walk | v’nelkhah | וְנֵלְכָה |
| in his paths (ways); | b’orhotaiv | בְּאֹרְחֹתָיו : |
| for | ki | כִּי |
| from Zion | mi-tsion | מִצִּיּוֹן |
| she shall go forth | tetse | תֵּצֵא |
| Law (teaching that proceeds forth), | torah | תּוֹרָה, |
| and Word of | u-d’var | וּדְבַר- |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| from Jerusalem. | mi-yrushalaim | מִירוּשָׁלָם. |

**Notes on verse 3:** The Septuagint translated into English reads, “And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will tell

us his way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord out of Jerusalem." (Esaias II.3)

The Dead Sea Great Isaiah text does not include "…to the mountain of *the LORD* (*the Eternal*)…"

4

| | | |
|---|---|---|
| And he shall judge | v'shaphat | וְשָׁפַט |
| between (among, in the midst of) | beyn | בֵּין |
| the Gentiles (nations), | ha-goyim | הַגּוֹיִם, |
| and shall decide (rebuke, judge) | v'hokhiah | וְהוֹכִיחַ |
| for (to) peoples | l'amim | לְעַמִּים |
| many: | rabim | רַבִּים ; |
| and they shall beat (hammer) | v'khit'tu | וְכִתְּתוּ |
| their swords | harvotam | חַרְבוֹתָם |
| to cutting instruments (plow-shares), | l'itim | לְאִתִּים, |
| and their spears | va-hanitoteyhĕm | וַחֲנִיתוֹתֵיהֶם |
| to pruning-knives- | l'mazmerot | לְמַזְמֵרוֹת-- |
| not | lo | לֹא- |
| shall arise (lift up) | yisa | יִשָּׂא |
| nation (gentile) | goy | גּוֹי |
| to | ĕl | אֶל- |
| nation (gentile) | goy | גּוֹי |
| sword, | hĕrĕv | חֶרֶב, |
| and not | v'lo | וְלֹא- |
| shall they learn | yilm'du | יִלְמְדוּ |
| more | od | עוֹד |
| war. | milhamah | מִלְחָמָה. {פ} |

**Notes on verse 4:** The Septuagint translated into English reads, "And he shall judge among the nations, and rebuke many people: and they shall beat their swords into plough-shares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more." (Esaias II.4)

The Dead Sea Great Isaiah text translated into English reads, "…and he shall cause rebuke among many peoples…"

5

| | | |
|---|---|---|
| [O] house of | beyt | בֵּית, |

| | | |
|---|---|---|
| Jacob, | ya'aqov | יַעֲקֹב-- |
| Come you | l'khu | לְכוּ |
| And we will walk | v'nelkha | וְנֵלְכָה, |
| in light of | b'or | בְּאוֹר |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה. |
| **[yea], Come you,** | **l'khu** | **לְכוּ** |
| **for (because)** | **ki** | **כִּי** |
| **all you** | **kulkhĕm** | **כֻּלְכֶם** |
| **you have erred (wandered, strayed),** | **taikhĕm** | **תָּעִיכֶם** |
| **a man (every one)** | **ish** (Is. 53:6) | **אִישׁ** |
| **to his ways** | **lid'rakhaiv** | **לְדַרְכּוֹ** |
| **wicked.** | **rashaim** (Is. 13:11) | **רְשָׁעִים** |

"And now, O house of Jacob, come, let us walk in the light of the Lord." (Esaias II.5)

**Notes on verse 5:** 2 Nĕphi 12:5 concludes with words similar to Isaiah 53:6, but using the second person plural.

6

| | | |
|---|---|---|
| Because (For), | ki | כִּי |
| **[O] *LORD* (*Eternal*),** | ***Adonai*** | **יהוה** |
| thou hast left | natashtah | נָטַשְׁתָּה, |
| thy people, | am'kha | עַמְּךָ |
| house of | beyt | בֵּית |
| Jacob, | ya'aqov | יַעֲקֹב-- |
| because | ki | כִּי |
| they are filled | mal'u | מָלְאוּ |
| from aforetime (the east), | mi-qĕdĕm | מִקֶּדֶם, |
| and soothsaying (divining, conjuring) | v'on'nim | וְעֹנְנִים |
| like the Philistines, | ka-pĕlishtim | כַּפְּלִשְׁתִּים ; |
| and in children of | u-v'yaldey | וּבְיַלְדֵי |
| strangers (foreigners, aliens) | nokhrim | נָכְרִים, |
| they strike hands (applaud, covenant). | yaspiqu | יַשְׂפִּיקוּ. |

**Notes on verse 6:** The Septuagint translated into English reads, “For he has forsaken his people the house of Israel, because their land is filled as at the beginning with divinations, as the *land* of the Philistines, and many strange children were born to them.” (Esaias II.6)

7

| | | |
|---|---|---|
| And she will be full | va-timale | וַתִּמָּלֵא |
| his land of | artso | אַרְצוֹ |
| silver | kĕsĕph | כֶּסֶף |
| and gold, | v’zahav | וְזָהָב, |
| and without | v’eyn | וְאֵין |
| end | qetsĕh | קֵצֶה |
| to his treasures (wealth, stores); | l’otsrotayv | לְאֹצְרֹתָיו ; |
| and she will be full | va-timale | וַתִּמָּלֵא |
| his land of | artso | אַרְצוֹ |
| horses, | susim | סוּסִים, |
| and without | v’eyn | וְאֵין |
| end | qetsĕh | קֵצֶה |
| to his chariots. | l’mark’votaiv | לְמַרְכְּבֹתָיו . |

“For their land is filled with silver and gold, and there was no number of their treasures; their land also is filled with horses, and there was no number of chariots.” (Esaias II.7)

8

| | | |
|---|---|---|
| And she will be full | va-timale | וַתִּמָּלֵא |
| his land of | artso | אַרְצוֹ, |
| idol gods; | ĕlilim | אֱלִילִים : |
| to the work of | l’ma’asa | לְמַעֲשֵׂה |
| his hands, | yadayv | יָדָיו |
| they worship (prostrate) | yishtaḥavu | יִשְׁתַּחֲווּ, |
| to the which | la-ashĕr | לַאֲשֶׁר |
| the were made of | asu | עָשׂוּ |
| his fingers. | ĕtsb’otayv | אֶצְבְּעֹתָיו. |

**Notes on verse 8:** The Septuagint translated into English reads, “And the land is filled with abominations, *even* the works of their hands; and they worshiped *the works* which their fingers made.” (Esaias II.8)

9

| | | |
|---|---|---|
| And **not** | **v'al** | **וְאַל** |
| is bowed down | ..yishah | יִשַּׁח־ |
| mankind (humanity, common man), | adam | אָדָם, |
| and **not** | **v'al** | **וְאַל** |
| is abased (made low) | ..yishpal | יִשְׁפַּל- |
| man (a man), | ish | אִישׁ ; |
| and not | v'al | וְאַל- |
| suffer (bear, lift up, permit) | tisa | תִּשָּׂא, |
| ~~to them~~ | ~~laheim~~ | ~~לָהֶם.~~ |
| **to him.** | **lo** | **לוֹ.** |

**Notes on verse 9:** The Septuagint translated into English reads, "And the mean man bowed down, and the great man was humbled: and I will not pardon them." (Esaias II.9)

The Dead Sea Great Isaiah text translated into English reads, "And man (humanity) is bowed down and a man is abased." The text does not include; "therefore forgive them not", as does the Masorah and therefore Isaiah 2:9, *KJV*.

10

| | | |
|---|---|---|
| **[O] you** | **atĕm** | **אַתֶּם** |
| **wicked ones,** | **r'shaim** | **רְשָׁעִים** |
| enter thee | bo | בּוֹא |
| into the rock, | va-tsur | בַּצּוּר, |
| and hide (conceal) thee | v'hitamen | וְהִטָּמֵן |
| in dust, | bĕ-aphar | בֶּעָפָר, |
| from [the] face of | mi-pney | מִפְּנֵי |
| **the** fear of | **ha**-pahad (Is. 24:18) | **הַפַּחַד** |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| and from [the] splendor (honor, glory) of | u-me-hadar | וּמֵהֲדַר |
| his excellence (majesty, prowess, exaltation) | g'ono | גְּאוֹנוֹ. |
| [when] **he shall smite** | **hikha** | **הַכָּה** |
| **upon you.** | **aleykhĕm** (Ex. 12:13) | **עֲלֵיכֶם** |

**Notes on verse 10:** The Septuagint translated into English reads, "Now therefore enter ye into the rocks, and hide yourselves in the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth." (Esaias II.10)

The Dead Sea Great Isaiah text excludes verse 10 entirely.

11

| **And it shall come to pass** | **v'hayah** | **וְהָיָה** |
|---|---|---|
| [that the] eyes (looks) | eyney | עֵינֵי |
| lofty (exalted, haughty) of | gavut | גַּבְהוּת |
| mankind (man) | adam | אָדָם, |
| shall be abased (become low), | shaphel | שָׁפֵל |
| and shall be bowed down (couch) | v'shah | וְשַׁח, |
| highness (haughtiness, loftiness) of | rum | רוּם |
| men, | ananshim | אֲנָשִׁים ; |
| and shall be exalted (high) | v'nisgav | וְנִשְׂגַּב |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| he alone | l'vado | לְבַדּוֹ, |
| in the day | ba-yom | בַּיּוֹם |
| the him (that). | ha-hu | הַהוּא. {פ} |

**Notes on verse 11:** The Septuagint translated into English reads, "For the eyes of the Lord are high, but man is low; and the haughtiness of men shall be brought low, and the Lord alone shall be exalted in that day." (Esaias II.11)

12

| For | ki | כִּי |
|---|---|---|
| a day | yom | יוֹם |
| to the *LORD* (the *Eternal*) of | la-*Adonai* | לַיהוה |
| hosts (armies) | ts'vaot | צְבָאוֹת, |
| **shall come (he shall come)** | **yavo** (Gen. 49:10) | **יָבֹא** |
| **upon** | **al** | **עַל** |
| **all** | **kol** | **כָּל־** |
| **the Gentiles (nations)** | **ha-goyim** (Is. 2:2) | **הַגּוֹיִם** |
| **suddenly,** | **pitom** (Is. 47:11) | **פִּתְאֹם** |
| **yea (also),** | **aph** | **אַף** |
| **upon** | **al** | **עַל** |
| **all (every one);** | **kol** | **כָּל־** |
| **yea (also),** | **aph** | **אַף** |

| | | |
|---|---|---|
| upon | al | עַל |
| ~~all (every)~~ | ~~kol~~ | ~~כָּל-~~ |
| **the** proud | **ha**-geĕh | **הַ**גֵּאֶה-- |
| and the lofty (high), | va-ram | וָרָם ; |
| and upon | v'al | וְעַל, |
| all (every one) | kol | כָּל- |
| [**who is**] carried up, | nisa | נִשָּׂא |
| and he shall be abased (brought down). | v'shaphel | וְשָׁפֵל. |

**Notes on verse 12:** The Septuagint translated into English reads, "For the day of the Lord of hosts shall be upon every one that is proud and haughty, and upon every one that is high and towering, and they shall be brought down;" (Esaias II.12)

13

| | | |
|---|---|---|
| [**Yea**], and ***a*** **day** | v'**yom** | **וְיוֹם** |
| **to the *LORD* (the *Eternal*)** | **la-*Adonai*** | **לַיהוה** |
| **shall come (he shall come)** | **yavo** | **יָבֹא** |
| upon | ..al | וְעַל |
| all | kol | כָּל- |
| pine-trees of | arzey | אַרְזֵי |
| the Lebanon (White *mountaintops*), | ha-lĕvanon | הַלְּבָנוֹן, |
| **for** | **ki** | **כִּי** |
| **they are** | **hemah** | **הֵמָּה** |
| high (tall, exalted) | ..ramim | גְּרָמִים |
| and lifted up (ascended); | v'..nisaim | וְהַנְּשָׂאִים ; |
| and upon | v'al | וְעַל, |
| all | kol | כָּל- |
| oaks of | aloney | אַלּוֹנֵי |
| the Bashan (Northeastern land); | ha-bashan | הַבָּשָׁן. |

**Notes on verse 13:** The Septuagint translated into English reads, "and upon every cedar of Libanus, of them that are high and towering, and upon every oak of Basan," (Esaias II.13)

14

| | | |
|---|---|---|
| And upon | v'al | וְעַל |
| all | kol | כָּל- |

| | | |
|---|---|---|
| the mountains | hĕ-harim | הֶהָרִים |
| the high, | ha-ramim | הָרָמִים ; |
| and upon | v'al | וְעַל, |
| all | kol | כָּל- |
| the hills, | ha-gĕvaot | הַגְּבָעוֹת |
| ~~the lifted up (ascended).~~ | ~~ha-nisaim~~ | ~~הַנִּשָּׂאוֹת.~~ |
| **and upon** | **v'al** | **וְעַל** |
| **all** | **kol** | **כָּל־** |
| **the Gentiles (nations)** | **ha-goyim** | **הַגּוֹיִם** |
| **the lifted up (ascended),** | **ha-nisaim** | **הַנִּשָּׂאִים** |
| **and upon** | **v'al** | **וְעַל** |
| **all** | **kol** | **כָּל־** |
| **peoples;** | **amim** | **עַמִּים** |

**Notes on verse 14:** The Septuagint translated into English reads, "and upon every high mountain, and upon every high hill," (Esaias II.14)

15

| | | |
|---|---|---|
| And upon | v'al | וְעַל, |
| all (every) | kol | כָּל- |
| tower | migdal | מִגְדָּל |
| exalted (high), | gavoah | גָּבֹהַּ ; |
| and upon | v'al | וְעַל, |
| all (every) | kol | כָּל- |
| wall | homah | חוֹמָה |
| inaccessible (enclosed); | v'tsurah | בְּצוּרָה. |

**Notes on verse 15:** The Septuagint translated into English reads, "and upon every high tower, and upon every high wall" (Esaias II.15)

16

| | | |
|---|---|---|
| **And upon** | **v'al** | **וְעַל** |
| **all** | **kol** | **כָּל־** |
| **ships of** | **oniyot** | **אֳנִיּוֹת** |
| **the sea,** | **ha-yam** | **הַיָּם** |

| | | |
|---|---|---|
| and upon | v'al | וְעַל, |
| all | kol | כָּל- |
| ships of | oniyot | אֳנִיּוֹת |
| Tarshish (*possibly* Spain or Italy *far off*), | tarshish | תַּרְשִׁישׁ ; |
| and upon | v'al | וְעַל, |
| all | kol | כָּל- |
| crafts (imageries) | s'khiot | שְׂכִיּוֹת |
| the pleasant (desirable). | ha-ḥĕmdah | הַחֶמְדָּה. |

**Notes on verse 16:** The Septuagint translated into English reads, "and upon every ship of the sea, and upon every display of fine ships" (Esaias II.16)

17

| | | |
|---|---|---|
| And shall be bowed down | v'shaḥ | וְשַׁח |
| loftiness (highness) of | gavhut | גַּבְהוּת |
| the man, | ha-adam | הָאָדָם, |
| and shall be brought low (down) | v'shaphel | וְשָׁפֵל |
| haughtiness (loftiness) of | rum | רוּם |
| men; | anashim | אֲנָשִׁים ; |
| and shall be exalted (securely on high) | v'nisgav | וְנִשְׂגַּב |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| he alone | l'vado | לְבַדּוֹ, |
| in the day | ba-yom | בַּיּוֹם |
| the he (that). | ha-hu | הַהוּא. |

**Notes on verse 17:** The Septuagint translated into English reads, "And every man shall be brought low, and the pride of men shall fall: and the Lord alone shall be exalted in that day" (Esaias II.17)

18

| | | |
|---|---|---|
| And the idol gods | v'ha-ĕlilim | וְהָאֱלִילִים, |
| utterly (completely, wholly) | kalil | כָּלִיל |
| he shall pass away (cause to vanish). | yaḥaloph | יַחֲלֹף. |

**Notes on verse 18:** The Septuagint translated into English reads, "And they shall hide all *idols* made with hands," (Esaias II.18)

19

| | | |
|---|---|---|
| And they shall go | u-vau | וּבָאוּ |
| into the caves of | bi-m'arot | בִּמְעָרוֹת |
| rocks, | tsurim | צֻרִים, |
| and into hollows of | u-vim'hilot | וּבִמְחִלּוֹת |
| dust, | aphar | עָפָר-- |
| from [the] face of | mi-pney | מִפְּנֵי |
| **the** fear of | **ha**-pahad (Is. 24:18) | **הַ**פַּחַד |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| **he shall come** | **yavo** (Gen. 49:10) | **יָבֹא** |
| **upon them** | **aleyhĕm** (Gen. 45:15) | **עֲלֵיהֶם** |
| and in his rising | u-me-hadar | וּמֵהֲדַר |
| his excellence (majesty, prowess, exaltation) | g'ono | גְּאוֹנוֹ, |
| **he shall smite** | **hikha** | **הִכָּה** |
| **upon them,** | **aleyhĕm** | **עֲלֵיהֶם** |
| [when] in his rising | b'qumo | בְּקוּמוֹ, |
| to tremble (with awe and terror) | la'arots | לַעֲרֹץ |
| the earth (land). | ha-arĕts | הָאָרֶץ. |

**Notes on verse 19:** The Septuagint translated into English reads, "having carried *them* into the caves, and into the clefts of rocks, and into the caverns of the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth." (Esaias II.19)

20

| | | |
|---|---|---|
| In day | ba-yom | בַּיּוֹם |
| the he (that) | ha-hu | הַהוּא, |
| shall throw (cast) | yashlikh | יַשְׁלִיךְ |
| the man | ha'adam | הָאָדָם, |
| | et | אֵת |
| idol gods of | eliley | אֱלִילֵי |
| his silver, | khaspo | כַּסְפּוֹ, |
| and | v'et | וְאֵת |
| idol gods of | ĕliley | אֱלִילֵי |
| his gold, | z'havo | זְהָבוֹ-- |
| which (that) | ashĕr | אֲשֶׁר |

| | | |
|---|---|---|
| ~~they made~~ | ~~asu~~ | ~~עָשׂוּ-~~ |
| **he** made | as**o** | עָשׂוֹ- |
| to (for) him (himself) | lo | לוֹ |
| to worship (prostrate to), | l'hishtaḥavot | לְהִשְׁתַּחֲוֹת, |
| to the diggers (animals that burrow) | la-ḥ'por perot | לַחְפֹּר פֵּרוֹת |
| and to the [unclean] creatures; | v'la'atalaphim | וְלָעֲטַלֵּפִים. |

**Notes on verse 20:** The Septuagint translated into English reads, "For in that day a man shall cast forth his silver and gold abominations, which they made *in order* to worship vanities and bats;" (Esaias II.20)

The Dead Sea Great Isaiah text (translated into English), adds the expression "…with their fingers to worship…"

21

| | | |
|---|---|---|
| To go (come) | la-vo | לָבוֹא |
| into the holes (crevices) of | b'niqrot | בְּנִקְרוֹת |
| the rocks, | ha-tsurim | הַצֻּרִים, |
| and into the clefts (divisions) of | u-vis'iphey | וּבִסְעִפֵי |
| the crags (jagged cliffs), | ha-s'laim | הַסְּלָעִים-- |
| from [the] face of | mi-pne | מִפְּנֵי |
| **the** fear of | **ha**-paḥad (Is. 24:18) | הָפַחַד |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| **he shall come** | **yavo** (Gen. 49:10) | **יָבֹא** |
| **upon them** | **aleyhĕm** (Gen. 45:15) | **עֲלֵיהֶם** |
| **and the majesty (prowess) of** | **u-ga'avat** (Prov. 29:23) | **וּגַאֲוַת** |
| **his glory** | **hadaro** | **הַדָּרוֹ** |
| **he shall smite** | **hikha** | **הִכָּה** |
| **upon them,** | **aleyhĕm** | **עֲלֵיהֶם** |
| [when] in his rising | b'qumo | בְּקוּמוֹ, |
| to tremble (with awe and terror) | la'arots | לַעֲרֹץ |
| the earth (land). | ha-arĕts | הָאָרֶץ |

**Notes on verse 21:** Compare with verse 19. Verse 19 agrees with other available texts in the expression "…glory of his majesty…" Verse 21 (green) uniquely uses the expression, "…majesty of his glory…"

The Septuagint translated into English reads, "to enter into the caverns of the solid rock, and into the clefts of the rocks, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth."

22

| | | |
|---|---|---|
| Cease (Forbear) you | hidlu | חִדְלוּ |
| for you | lakhĕm | לָכֶם |
| from | min- | מִן- |
| the man, | ha'adam | הָאָדָם, |
| which (whose) | ashĕr | אֲשֶׁר |
| breath | n'shamah | נְשָׁמָה |
| in his nose (nostril); | b'apo | בְּאַפּוֹ׃ |
| for | ki- | כִּי- |
| in the what | va-mĕh | בַּמֶּה |
| will be reckoned (thought of, regarded) | nĕhshav | נֶחְשָׁב, |
| he? | hu | הוּא. {פ} |

**Notes on verse 22:** The Septuagint does not include this verse.

## CHAPTER 13

נפי השני יג (ישעיהו ג)

1 כי הנה האדון יהוה צבאות מסיר מירושלם ומיהודה משען ומשענה כל משען לחם וכל משען מים

2 גבור ואיש מלחמה שופט ונביא וקסם וזקן

3 שר חמשים ונשוא פנים ויועץ וחכם חרשים ונבון לחש

4 ונתתי **להם** נערים שריהם ותעלולים ימשלו בם

5 ונגש העם איש באיש ואיש ברעהו ירהבו הנער בזקן והנקלה בנכבד

6 כי יתפש איש באחיו בית אביו **ויאמר** שמלה לכה קצין תהיה לנו והמכשלה הזאת **לא** תחת ידך

7 ישא ביום ההוא לאמר לא אהיה חבש ובביתי אין לחם ואין שמלה לא תשימני קצין עם

8 כי כשלה ירושלם ויהודה נפל כי לשונ**יהם** ומעלליהם אל יהוה למרות עני כבודו

9 הכרת פניהם ענתה בם וחטאתם כסדם הגידה לא **יכלו** לכחיד אוי לנפש**יהם** כי גמלו להם רעה

10 אמרו צדיק**ים** כי טוב כי פרי מעלליהם יאכלו

11 אוי לרשע**ים** ... **כי יאבדו** כי גמול ידי**הם יהיה עלהם**

12 ועמי נגשיו מעולל ונשים משלו בו עמי מאשריך מתעים ודרך ארחתיך בלעו

13 נצב לריב יהוה ועמד לדין עמים

14 יהוה במשפט יבוא עם זקני עמו ושריו ואתם בערתם הכרם וגזלת העני בבתיכם

15 מלכם (מה לכם) תדכאו עמי ופני עניים תטחנו נאם אדני יהוה צבאות

16 ויאמר יהוה יען כי גבהו בנות ציון ותלכנה נטוות (נטויות) גרון ומשקרות עינים הלוך וטפף תלכנה וברגליהם תעכסנה

17 ושפח אדני קדקד בנות ציון ויהוה פתהן יערה

18 ביום ההוא יסיר אדני את תפארת העכסים והשביסים והשהרנים

19 הנטפות והשירות והרעלות

20 הפארים והצעדות והקשרים ובתי הנפש והלחשים

21 הטבעות ונזמי האף

22 המחלצות והמעטפות והמטפחות והחריטים

23 והגלינים והסדינים והצניפות והרדידים

24 והיה תחת בשם מק יהיה ותחת חגורה נקפה ותחת מעשה מקשה קרחה ותחת פתיגיל מחגרת שק כי תחת יפי

25 מתיך בחרב יפלו וגבורתך במלחמה

26 ואנו ואבלו פתחיה ונקתה לארץ תשב

1 ע ע ועזבו שבעה אנשים באשה ביום ההוא לאמר לחמנו נאכל ושמלתינו נלבש רק יקרא שמך עלינו אסף חרפתנו

2 ביום ההוא יהיה צמח יהוה לצבי ולכבוד ופרי הארץ לגאון ולתפארת לפליטת ישראל

3 והיה הנשאר בציון והנותר בירושלם קדוש יאמר לו כל הכתוב לחיים בירושלם

4 אם רחץ אדני את צואת בנות ציון ואת דמי ירושלם יכבס מקרבה ברוח משפט וברוח בער

5 ובא יהוה על כל מכון הר ציון ועל מקראיה ענן יומם ועשן ונגה אש להבה לילה כי על כל כבוד חפה

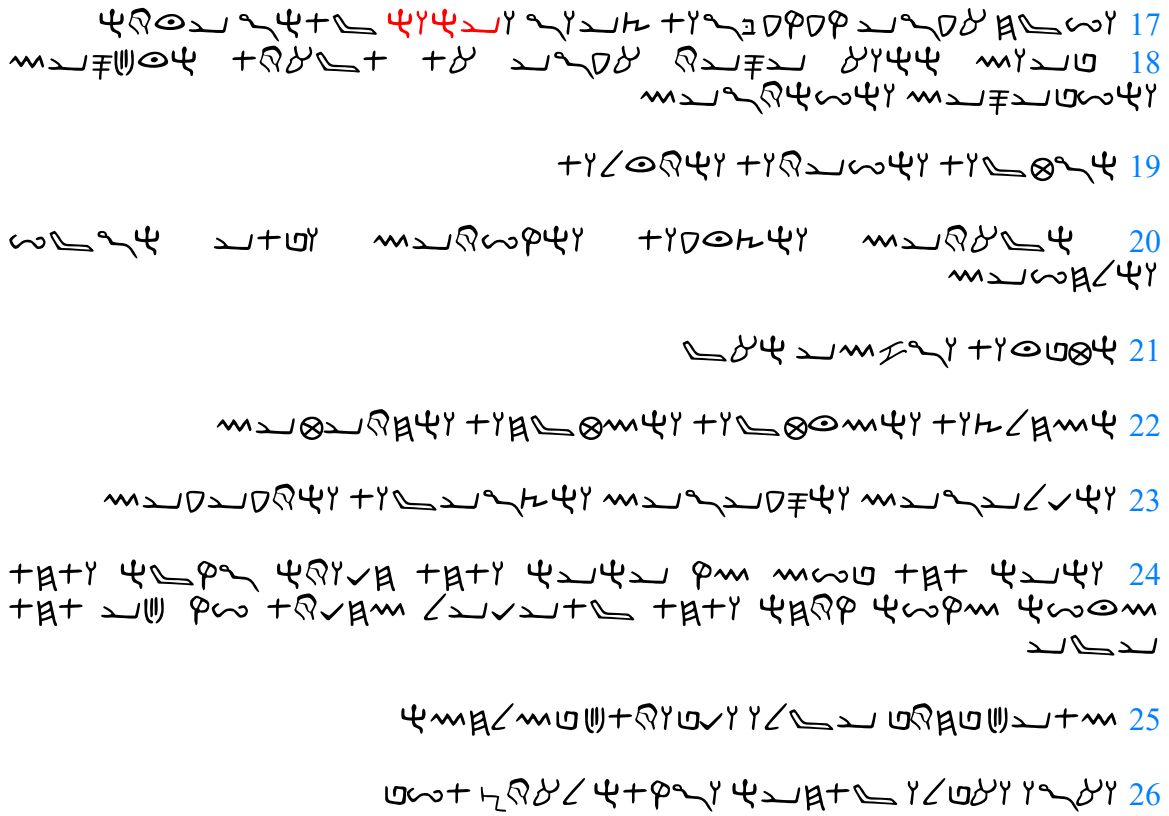
6 ע ע וסכה תהיה לצל יומם מחרב ולמחסה ולמסתור מזרם וממטר

7 ⵣⵎⵣⵡ ⵛⵛⵣⵜⵉ ⵚⵄⵛ ⵛⵛⵣ ⵣⵅⵣⵛⵜⵜⵉ ⵡⵚⵄ ⵉⵔⵛⵣⵉ ⵣⵜ ⵏⵚⵣⵜ ⵏⵜⵉⵉⵉ ⵚⵉⵉⵛ ⵜ ⵣⵣⵣⵛ ⵣⵡⵣ
ⵚⵔ ⵛⵛⵣⵒⵒ ⵣⵛⵚⵚⵡⵅ

8 ⵣ ⵣ ⵜⵚⵉⵔⵔ ⵣⵡⵉⵔ ⵏⵚⵉⵔⵛⵣⵡⵛ ⵏⵚⵉⵔⵚⵚⵉⵔ ⵏⵚⵚⵛⵔⵔⵚ ⵚⵉⵔⵚⵚⵡⵛ ⵏⵚⵉⵔⵚⵚⵡⵛ ⵚⵔ ⵅⵅⵅⵛ ⵏⵚⵉⵔⵚⵚⵡⵛ
ⵔⵛⵣⵏⵉ ⵣ ⵣ ⵣⵡⵉⵔ ⵣ ⵣ
ⵔⵛⵣⵏⵉ ⵏⵚⵉⵔⵚⵚⵡⵛ

9 ⵣⵣⵣⵛ ⵏⵚⵉⵔⵚⵚⵡⵛ ⵏⵚⵉⵔⵚⵚⵡⵛ ⵚⵔ ⵏⵚⵉⵔⵚⵚⵡⵛ ⵏⵚⵉⵔⵚⵚⵡⵛ ⵚⵔ ⵅⵅⵅ

1 ꩻ ꩻ ꩻ



CHAPTER 13

*Judah (Yĕhudah) and Jerusalem (Yĕrushalayim) shall be punished for their disobedience—The LORD pleads for and judges his people—The daughters of Zion (Tsion) are cursed and tormented for their worldliness—Comparing Isaiah (Yĕsha'Yahu) 3, Masoretic Text (source of the King James translation).*

| *Isaiah 3 (KJV)* | *2 Nephi 13* |
|---|---|
| 1 FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, | 1 FOR behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole **staff** of bread, and the whole stay of water— |
| 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, | 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient; |
| 3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. | 3 The captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. |
| 4 And I will give children *to be* their princes, and babes shall rule over them. | 4 And I will give children **unto them** to be their princes, and babes shall rule over them. |
| 5 And the people shall be oppressed, every | 5 And the people shall be oppressed, every |

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| one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. | one by another, and every one by his neighbor; the child shall behave himself proudly against the ancient, and the base against the honorable. |
| 6 When a man shall take hold of his brother of the house of his father, *saying,* Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand: | 6 When a man shall take hold of his brother of the house of his father, **and shall say:** Thou hast clothing, be thou our ruler, and let **not** this ruin come under thy hand— |
| 7 In that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people. | 7 In that day shall he swear, saying: I will not be a healer; for in my house there is neither bread nor clothing; make me not a ruler of the people. |
| 8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory. | 8 For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord, to provoke the eyes of his glory. |
| 9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves. | 9 The show of their countenance doth witness against them, and **doth** declare their sin **to be even** as Sodom, **and** they **cannot** hide it. Wo unto their souls, for they have rewarded evil unto themselves! |
| 10 Say ye to the righteous, that *it shall be* well *with him:* for they shall eat the fruit of their doings. | 10 Say **unto** the righteous that it **is** well with **them**; for they shall eat the fruit of their doings. |
| 11 Woe unto the wicked! *it shall be* ill *with him:* for the reward of his hands shall be given him. | 11 Wo unto the wicked, **for they shall perish;** for the reward of **their** hands shall be **upon them!** |
| 12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths. | 12 **And** my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths. |
| 13 The LORD standeth up to plead, and standeth to judge the people. | 13 The Lord standeth up to plead, and standeth to judge the people. |
| 14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses. | 14 The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard **and** the spoil of the poor in your houses. |
| 15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts. | 15 What mean ye? Ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts. |
| 16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and | 16 Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched–forth necks and wanton eyes, walking and mincing as they go, and |

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|---|---|
| making a tinkling with their feet: | making a tinkling with their feet— |
| 17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. | 17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. |
| 18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet,* and *their* cauls, and *their* round tires like the moon, | 18 In that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round tires like the moon; |
| 19 The chains, and the bracelets, and the mufflers, | 19 The chains and the bracelets, and the mufflers; |
| 20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, | 20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear–rings; |
| 21 The rings, and nose jewels, | 21 The rings, and nose jewels; |
| 22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, | 22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping–pins; |
| 23 The glasses, and the fine linen, and the hoods, and the vails. | 23 The glasses, and the fine linen, and hoods, and the veils. |
| 24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty. | 24 And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; burning instead of beauty. |
| 25 Thy men shall fall by the sword, and thy mighty in the war. | 25 Thy men shall fall by the sword and thy mighty in the war. |
| 26 And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground. | 26 And her gates shall lament and mourn; and she **shall be** desolate, **and** shall sit upon the ground. |

1 FOR behold, ha-Adon[a], *the Eternal* of Hosts, *removeth*[b] from Yĕrushalayim, and from Yĕhudah, the *support*[c] and the staff[d], the whole **staff**[e] of bread, and the whole *support*[e] of water—
2 *The valiant man*[a], and the man of war, the judge, and the prophet, and the *diviner*[b], and the *elder*[c];
3 The *chief*[a] of fifty, and the *eminent one*[b], and the counselor[c], and the *skilful in magic arts*[d], and the *discerning*[e] *charmer*[f].
4 And I will give *boys*[a] **unto them** *to be* their *chiefs*[b], and *capricious children*[c] shall rule[d] over them.
5 And the people shall be *hard pressed*[a], *a man* by *a man*, and *a man* by his *fellow*[b]; the *boy*[c] shall *storm*[d] against the *elder*[e], and the *lightly esteemed*[f] against the honorable.
6 *For* a man shall *lay* hold[a] of his brother of the house of his father, **and shall say**[b]**:** Thou hast *a mantle*[c], be thou our ruler[d], and *let* **not**[e] this *overthrown mass*[f] ***come***[g] under thy hand—

7 In that day shall he *lift up*[a], saying: I will not be a *repairer*[b]; for in my house there *is no* bread *and no* clothing[c]; *put* me not ruler[d] of the people.
8 For Yĕrushalayim *totters*[a], and Yĕhudah is fallen, because their tongue**s**[b] and their *practices*[c] ***have been***[d] against[e] *the Eternal*, to *contend with*[f] the eyes of his glory.
9 *A look at* their *faces* doth witness[a] against[b] them, and **doth**[c] *tell*[d] their sin ***to be even*** as S'dom, **and** they **cannot**[e] hide[f] *it*. Oy[g] unto their soul**s**[h], for they have *dealt out*[i] evil[j] unto themselves!
10 Say[a] ***unto*** the righteous that *it* ***is*** well[b] *with* ***them***; for **they** shall eat the fruit of their *practices*[c].
11 Oy[a] unto the wicked[b], …[c] **for they shall perish**; for the *recompense*[d] of **their** hands shall be **upon them**[e]**!**
12 ***And*** my people, *his*[a] *ruler is acting the child*, and women rule[b] over them. *O* my people, they who lead thee cause thee to err and *they swallow up* the way of thy paths.
13 *the Eternal taketh his stand* to *contend*[a], and standeth to judge *peoples*[b].
14 *the Eternal* will enter into judgment[a] with the *elders*[b] of his people and *his chiefs*[c]; *but*[d] *you* have *devoured*[e] the vineyard **and** the *plunder*[f] of the poor[g] ..[h] in your houses.
15 What *is it to you*?[a] *You will crush* my people, and *will* grind the faces of *afflicted ones*[b],[a] saith Adonai *the Eternal* of Hosts.
16 *And* saith *the Eternal*: Because *that* the daughters of Tsion *are* haughty[a], and walk *with* stretched–*out*[b] necks[c] and *ogling*[d] eyes, walking and *stepping quickly*[e] *as* they *walk*, and with their feet[f] *rattling anklets*[g]—
17 *And*[a] Adonai will smite with a scab the crown of the head of the daughters of Tsion, and *the Eternal* will *lay bare*[b] their *sockets*.
18 In that day Adonai will *turn aside*[a] the *beauty*[b] of *the anklets*[c], and *the front-bands*[d], and *the lunulae*[e];
19 The *pendants*[a] and the bracelets, and the *veils*;
20 The *glorious headresses*[a], and the *armlets*[b], and the *sashes*[c], and the *perfume boxes*[d], and the *amulets*[e];
21 The rings[a], and *rings of the* nose;
22 The *robes*[a], and the *overtunics*[b], and the *spreading cloaks*[c], and the *purses*[d];
23 *And* the *gauzes*[a], and the linen *wrappers*[b], and *the*[c] *turbans*[d], and the veils[e].
24 And *it* shall come to pass,[a] instead of[b] *perfume*[c] there shall be *rottenness*[d]; and instead[b] of a girdle[e], *an encircling rope*[f]; and instead[b] of *a work of coiffured hair*[g], baldness; and instead[b] of a *rich robe*[h], a girding[i] of sackcloth; *branding*[j] instead[b] of beauty.
25 Thy *males*[a] shall fall by the hĕrĕv[b] and thy *strength*[c] in the war.
26 And her *entrances*[a] shall *mourn* and *lament*[b]; and she ***shall be*** *empty*[c], **and** *she* shall sit upon the ground[d].

**1*a*** "the Lord"; ***b*** taketh "away", causeth to depart, turneth aside; ***c*** staff (masculine); ***d*** support (feminine); ***e*** support (masculine) - the *Book of Mormon* use of "staff" instead of "stay" (*KJV*) is Hebraically acceptable. The word translated "stay" means "support" or "staff". The *KJV* translates the masculine form "stay" and the feminine form "staff". **2*a*** mighty, strong; ***b*** one who practices divination; ***c*** old man; **3*a*** prince, chieftain, captain, official; ***b*** "honorable man", lifted face(s), chief of faces; ***c*** adviser; ***d*** "cunning artificer"; skilful in technical work; ***e*** understanding, intelligent, cunning; ***f*** whisperer; enchanter; **4*a***

youths (masculine), lads; ***b*** princes, chieftains, captains, officials; ***c*** wanton children (masculine); ***d*** reign, have dominion; **5*a*** "oppressed", driven, treated harshly, tyrannized; ***b*** friend, companion; ***c*** youth (masculine), lad; ***d*** act boisterously, act arrogantly; ***e*** old man; ***f*** dishonored, disgraced, shamed; **6*a*** seize, grasp; ***b*** The *Book of Mormon* substitutes the *italicized* "*saying*" (*KJV*) with "and shall say". ***c*** "clothing", a garment, an outer garment; ***d*** chief, decider, dictator; ***e*** The *Book of Mormon* introduces the negative "let not" not supported by the Hebrew text. ***f*** stumbling-block; ***g*** The *Book of Mormon* replaces the *italicized* "*be*" (*KJV*) with "come" perhaps suggesting an impending "ruin". **7*a*** rise and make a solemn utterance (oath); ***b*** binder, one who binds up. ***c*** mantle, raiment, garment, outer garment; ***d*** chief, decider, dictator; **8*a*** is overthrown; ***b*** The *Book of Mormon* uses "tongues" (plural), agreeing with the *Septuagint*. ***c*** deeds, acts; ***d*** The *Book of Mormon* substitutes the *italicized* "*are*" (*KJV*) with "have been". ***e*** towards; ***f*** rebel against; **9*a*** answer; ***b*** in; ***c*** The *Book of Mormon* has "doth" instead of "they" as if "the shew of their countenance" is what declares "their sin to be even as Sodom" and not the people themselves. ***d*** avow, acknowledge, confess; ***e*** The *Book of Mormon* reads: "they cannot hide it" instead of "they hide *it* not" (*KJV*); ***f*** conceal; ***g*** "Wo"; ***h*** The *Book of Mormon* has "souls" (plural). ***i*** "rewarded", recompensed; ***j*** injury, wrong, misery, distress; **10*a*** The *Book of Mormon* omits "ye" (*KJV*) that follows from the available Hebrew text. ***b*** good; ***c*** deeds, acts; **11*a*** "Wo"; ***b*** criminal, guilty of sin; ***c*** The *Book of Mormon* omits "*it shall be* ill *with him*" (*KJV*); ***d*** dealing; ***e*** The *Book of Mormon* replaces "given him" (*KJV*) with "upon them". **12*a*** translated "their" (*KJV*); ***b*** have dominion, reign; **13*a*** strive, conduct a legal case; ***b*** The Hebrew translated "the people" (*KJV*) is actually plural, without a definite article. **14*a*** litigation ***b*** old men; ***c*** princes, chieftains, captains, officials; ***d*** and; ***e*** consumed, devastated, greedily enjoyed the fruits of; ***f*** "spoil", things seized of; ***g*** afflicted, humble, needy, weak, lowly; ***h*** The *Book of Mormon* appropriately omits the *italicized* "*is*" (*KJV*). **15*a*** The *Book of Mormon* omits the *italicized* "*that*" (*KJV*) and places the question mark at the end of "What mean ye?" instead of after "…the poor?" (*KJV*). ***b*** needy (poor) ones, humble (lowly) ones, weak ones; **16*a*** high, exalted, lofty; ***b*** extended; ***c*** throats; ***d*** looking about (with envy); ***e*** taking brisk little steps (almost tripping); ***f*** legs; ***g*** tinkling (shaking) bangles; **17*a*** But, Translated "Therefore" (*KJV*). ***b*** ,.make naked; **18*a*** "take away"; ***b*** glory, finery; ***c*** bangles; the *Book of Mormon* appropriately omits the *italicized* "*about their feet*" (*KJV*). ***d*** small glass neck-ornaments; the *Book of Mormon* appropriately omits the *italicized "their*" (*KJV*). ***e*** crescent ornaments; the *Book of Mormon* appropriately omits the *italicized "their*" (*KJV*). **19*a*** drops, pearl ornaments; ***b*** chains; **20*a*** beautiful headdresses (turbans), ornamental headdresses; ***b*** step-chains; ***c*** bands; ***d*** houses of the soul, scent (breath) boxes, boxes of desire, smelling boxes (bottles), odor boxes; ***e*** charms, whisperings; **21*a*** signets; **22*a*** cloaks (that can be *withdrawn*); ***b*** "mantles"; ***c*** wide cloaks; ***d*** hollow, pocket like *bags*, handbags; **23*a*** transparent garments, fine garments, tablets of polished metal (mirrors); ***b*** fine linen outer garment; ***c*** The *Book of Mormon* is missing the definite article translated "the" (*KJV*). ***d*** head-dresses, head-wraps, headbands - from the Hebrew word "tsaniph" = "royal turban" or "miter", the name of a Nĕphite king (Moshia 9:1); ***e*** spelled "vails" (*KJV*), wide wrappers; **24*a*** The *Book of Mormon* appropriately omits the *italicized* "*that*" (*KJV*). ***b*** beneath, under, underneath; ***c*** "sweet" odor, fragrance, spice, balsam; ***d*** decay; ***e*** loin-covering, belt; ***f*** a captive's rope; ***g*** turner's work, artistic hair arrangement; ***h*** fine dress; ***i*** cincture; ***j*** "burning", a brand; the

*Book of Mormon* appropriately omits the *italicized* "*and*" (*KJV*). **25*a*** "men"; ***b*** "sword", sharp implement, knife, axe; ***c*** might, valor; **26*a*** openings, "gates"; ***b*** "mourn"; ***c*** clean; ***d*** earth, land.

## 2 Nephi 13 (Isaiah 3) נפי השני יג (ישעיה ג)

1

| | | |
|---|---|---|
| For | ki | כִּי |
| behold, | hineh | הִנֵּה |
| the Lord, | ha'Adon | הָאָדוֹן |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies), | ts'vaot | צְבָאוֹת, |
| removes (takes away) | mesir | מֵסִיר |
| from Jerusalem | mi-yrushalaim | מִירוּשָׁלַם |
| and from Judah | u-mi-yhudah | וּמִיהוּדָה, |
| support (masculine staff) | mash'en | מַשְׁעֵן, |
| and support (feminine staff), | u-mash'enah | וּמַשְׁעֵנָה : |
| all (every, entire) | kol | כֹּל, |
| **staff** (support) of | mish'an- | מִשְׁעַן- |
| bread, | lĕḥĕm | לֶחֶם, |
| and all (every, entire) | v'khol | וְכֹל, |
| support (staff) of | mish'an- | מִשְׁעַן- |
| water- | mayim- | מָיִם. |

**Notes on verse 1:** The Septuagint translated into English reads, "Behold now, the Lord, the Lord of hosts, will take away from Jerusalem and from Judea the mighty man and the mighty woman, the strength of bread, and the strength of water." (Esaias III.1)

The English translation of 2 Nephi 13:1 reads "…staff of bread..." and "…stay of water…" The same Hebrew word, מִשְׁעַן (mish'an), appears in both expressions, and can be translated either "stay" or "staff".

2

| | | |
|---|---|---|
| [The] mighty (strong, valiant), | gibor | גִּבּוֹר, |
| and man of | v'ish | וְאִישׁ |
| war, | milḥamah | מִלְחָמָה ; |
| judge, | shophet | שׁוֹפֵט |
| and prophet, | v'navi | וְנָבִיא, |

| | | |
|---|---|---|
| and oracle (diviner, false prophet) , | v'qosem | וְקֹסֵם |
| and elder; | v'zaqen | וְזָקֵן. |

**Notes on verse 2:** The Septuagint translated into English reads, "the great and mighty man, the warrior and the judge, and the prophet, and the counsellor, and the elder," (Esaias III.2)

The Authorized King James Translation and 2 Nephi 13:2 (English) both use, "…the prudent…" where as the Septuagint translated into English uses, "counsellor". The Hebrew word is קֹסֵם (qosem); which can be translated "oracle", or "diviner". The term can also have a negative connotation, suggesting a "false prophet".

3

| | | |
|---|---|---|
| Captain (Chieftain, Ruler) of | sar | שַׂר- |
| fifty (see 1 Nĕphi 3:31), | ḥamishim | חֲמִשִּׁים, |
| and lifted faces (eminent, famous), | u-n'su' phanim | וּנְשׂוּא פָנִים ; |
| and counselor (adviser), | v'yoets | וְיוֹעֵץ |
| and wise (crafty, cunning) of | va-ḥamkham | וַחֲכַם |
| arts (magic arts, drugs), | ḥarashim | חֲרָשִׁים, |
| and the enchanting | u-n'von | וּנְבוֹן |
| whisperer (charmer, serpent-enchanter). | laḥash | לָחַשׁ. |

**Notes on verse 3:** The Septuagint translated into English reads, "the captain of fifty also, and the honourable counsellor, and the wise artificer, and the intelligent hearer." (Esaias III.3)

4

| | | |
|---|---|---|
| And I will give | v'natati | וְנָתַתִּי |
| **unto them** | **laheĕm** | **לָהֶם** |
| youths [as] | n'arim | נְעָרִים, |
| their princes (rulers), | sareyhĕm | שָׂרֵיהֶם ; |
| and caprices (mischievous children) | v'ta'alulim | וְתַעֲלוּלִים, |
| they shall rule | yimsh'lu | יִמְשְׁלוּ- |
| in (over) them. | bam | בָם. |

**Notes on verse 4:** The Septuagint translated into English reads, "And I will make youths their princes, and mockers shall have dominion over them." (Esaias III.4)

5

| | | |
|---|---|---|
| And shall be oppressed | v'nigash | וְנִגַּשׂ |
| the people, | ha-am | הָעָם, |

| | | |
|---|---|---|
| a man | ish | אִישׁ |
| in (by) a man, | b’ish | בְּאִישׁ |
| and a man | v’ish | וְאִישׁ |
| in (by) his associate (comrade); | b’reehu | בְּרֵעֵהוּ ; |
| he shall act stormily (boisterously, proudly) | yirhavu | יִרְהֲבוּ, |
| the youth | ha-naar | הַנַּעַר |
| in (at) the elder, | ba-zaqin | בַּזָּקֵן, |
| and the unclean | v’ha-niqlĕh | וְהַנִּקְלֶה, |
| in (at) the honorable. | ba-nikhbad | בַּנִּכְבָּד. |

**Notes on verse 5:** The Septuagint translated into English reads, “And the people shall fall, man upon man, and *every* man upon his neighbour: the child shall insult the elder man, and the base the honourable.” (Esaias III.5)

6

| | | |
|---|---|---|
| For (Because) | ki | כִּי- |
| he shall take hold (grasp, seize) | yitpos | יִתְפֹּשׂ |
| a man | ish | אִישׁ |
| in (of, at) his brother of | b’anhiv | בְּאָחִיו, |
| the house (tribe) of | beyt | בֵּית |
| his father, | aviv | אָבִיו, |
| **and he shall say:** | **v’yomar** | **וְיֹאמַר** |
| A mantle (outer garment) | simlah | שִׂמְלָה |
| is to thee (thou hast); | l’khah | לְךָ, |
| chief | qatsin | קָצִין |
| be thou | tih’yĕh | תִּהְיֶה- |
| to us, | lanu | לָנוּ ; |
| and overthrow | v’ha-makhshelah | וְהַמַּכְשֵׁלָה |
| the this | ha-zot | הַזֹּאת, |
| [**let**] **not** | **lo** | **לֹא** |
| [come] under | tahat | תַּחַת |
| thy hand: | yadĕkha | יָדֶךָ. |

**Notes on verse 6:** The Septuagint translated into English reads, “For a man shall lay hold of his brother, as one of his father’s household, saying, Thou hast raiment, be thou our ruler, and let my meat be under thee.” (Esaias III.6)

7

| | | |
|---|---|---|
| Shall he lift up (utter), | yisa | יִשָּׂא |
| in the day | ba-yom | בַּיּוֹם |
| the he (that) | ha-hu | הַהוּא |
| to say: | le-mor | לֵאמֹר, |
| Not | lo | לֹא- |
| I will be | ĕh’yĕh | אֶהְיֶה |
| a binder (one who unites, binds or bands); | hovesh | חֹבֵשׁ, |
| for in my house [is] | u-v’veyti | וּבְבֵיתִי, |
| not | eyn | אֵין |
| bread | lĕhĕm | לֶחֶם |
| and not | v’eyn | וְאֵין |
| a mantle (outer garment) | simlah | שִׂמְלָה; |
| not | lo | לֹא |
| you will put (place, set) me [as] | t’simuni | תְּשִׂימֵנִי, |
| a chief of | q’tsin | קְצִין |
| people. | am | עָם. |

**Notes on verse 7:** The Septuagint translated into English reads, “And he shall answer in that day, and say, I will not be thy ruler; for I have no bread in my house, nor raiment: I will not be the ruler of this people.” (Esaias III.7)

Dead Sea Great Isaiah 3:7 translated into English, begins, “And he will raise up in that day and say…”

It is suggested that the true and willing ruler of the people would come from a house of bread (beyt-lĕhĕm, Bethlehem), and provide garments.

8

| | | |
|---|---|---|
| For (Because) | ki | כִּי |
| is overthrown, | khashlah | כָשְׁלָה |
| Jerusalem | y’rushalaim | יְרוּשָׁלַם, |
| and Judah | vi-yhudah | וִיהוּדָה |
| is fallen: | naphal | נָפָל: |

| | | |
|---|---|---|
| because | ki- | כִּי- |
| their tongue**s** | l'shon**eyhĕm** | לְשׁוֹנֵיהֶם |
| and their deeds (practices) [have been] | u-maal'leyhĕm | וּמַעַלְלֵיהֶם |
| towards (against) | ĕl- | אֶל- |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| to embitter | la-m'rot | לַמְרוֹת |
| the eyes of | eney | עֵינֵי |
| his glory (honor). | kh'vodo | כְּבוֹדוֹ. |

**Notes on verse 8:** The Septuagint translated into English reads, "For Jerusalem is ruined, and Judea has fallen, and their tongues *have spoken* with iniquity, disobedient *as they are* towards the Lord." (Esaias III.8)

Here the Greek version agrees with the Nĕphite version as far as the use of "…tongues…" plural. The rest of Esaias III.8 differs from other versions. The Nĕphite version is arguably more poetic in that "…their tongues…" in the original language, better matches the sound of the next expression.

9

| | | |
|---|---|---|
| The cut (hewing, appearance) of | hakarat | הַכָּרַת |
| their faces | p'nehĕm | פְּנֵיהֶם |
| she answers (testifies, witnesses) | an'tah | עָנְתָה |
| in (against) them, | bam | בָּם, |
| and their wrong | v'hata'tam | וְחַטָּאתָם |
| as Sodom, | ki-s'dom | כִּסְדֹם |
| ~~they declare~~ | ~~higidu~~ | ~~הִגִּידוּ~~ |
| she tells, | higid**ah** | הִגִּידָה |
| not | lo | לֹא |
| ~~they hide~~ | ~~khihedu~~ | ~~כִּחֲדוּ,~~ |
| **they are able** | **yakhlu** | **יָכְלוּ** |
| **to** hide (**efface**) [**her**]**.** | **l'ha**kh'**hid** | **לְהֵכְחִיד** |
| Wo | oy | אוֹי |
| ~~unto their soul!~~ | ~~l'naphsham~~ | ~~לְנַפְשָׁם,~~ |
| unto their soul**s**, | l'naphsh**eyhĕm** | לְנַפְשֹׁיהֶם |
| for | ki | כִּי- |
| they recompensed (dealt) | gamlu | גָּמְלוּ |
| unto themselves | lahĕm | לָהֶם |

| | | |
|---|---|---|
| evil (misery, distress)! | raah | רָעָה. |

**Notes on verse 9:** The Septuagint translated into English reads, "Wherefore now their glory has been brought low, and the shame of their countenance has withstood them, and they have proclaimed their sin as Sodom, and made it manifest." (Esaias III.9)

10

| | | |
|---|---|---|
| Say you [to] | imru | אִמְרוּ |
| righteous (just **ones**) | tsadiq**im** (Ex.23:8) | צַדִּיקִ**ים**, |
| for (because) [it **is**] | ki | כִּי- |
| good (well) [with **them**]; | tov | טוֹב׃ |
| for (because) | ki- | כִּי- |
| fruit of | ph'ri | פְּרִי |
| their deeds (practices) | maal'leyhĕm | מַעַלְלֵיהֶם, |
| they shall eat. | yokhelu | יֹאכֵלוּ. |

**Notes on verse 10:** The Septuagint translated into English reads, "Woe to their soul, for they have devised an evil counsel against themselves, saying against themselves, Let us bind the just, for he is burdensome to us: therefore shall they eat the fruits of their works." (Esaias III.10)

11

| | | |
|---|---|---|
| Woe | oy | אוֹי, |
| unto the wicked (criminal **ones**), | l'rasha**im** (1Sam.24:13) | לְרָשָׁ**עִים** |
| ~~ill (bad, evil)~~ | ~~ra~~ | רָע׃ |
| **for (because)** | **ki-** | **כִּי־** |
| **they shall perish;** | **yovedu** (Ps.73:27) | **יֹאבֵדוּ** |
| For (Because) | ki | כִּי- |
| the recompense (dealing) of | g'mul | גְּמוּל |
| ~~his hands~~ | ~~yadayv~~ | ~~יָדָיו,~~ |
| **their** hands | yaday**hĕm** | יְדֵי**הֶם** |
| ~~shall be given (shall be done)~~ | ~~yeaseh~~ | ~~יֵעָשֶׂה~~ |
| ~~him (to him).~~ | ~~**lo**~~ | ~~לוֹ.~~ |
| **shall be** | **yih'yĕh** | **יִהְיֶה** |
| **upon them!** | **alehĕm** (Gen. 45:15) | **עֲלֵהֶם** |

**Notes on verse 11:** The Septuagint translated into English reads, "Woe to the transgressor! evils shall happen to him according to the works of his hands." (Esaias III.11)

12

| | | |
|---|---|---|
| **And** my people, | **v**'ami | וְעַמִּי |
| his oppressors (rulers) | nog'sayv | נֹגְשָׂיו |
| play the child, | m'olel | מְעוֹלֵל, |
| and women | v'nashim | וְנָשִׁים |
| they rule (reign, have dominion) | mashlu | מָשְׁלוּ |
| in (over) them. | bo | בּוֹ ; |
| [O] my people, | ami | עַמִּי |
| they which lead (advance) thee | m'ash'rĕykh | מְאַשְּׁרֵיךְ |
| they [cause] you to err (wander), | mat'im | מַתְעִים, |
| and the way (road) of | v'dĕrĕkh | וְדֶרֶךְ |
| thy paths (ways) | orḥoteykha | אָרְחֹתַיִךְ |
| engulf (swallow suddenly). | bileu | בִּלְּעוּ. {פ} |

**Notes on verse 12:** The Septuagint translated into English reads, "O my people, your exactors glean you, and extortioners ruler over you: O my people, they that pronounce your blessing lead you astray, and pervert the path of your feet." (Esaias III.12)

13

| | | |
|---|---|---|
| [He takes] his stand | nitsav | נִצָּב |
| to contend (quarrel, disquiet) | la-riv | לָרִיב, |
| *the LORD* (*the Eternal*), | *Adonai* | יהוה ; |
| and he standeth | v'omed | וְעֹמֵד, |
| to judge | la-din | לָדִין |
| peoples. | amim | עַמִּים. |

**Notes on verse 13:** The Septuagint translated into English reads, "But now the Lord will stand up for judgement, and will enter into judgment with his people." (Esaias III.13)

14

| | | |
|---|---|---|
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| into judgment | b'mishpat | בְּמִשְׁפָּט |
| he will enter (come in) | yavo | יָבוֹא, |
| with | im | עִם- |
| the elders of | ziqney | זִקְנֵי |

| | | |
|---|---|---|
| his people, | amo | עַמּוֹ |
| and his princes (rulers, leaders); | v'sharayv | וְשָׂרָיו ; |
| and you | v'atĕm | וְאַתֶּם |
| have burned (consumed) | biartĕm | בִּעַרְתֶּם |
| the vineyard | ha-kĕrĕm | הַכֶּרֶם, |
| **and** plunder (spoil) of | **v**'g'zelat | וְגְזֵלַת |
| the poor (needy, afflicted, meek) | he-ani | הֶעָנִי |
| [is] in your houses. | b'vateykhĕm | בְּבָתֵּיכֶם. |

**Notes on verse 14:** The Septuagint translated into English reads, "The Lord himself shall enter into judgment with the elders of the people, and with their rulers: but why have ye set my vineyard on fire, and *why is* the spoil of the poor in your houses?" (Esaias III.14)

15

| | | |
|---|---|---|
| What [is it] to you? | malakhĕm (mah-lakhĕm) | מלכם (מַה-לָּכֶם) |
| You will crush | t'dak'u | תְּדַכְּאוּ |
| my people, | ami | עַמִּי, |
| and the faces of | u-ph'ney | וּפְנֵי |
| the poor (needy, afflicted, meek) | aniim | עֲנִיִּים |
| grind (mill, crush), | tithanu | תִּטְחָנוּ : |
| saith | n'um | נְאֻם- |
| the Lord (my Lords) | Adonai | אֲדֹנָי |
| *the LORD* (*the Eternal*) | *Adonai* | יְהוָה |
| Hosts (Armies). | ts'vaot | צְבָאוֹת. {ס} |

**Notes on verse 15:** The Septuagint translated into English reads, "Why do ye wrong my people, and shame the face of the poor?" (Esaias III.15)

16

| | | |
|---|---|---|
| And said | va-yoměr | וַיֹּאמֶר |
| *the LORD* (*the Eternal*): | *Adonai* | יהוה, |
| On account of (Because) | yaan ki | יַעַן כִּי |
| they are haughty (tall, lofty, high) | gavhu | גָּבְהוּ |
| daughters of | b'not | בְּנוֹת |
| Zion, | tsion | צִיּוֹן, |
| and they will walk | va-telakhnah | וַתֵּלַכְנָה |

| | | |
|---|---|---|
| they outstretch | n'tuvot (n'tuyot) | נטוות (נְטוּיוֹת) |
| neck | garon | גָּרוֹן, |
| and ogling | u-m'saq`rot | וּמְשַׂקְּרוֹת |
| eyes, | eynaim | עֵינָיִם ; |
| walking | halokh | הָלוֹךְ |
| and trotting (stepping briskly) | v'taphoph | וְטָפוֹף |
| they go, | telakhnah | תֵּלַכְנָה, |
| and with their feet (legs) | u-v'ragleyhĕm | וּבְרַגְלֵיהֶם |
| they rattle (shake) bangles (anklets): | t'akasnah | תְּעַכַּסְנָה. |

**Notes on verse 16:** The Septuagint translated into English reads, "Thus saith the Lord, Because the daughters of Sion are haughty, and have walked with an outstretched neck, and with winking of the eyes, and motion of the feet, at the same time drawing their garments in trains, and at the same time sporting with their feet:" (Esaias III.16)

17

| | | |
|---|---|---|
| Therefore will smite with a scab | v'sipaḥ | וְשִׂפַּח |
| the Lord (my Lords) | Adonai | אֲדֹנָי, |
| the crown [of the head] of | qodqod | קָדְקֹד |
| the daughters of | b'not | בְּנוֹת |
| Zion, | tsion | צִיּוֹן ; |
| and *the LORD* (*the Eternal*) | v'*Adonai* | וַיהוה, |
| their nakedness (pudenda, sockets) | pothen | פָּתְהֶן |
| will uncover (expose, lay bare). | y'arĕh | יְעָרֶה. {ס} |

**Notes on verse 17:** The Septuagint translated into English reads, "therefore the Lord will humble the chief daughters of Sion, and the Lord will expose their form in that day;" (Esaias III.17)

18

| | | |
|---|---|---|
| In the day | ba-yom | בַּיּוֹם |
| the he (that) | ha-hu | הַהוּא |
| will turn aside | yasir | יָסִיר |
| the Lord (my Lords) | Adonai | אֲדֹנָי, |
| | et | אֵת |
| the beauty (glory) of their | tiph'ĕrĕt | תִּפְאֶרֶת |
| bangles (anklets), | ha-akhasim | הָעֲכָסִים |

| | | |
|---|---|---|
| and net ornaments, | v'ha-sh'visim | וְהַשְּׁבִיסִים-- |
| and crescents (moon like ornaments), | v'ha-saharonim | וְהַשַּׂהֲרֹנִים. |

**Notes on verse 18:** The Septuagint translated into English reads, "and the Lord will take away the glory of their raiment, the curls and the fringes, and the crescents," (Esaias III.18)

Isaiah 3:18 (Dead Sea Great Scroll) includes the name of *the Eternal*: (In that day the LORD (*the Eternal*) Adonai…)

Significantly, the Nĕphite version of Isaiah does not contain the words "…*about their feet*…" (Isaiah 3:18, *KJV*) This *italicized* insertion is not found in Hebrew texts.

19

| | | |
|---|---|---|
| the pendants (drop shaped pearls) | ha-n'tifot | הַנְּטִפוֹת |
| and the bracelets, | v'ha-sheyrot | וְהַשֵּׁירוֹת, |
| and the [dangling] veils; | v'ha-r'alot | וְהָרְעָלוֹת. |

**Notes on verse 19:** The Septuagint translated into English reads, "and the chains, and the ornaments of their faces," (Esaias III.19)

20

| | | |
|---|---|---|
| The bonnets (headdresses, turbans), | ha-p'erim | הַפְּאֵרִים |
| and the armlets (step-chains), | v'hats'adot | וְהַצְּעָדוֹת |
| and the bands (sashes), | v'ha-qishurim | וְהַקְּשָׁרִים, |
| and the soul houses (perfume boxes), | u-vatey ha-nĕphĕsh | וּבָתֵּי הַנֶּפֶשׁ |
| and the amulets (charms), | v'ha-l'hashim | וְהַלְּחָשִׁים. |

**Notes on verse 20:** The Septuagint translated into English reads, "and the array of glorious ornaments, and the armlets, and the bracelets, and the wreathed work, and the finger-rings, and the ornaments for the right hand," (Esaias III.20)

Translated into English, Isaiah 3:20 (Dead Sea Great Scroll) begins, "And the bonnets, and the armlets, and sashes…"

21

| | | |
|---|---|---|
| The rings (signets, seal-rings), | ha-tabaot | הַטַּבָּעוֹת, |
| and rings (golden rings) of | v'nizmey | וְנִזְמֵי |
| the nose; | ha-aph | הָאָף. |

**Notes on verse 21:** The Septuagint translated into English reads, "and the ear-rings," (Esaias III.21)

Translated into English from the Dead Sea Great Scroll, Isaiah 3:21 reads, "And the seal-rings, and the nose rings,"

22

| | | |
|---|---|---|
| The formal robes (robes of state), | ha-mahalatsot | הַמַּחֲלָצוֹת, |
| and the mantles (wraps), | v'ha-ma'ataphot | וְהַמַּעֲטָפוֹת, |
| and the cloaks, | v'ha-mitpahot | וְהַמִּטְפָּחוֹת, |
| and the purses (bags); | v'ha-haritim | וְהָחֲרִיטִים. |

**Notes on verse 22:** The Septuagint translated into English reads, "and the garments with scarlet boarders, and the garments with purple grounds, and the shawls to be worn in the houses." (Esaias III.22)

Translated into English from the Dead Sea Great Scroll, Isaiah 3:22 reads, "and the stately robes, and the mantles, and the purses," leaving out, "and the cloaks" but including the "and" at the beginning of the verse, dropped in the *KJV* (Masora) and *Book of Mormon* versions.

23

| | | |
|---|---|---|
| And the see-through garments, | v'ha-gilyonim | וְהַגִּלְיֹנִים, |
| and the [rectangular] linen wrappers, | v'ha-s'dinim | וְהַסְּדִינִים, |
| and the turbans, | v'ha-ts'niphot | וְהַצְּנִיפוֹת, |
| and the wide wrappers (large veils). | v'ha-r'didim | וְהָרְדִידִים. |

**Notes on verse 23:** The Septuagint translated into English reads, "and the Spartan transparent dresses, and those made of fine linen, and the purple *ones*, and the scarlet *ones*, and the fine linen, interwoven with gold and purple, and the light coverings for couches." (Esaias III.23)

The Masora (Isaiah 3:23) actually begins with the nail shaped character ו "vav"; translated "And …" which the *KJV* and the English translation of the *Book of Mormon* ignore. The above Hebrew translation of the Nĕphite text restores the ignored ו.

24

| | | |
|---|---|---|
| And [it] shall come to pass, | v'hayah | וְהָיָה |
| under (below, instead of) | tahat | תַּחַת |
| pleasant smell (sweet odor, spice) | bosĕm | בֹּשֶׂם |
| rottenness (decay) | maq | מַק |
| there shall be; | yih'yĕh | יִהְיֶה, |
| and under (below, instead of) | v'tahat | וְתַחַת |
| a belt (girdle, waist-cloth), | hagorah | חֲגוֹרָה |
| an encircling rope [of captivity]; | niq'pah | נִקְפָּה |
| and under (below, instead of) | v'tahat | וְתַחַת |
| a doing (work) of | ma'asĕh | מַעֲשֶׂה |
| twisted hair, | miqshĕh | מִקְשֶׂה |

| | | |
|---|---|---|
| baldness; | qorhah | קָרְחָה, |
| and under (below, instead of) | v'tahat | וְתַחַת |
| a rich robe, | p'tigil | פְּתִיגִיל, |
| a girding (cincture) of | mahagorĕt | מַחֲגֹרֶת |
| sack (sackcloth); | saq | שָׂק : |
| a branding (burning brand of slavery, because) | ki- | כִּי- |
| under (below, instead of) | tahat | תַּחַת, |
| beauty. | yophi | יֹפִי. |

**Notes on verse 24:** The Septuagint translated into English reads, "And there shall be instead of a sweet smell, dust; and instead of a girdle, thou shalt gird thyself with a rope; and instead of a golden ornament for the head, thou shalt have baldness on account of thy works; and instead of a tunic with a scarlet ground, thou shalt gird thyself with sackcloth." (Esaias III.24)

25

| | | |
|---|---|---|
| Thy males | m'taikh | מְתַיִךְ, |
| in (by) the sword | ba-hĕrĕv | בַּחֶרֶב |
| they shall fall | yipolu | יִפְּלוּ ; |
| and thy strong (mighty, valiant) | u-g'vuratekh | וּגְבוּרָתֵךְ, |
| in the war. | ba-milhamah | בַּמִּלְחָמָה. |

**Notes on verse 25:** The Septuagint translated into English reads, "And thy most beautiful sons whom thou lovest, shall fall by the sword; and shall be brought low." (Esaias III.25)

26

| | | |
|---|---|---|
| And they shall groan (sigh) | v'anu | וְאָנוּ |
| and they shall mourn | v'av'lu | וְאָבְלוּ, |
| her openings (entrances); | p'tahĕyha | פְּתָחֶיהָ ; |
| and she [**shall be**] emptied (cleaned out), | v'niqatah | וְנִקְּתָה, |
| **and** to the land (ground) | **v'**la-arĕts | וְלָאָרֶץ |
| she shall sit. | teshev | תֵּשֵׁב. |

**Notes on verse 26:** The Septuagint translated into English reads, "And the stores (cases, repositories) of your ornaments shall mourn, and thou shalt be left alone, and shall be leveled with the ground." (Esaias III.26)

## CHAPTER 14

1 והחזיקו שבע נשים באיש אחד ביום ההוא לאמר לחמנו נאכל ושמלתנו נלבש רק יקרא שמך עלינו אסף חרפתנו

2 ביום ההוא יהיה צמח יהוה לצבי ולכבוד ופרי הארץ לגאון ולתפארת לפליטת ישראל

3 והיה הנשאר בציון והנותר בירושלם קדוש יאמר ל**הם** כל הכתוב לחיים בירושלם

4 אם רחץ אדני את צאת בנות ציון ואת דמי ירושלם ידיח מקרבה ברוח משפט וברוח בער

5 וברא יהוה על כל מכון הר ציון ועל מקראה ענן יומם ועשן ונגה אש להבה לילה כי על כל כבוד **ציון** חפה

6 וסכה תהיה לצל יומם מחרב ולמחסה ולמסתור מזרם וממטר

1 ⵍⵢⴰⴽⵍ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ ⵍⵢⴰⴽⵍ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ

2 ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ ⵍⵢⴰⴽⵍ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ

3 ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ

4 ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ

5 ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ

6 ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ ⵖⵖⵜⵃⵍ ⵔⵜⴰⵍ ⴰⵖⵉⵉⵃ ⵜⵖⵃⵖ ⵙⵃⵃⵖ ⵔⵃⴰ wⵃⴰⵖ ⵜⵃⵃwⵖ oⵖw ⵖⵛⵃⴼⵃⵉⵃ

# CHAPTER 14

*Plural marriage follows a scarcity of marriageable men. Zion (Tsion) and her daughters shall be redeemed and cleansed in the millennial day—Comparing Isaiah (Yĕsha'Yahu) 4, Masoretic Text (source of the King James translation).*

| *Isaiah 4 (KJV)* | *2 Nephi 14* |
|---|---|
| 1 AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. | 1 AND in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach. |
| 2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. | 2 In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely **to** them that are escaped of Israel. |
| 3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem: | 3 And it shall come to pass, **they** that **are** left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem— |
| 4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. | 4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. |
| 5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. | 5 And the Lord will create upon every dwelling–place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory **of Zion** shall be a defence. |
| 6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. | 6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain. |

1 AND in that day, seven women shall take hold[a] of one man, saying: We will eat our own bread, and wear our own *clothes*[b]; only let thy name be called *upon* us to take away[c] our reproach[d].
2 In that day shall the *sprouting*[a] of *the Eternal* be *for decoration*[b] and *for splendor*[c]; *and* the fruit of ha-arĕts[d] *for excellence*[e] and *for beauty*[f] **to** *the* escaped[g] of YisraEl.

3 And it shall come to pass, ***they*** *that* ***are***[a] left[b] in Tsion and *the remainder*[c] in Yĕrushalayim, holy shall be *said to them*[d], *all* that *are* written *unto* hayim[e] in Yĕrushalayim—
4 When Adonai[a] shall have *bathed*[b] away the *excrement*[c] of the daughters of Tsion, and shall have *cleansed away*[d] the blood of Yĕrushalayim from the midst *of her in a* spirit[e] of judgment[f] and *in a* spirit[e] of burning.
5 And *the Eternal* will create upon every *established* place[a] of mount Tsion, and upon her *convocation*[b], a cloud *in the daytime*[c] and smoke and *a brightness*[d]of a flaming fire *at* night; for upon all the glory **of Tsion** *shall be* a *canopy*[e].
6 And there shall be a sukah[a] for a shadow in the daytime from *parching* heat[b], and for a refuge[c], and *for* a *shelter*[d] from *downpour*[e] and from rain.

**1*a*** seize, catch, prevail upon, grasp; ***b*** garments, mantles, outer garments; ***c*** remove; ***d*** stigma of being unmarried and childless; **2*a*** growth, shoot; ***b*** for beauty, for honor; ***c*** for glory, for abundance, for wealth, for honor; ***d*** the land, "the earth"; ***e*** for majesty; ***f*** for glory, for finery, for renown; ***g*** delivered; **3*a*** The *Book of Mormon* pluralizes the *italicized KJV* expression "*he that is*" and omits the *italicized* "*that*". ***b*** the remnant, the remainder, the residue; ***c*** the surviving, the remnant; ***d*** The *Book of Mormon* avoids the italicized "*even*" (*KJV*). ***e*** life – *lives* (literally plural); **4*a*** "the Lord", my Lord, my Lords (literally plural). See Bĕreshit (Genesis) 15:8; 18:1-3, 27; ***b*** "washed"; ***c*** "filth"; ***d*** rinsed away; washed away; ***e*** wind; ***f*** justice; **5*a*** fixed "place", foundation, all the extent of; ***b*** sacred assembly; ***c*** "by day", daily; ***d*** "shining"; ***e*** chamber; **6*a*** temporary shelter, booth; ***b*** dryness, drought; ***c*** shelter; ***d*** protection, concealment, hiding-place; ***e*** rain-storm, flood of rain, possible root of the name Zoram.

## 2 Nephi 14 (Isaiah 4) נפי השני יד (ישעיה ד)

1

| | | |
|---|---|---|
| And they shall take hold | v'hĕhĕziqu | וְהֶחֱזִיקוּ |
| seven | shĕva | שֶׁבַע |
| women | nashim | נָשִׁים |
| in (of) man | b'ish | בְּאִישׁ |
| one, | ĕhad | אֶחָד, |
| in the day | ba-yom | בַּיּוֹם |
| the he (that), | ha-hu | הַהוּא |
| to say (saying): | le-mor | לֵאמֹר, |
| Our bread | lahmenu | לַחְמֵנוּ |
| we will eat, | nokhel | נֹאכֵל, |
| and our mantle (square outer garment); | v'simlatenu | וְשִׂמְלָתֵנוּ |
| we will wear; | nilbash | נִלְבָּשׁ: |

| | | |
|---|---|---|
| only | raq | רַק, |
| will be called | yiqare | יִקָּרֵא |
| thy name | shimkha | שִׁמְךָ |
| upon us | alenu | עָלֵינוּ-- |
| remove (gather, take away, withdraw) | ĕsoph | אֱסֹף, |
| our sharp scorn (reproach, contumely). | hĕrpatenu | חֶרְפָּתֵנוּ. {ס} |

"And seven women shall take hold of one man, saying, We will eat our own bread, and wear our own raiment: only let thy name be called upon us, *and* take away out reproach" (Esaias IV.1)

2

| | | |
|---|---|---|
| In the day | ba-yom | בַּיּוֹם |
| the he (that) | ha-hu | הַהוּא, |
| he shall be | yihyĕh | יִהְיֶה |
| the branch (shining forth, sprout) of | tsĕmah | צֶמַח |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| for beauteousness (decorousness, honor) | li-tsvi | לִצְבִי, |
| and for abundance (glory, honor); | u-lkhavod | וּלְכָבוֹד ; |
| and the fruit of | u-ph'ri | וּפְרִי |
| the earth | ha-arĕts | הָאָרֶץ |
| for exaltation (excellence, majesty) | l'gaon | לִגְאוֹן |
| and for glory (beauty) | u-l'tiph'ĕrĕt | וּלְתִפְאֶרֶת, |
| **to** (for) the escaped (delivered) of | li-phleytat | לִפְלֵיטַת |
| Israel. | yisraEl | יִשְׂרָאֵל. |

"And in that day God shall shine gloriously in counsel on the earth, to exalt and glorify the remnant of Israel." (Esaias IV.2)

"In that day shall the branch of the Eternal be for beauty and for abundance, and the fruit of the earth for pride (majesty) and for glory to the escaped of Israel and Judah." (Dead Sea Isaiah 4:2)

2 Nephi 14:2 does not include the italicized words,"…*shall be*…" found in Isaiah 4:2 (*KJV*). The Nĕphite version correctly includes the previous occurrence of "…shall …be" that appears in the Hebrew verse. The Nĕphite version also correctly reads "to … escaped of Israel." 2 Nephi 14:2 omits "and" in "and the fruit of".

3

| | | |
|---|---|---|
| And it shall come to pass, | v'hayah | וְהָיָה |
| [**they**] the remnant (residue) | ha-nish'ar | הַנִּשְׁאָר |

| | | |
|---|---|---|
| in Zion, | b'tsion | בְּצִיּוֹן, |
| and the remainder | v'ha-notar | וְהַנּוֹתָר |
| in Jerusalem, | bi-yrushalaim | בִּירוּשָׁלַם-- |
| holy | qadosh | קָדוֹשׁ, |
| shall be called | yeaměr | יֵאָמֶר |
| | ~~l-o~~ | ~~לוֹ~~ |
| to **them**, | la-**hěm** | לָהֶם |
| all | kol | כָּל- |
| the written | ha-katuv | הַכָּתוּב |
| to (for) life (lives, the living) | la-hayim | לַחַיִּים, |
| in Jerusalem: | bi-yrushalaim | בִּירוּשָׁלָם. |

"And it shall be, *that* the remnant left in Sion, and the remnant left in Jerusalem, even all that are appointed to (written for) life in Jerusalem, shall be called holy ." (Esaias IV.3)

2 Nĕphi 14:3 does not include the italicized words,"…*that he..is*…*even*…" found in Isaiah 4:3 (*KJV*). It appears that the Nĕphite version differs from the Masoretic Y'sha'yahu 4:3, only in using the logical plural, when referring to those of "the remnant".

Y'sha'Yahu 4:3 (Masorah) actually contains לוֹ = "to him". Isaiah 4:3 (*KJV*) does not literally translate this expression. Similarly 2 Nephi 14:3 (English) does not include "to them" from **לָהֶם** that appears in the Hebrew.

4

| | | |
|---|---|---|
| If (when) | im | אִם |
| shall wash (bathe away) | rahats | רָחַץ |
| the Lord (my Lords) | Adonai | אֲדֹנָי, |
| | et | אֵת |
| excrement (filth) of | tsoat | צֹאַת |
| daughters of | b'not- | בְּנוֹת- |
| Zion, | tsion | צִיּוֹן, |
| and | v'ět- | וְאֶת- |
| blood of | d'mey | דְּמֵי |
| Jerusalem | yĕrushalaim | יְרוּשָׁלַם, |
| he shall rinse (cleanse away) | yadiah | יָדִיחַ |
| from her inward part (midst) | mi-qirbah | מִקִּרְבָּהּ-- |
| and in (by) spirit of | b'ruah | בְּרוּחַ |

| | | |
|---|---|---|
| judgment | mishpat | מִשְׁפָּט, |
| and in (by) spirit of | u-v'ruah | וּבְרוּחַ |
| burning (consuming destruction). | baer | בָּעֵר. |

"For the Lord shall wash away the filth of the sons and daughters of Sion, and shall purge out the blood from the midst of them, with the spirit of judgment, and the spirit of burning." (Esaias IV.4)

5

| | | |
|---|---|---|
| And will create | u-vara | וּבָרָא |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| upon | al | עַל |
| every | kol- | כָּל- |
| established place (foundation) of | m'khon | מְכוֹן |
| mount | har- | הַר- |
| Zion, | tsion | צִיּוֹן |
| and upon | v'al- | וְעַל- |
| her convocation (assembly, gathering), | miqraěha | מִקְרָאֶהָ, |
| a cloud-mass | anan | עָנָן |
| daily (by day, daytime), | yomam | יוֹמָם |
| and smoke | v'ashan | וְעָשָׁן, |
| and a shining (beam) of | v'nogah | וְנֹגַהּ |
| fire | esh | אֵשׁ |
| flame (flash) | lěhavah | לְהָבָה, |
| [at] night; | laylah | לָיְלָה: |
| for | ki | כִּי |
| upon | al- | עַל- |
| all | kol | כָּל- |
| glory **of** | kavod | כָּבוֹד, |
| **Zion,** | **tsion** | **צִיּוֹן** |
| a canopy (cover). | hupah | חֻפָּה. |

"And he shall come, and it shall be with regard to every place of mount Sion, yea, all the region round about it shall a cloud over-shadow by day, *and there shall be* as it were the smoke and light of fire burning by night: and upon all the glory shall be a defence." (Esaias IV.5)

Isaiah 4:5 (*KJV*) and 2 Nĕphi 14:5 (English) both translate, "…assemblies…" plural. The actual Hebrew is feminine singular; hence "…her assembly…" is more textually accurate.

6

| | | |
|---|---|---|
| And a booth (woven tabernacle) | v'sukah | וְסֻכָּה |
| there shall be | tihyeh | תִּהְיֶה |
| for shade (shadow) | l'tsel- | לְצֵל- |
| daily (by day, daytime) | yomam | יוֹמָם, |
| from parching heat (drought, dryness), | m'ḥorĕv | מֵחֹרֶב ; |
| and for refuge (shelter), | u-l'maḥsĕh | וּלְמַחְסֶה, |
| and for a covert (hiding place, shelter) | u-l'mistor | וּלְמִסְתּוֹר, |
| from downpour (rain-storm, flood) | mi-zĕrĕm | מִזֶּרֶם, |
| and from rain. | u-mi-matar | וּמִמָּטָר. {פ} |

"And it shall be for a shadow from the heat, and as a shelter and a hiding-place from inclemency *of weather* and from rain." (Esaias IV.6)

## CHAPTER 15

נפי השני טו (ישעיהו ה)

1 ואשירה … לידידי שירת דודי לכרמו כרם היה לידידי בקרן בן שמן

2 ויעזקהו ויסקלהו ויטעהו שרק ויבן מגדל בתוכו וגם יקב חצב בו ויקו לעשות ענבים ויעש באשים

3 ועתה יושב ירושלם ואיש יהודה שפטו נא ביני ובין כרמי

4 מה לעשות עוד לכרמי ולא עשיתי בו מדוע קויתי לעשות ענבים ויעש באשים

5 ועתה אודיעה נא אתכם את אשר אני עשה לכרמי הסר משוכתו והיה לבער פרץ גדרו והיה למרמס

6 ואשיתהו בתה לא יזמר ולא יעדר ועלה שמיר ושית ועל העבים אצוה מהמטיר עליו מטר

7 כי כרם יהוה צבאות בית ישראל ואיש יהודה נטע שעשועיו ויקו למשפט והנה משפח לצדקה והנה צעקה

8 הוי מגיעי בית בבית … עד אפס מקום והושבתם לבדכם בקרב הארץ

9 באזני יהוה צבאות אם לא בתים רבים לשמה יהיו **וערים** גדלים וטובים מאין יושב

10 כי עשרת צמדי כרם יעשו בת אחת וזרע חמר יעשה איפה

11 הוי משכימי בבקר שכר ירדפו מאחרי בנשף **ויין** ידליקם

12 והיה כנור ונבל תף וחליל ויין משתיהם ואת פעל יהוה לא יביטו ומעשה ידיו לא ראו

13 לכן גלה עמי מבלי דעת וכבודו מתי רעב והמונו צחה צמא

14 לכן הרחיבה שאול נפשה ופערה פיה לבלי חק וירד הדרה והמונה ושאונה ועלז בה

15 וישח אדם וישפל איש ועיני גבהים תשפלנה

16 ויגבה יהוה צבאות במשפט והאל הקדוש נקדש בצדקה

17 ורעו כבשים כדברם וחרבות מחים גרים יאכלו

18 הוי משכי העון בחבלי השוא וכעבות העגלה חטאה

19 האמרים ימהר יחישה מעשהו למען נראה ותקרב ותבואה עצת קדוש ישראל ונדעה

20 הוי האמרים לרע טוב ולטוב רע שמים חשך לאור ואור לחשך שמים מר למתוק ומתוק למר

21 הוי חכמים בעיניהם ונגד פניהם נבנים

22 הוי גבורים לשתות יין ואנשי חיל למסך שכר
23 מצדיקי רשע עקב שחד וצדקת צדיקים יסירו ממנו

24 לכן כאכל קש לשון אש וחשש להבה ירפה שרשם כמק יהיה ופרחם כאבק יעלה כי מאסו את תורת יהוה צבאות ואת אמרת קדוש ישראל נאצו

25 על כן חרה אף יהוה בעמו ויט ידו עליו ויכהו וירגזו ההרים ותהי נבלתם כסוחה בקרב חוצות בכל זאת לא שב אפו ועוד ידו נטויה

26 ונשא נס לגוים מרחוק ושרק לו מקצה הארץ והנה מהרה קל יבוא אין עיף ואין כושל בו

27 לא ינום ולא יישן ולא נפתח אזור חלציו ולא נתק שרוך נעליו

28 אשר חציו שנונים וכל קשתתיו דרכות פרסות סוסיו כצר נחשבו וגלגליו כסופה שאגה לו כלביא

29 ושאג (ישאג) ככפירים וינהם ויאחז טרף ויפליט ואין מציל

30 וינהם עליו ביום ההוא כנהמת ים ונבטו לארץ והנה חשך צר ואור חשך בעריפיה

1 ... ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩

2 ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩

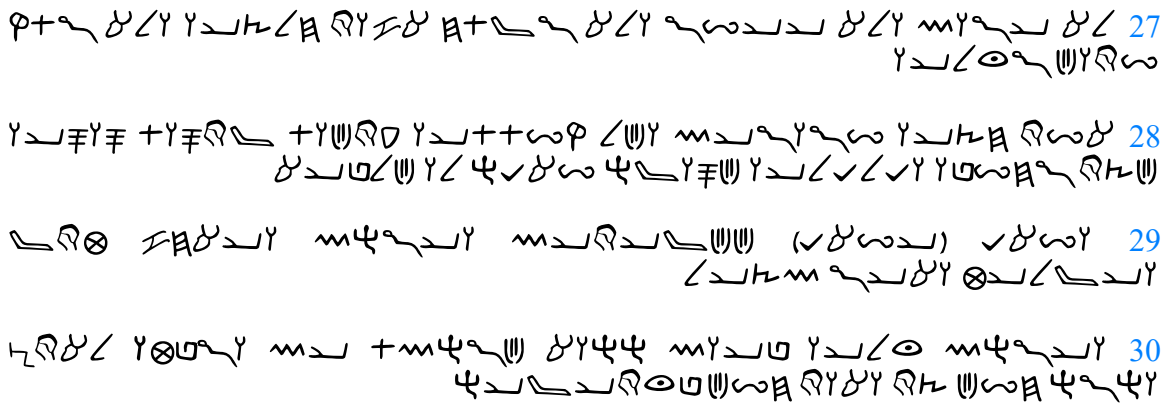
3 ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩ ⟨⟩

4 ⟲ ⟲ ⟲

ᛋᛁᚴᚴᚴ ᛋᛚᛋᚠᚼᚱ ᚴᚱᚠᚾᚲᛁᚱ ᚷᚠᚲᚱᛁᛋ ᚲᛒᛚᛁᚱᚴ ᚲᛒᛚᛁᚱᚴ ᛋᛚᛋᚠᚼᚱ ᚴᚱᚠᚾᚲᛁᚱᚴ 23

ᚠᚷᛋᛁᚴ ᚴᚱᚠᚾᚲᛁᚱᚴ ᚲᛒᛚᛁᚱᚴ ᚲᛒᛚᛁᚱᚴ ᚲᛒᛚ

10 ᓂᐱᒋᐧᐃᐣ ᐊᓂᑲᓇᐧᐃᐣ ᑲᒪᒋᐧᐃᐣ ᐊᑲᐱᐧᐃᐣ ᐊᑎᐧᐃᐣ ᐊᑲᐱᐧᐃᐣ ᐊᑲᐱᐧᐃᐣ ᐊᑲᐱ



CHAPTER 15

*The LORD's vineyard Israel (YisraEl) shall become desolate and his people shall be scattered—Woes shall come upon them in their apostate and scattered state—The LORD shall lift an ensign and gather Israel (YisraEl)—Comparing Isaiah (Yĕsha'Yahu) 5, Masoretic Text (source of the King James translation).*

| *Isaiah 5 (KJV)* | *2 Nephi 15* |
|---|---|
| 1 NOW will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: | 1 **AND then** will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill. |
| 2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. | 2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine–press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. |
| 3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. | 3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. |
| 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? | 4 What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes. |
| 5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: | 5 And now go to; I will tell you what I will do to my vineyard—I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down; |
| 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. | 6 And I will lay it waste; it shall not be pruned nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. |

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| 7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. | 7 For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, **and** behold, oppression; for righteousness, but behold, a cry. |
| 8 ¶ Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! | 8 Wo unto them that join house to house, till there can be no place, that they may be placed alone in the midst of the earth! |
| 9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant. | 9 In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, **and** great and fair **cities** without inhabitant. |
| 11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, till wine inflame them! | 11 Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, **and** wine inflame them! |
| 12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands. | 12 And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands. |
| 13 ¶ Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst. | 13 Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. |
| 14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. | 14 Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. |
| 15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: | 15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled. |
| 16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. | 16 But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. |
| 17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. | 17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. |
| 18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: | 18 Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope; |
| 19 That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!* | 19 That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it. |

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| 20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! | 20 Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter! |
| 21 Woe unto *them that are* wise in their own eyes, and prudent in their own sight! | 21 Wo unto **the** wise in their own eyes and prudent in their own sight! |
| 22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink: | 22 Wo unto **the** mighty to drink wine, and men of strength to mingle strong drink; |
| 23 Which justify the wicked for reward, and take away the righteousness of the righteous from him! | 23 **Who** justify the wicked for reward, and take away the righteousness of the righteous from him! |
| 24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. | 24 Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel. |
| 25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still. | 25 Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. |
| 26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: | 26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them. |
| 27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: | 27 None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; |
| 28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: | 28 Whose arrows **shall be** sharp, and all their bows bent, **and** their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion. |
| 29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it.* | 29 They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver. |
| 30 And in that day they shall roar against | 30 And in that day they shall roar against |

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| them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof. | them like the roaring of the sea; and if **they** look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof. |

1 **AND *then***[a] will I sing … to my beloved a song of my David[b], *for* his vineyard: My beloved *had* a vineyard in a *horn*[c] *of a son of oil*[d].
2 And he *digged him carefully about*[a], and *removed* the stones thereof, and planted *him* with the choicest vine, and built a *watch*-tower in the midst of *him*, and also *hewed out*[b] a wine–press[c] therein[d]; and he *waited eagerly for him to make* grapes, and *he made* wild grapes[e].
3 And now, *O inhabitant* of Yĕrushalayim, and *man* of Yĕhudah, judge you, I pray, *between* me and *between* my vineyard.
4 What could have been done more *for* my vineyard that I have not done in *him*? Wherefore[a], I *waited eagerly for him to make* grapes *and he made* wild grapes.[b]
5 And now, *pray*; I will *make known to* you *that which* I do to my vineyard—I will take away[a] the hedge thereof, and *he* shall be for *burning*[b]; *and* I will break *through* the *enclosing*-wall[c] thereof, and *he* shall *become a trampling-place*[d];
6 And I will *make*[a] *him a destruction*[b]; *he* shall not be *trimmed*[c] nor *hoed*; but there shall *spring* up *thorns*[d] and *thorn-bushes*; *and upon* the *dark* clouds[e] I will *enjoin*[e] *from raining* rain upon *him*.
7 For the vineyard of *the Eternal* of Hosts *is* the house of YisraEl, and the *man* of Yĕhudah *the planting*[a] of his *delight*; and he *waited eagerly* for *justice*[b], **and**[c] behold, *bloodshed*; for righteousness, but *lo*, *outcry*[d].
8 *Oh*[a] them *that* join[b] house to house, …[c] till *there* ***can*** *be* no[d] place, that *you*[e] may be placed alone in the midst of ha-arĕts[f]!
9 In mine ears, *the Eternal* of Hosts *swore*: many houses shall be *for a waste*[a], **and** great and *goodly* **cities**[b] without inhabitant.
10 *For*[a], ten tsimdey[b] of vineyard shall *make* one bat[c], and the seed of a homer[d] shall *make* an eyphah[e].
11 *Oh*[a] them *that* rise up early in the morning, that they may follow *after*[b] strong drink[c], that *tarry*[d] until *twilight*[e], **and** wine inflame[f] them!
12 And the khinor[a], and the nĕvĕl[b], the toph[c], and halil[d], and wine *were in* their *banquets*[e]; but they regard[f] not the *deeds*[g] of *the Eternal*, neither *see*[h] the *works*[i] of his hands.
13 Therefore, my people are gone into *exile*, because *they have* no knowledge; and their *honored* men[a] *hunger*[b], and their multitude[c] *parched with* thirst.
14 Therefore, shĕol hath enlarged her *soul*[a], and opened *wide* her mouth without *limit*; and *her splendor*[b], and *her* multitude[c], and *her uproar*, and he that *is exultant*[d], shall descend into *her*.
15 And adam[a] shall be brought down[b], and *a* man[c] shall be humbled[d], and the eyes of the *haughty*[e] shall be humbled[f].
16 But *the Eternal* of Hosts shall be exalted in judgment[a], and *the Holy* El[b] shall be sanctified in righteousness.
17 Then shall the lambs *graze*[a] *as in their pasture*, and *wastes*[b], *fatlings of sojourners*[c] shall eat.

18 *Oh*[a] them that *drag*[b] *the* iniquity with *worthless*[c] cords[d], and as with *the* cart[e]-rope[f], *a sinful thing*[g];
19 That say: Let him *hurry*, ..[a] hasten his work, *in order* that we may see *it*; and let the counsel of the Holy One of YisraEl draw nigh and come, that we may know *it*.
20 *Oh*[a] them that call evil good, and good evil, *putting* darkness for light, and light for darkness, *putting* bitter for sweet, and sweet for bitter!
21 *Oh*[a] ***the***[b] wise in their own eyes and *discerning*[c] *before*[d] their own *faces*!
22 *Oh*[a] ***the***[b] *valiant*[c] to drink wine, and men of strength[d] to *mix*[e] strong drink[f];
23 **Who** *declare righteous*[a] the wicked[b] *on the heel of*[c] *a bribe*[d], and *they turn aside* the righteousness of the righteous *ones* from *us*!
24 Therefore, as the *tongue of* fire devoureth[a] the stubble[b], and *flaming* chaff[c] *sinketh down*, their root shall be *as decay*[d], and their *bud*[e] shall *ascend*[f] as dust; because they have *rejected*[g] torat[h] *the Eternal* of Hosts, and *spurned*[i] the *utterance*[j] of the Holy One of YisraEl.
25 Therefore, the anger of *the Eternal burns*[a] against his people, and he *will extend*[b] his hand *upon* them, and *he will smite* them; and the *mountains*[c] *will quake*[d], and their *corpses*[e] *will be as offal*[f] in the midst of the streets[g]. For all this his anger *is* not turned away, but his hand *is* stretched out still.
26 And he will lift up an ensign[a] to the Goyim[b] from far, and will hiss[c] unto them from the *extremity*[d] of ha-arĕts[e]; and behold, *he* shall come with speed swiftly; *he* shall *not* be weary[f] *and he shall not* stumble[g] *in the midst*.[h]
27 *He* shall *not be drowsy*[a] *and he shall not* sleep; the *waistcloth*[b] of *his* loins shall *not* be *opened*, *and* the *thong*[c] of *his sandals* shall *not snap*[d];
28 Whose arrows ***shall be*** sharp[a], and all *his* bows *tread-strung*[b], **and** hoofs *of* susaiv[c] shall be *considered*[d] like flint[e], and *his* wheels[f] like a *hurricane*[g], *his* roaring like a lion.[h]
29 *And he* shall roar like young lions[a]; *and he* shall *growl*[b], and *take* hold[c] of prey, and shall *escape secure*[d], and none shall deliver[e].
30 And *he* shall *growl*[a] *upon him* in that day, like the *growling*[b] of *the* sea; and **they**[c] look unto the land *and* behold, darkness *of distress*[d], and the light *grows dark* in *her*[e] *clouds*.

**1*a*** The *Book of Mormon* replaces "NOW" (*KJV*) with "AND then"; ***b*** "beloved" – messianic reference; ***c*** peak, isolated hill, slope; ***d*** richness, fatness, fertility, Anointed Son; **2*a*** surrounded, enclosed, furrowed. The "vineyard" is referred to in the masculine as "him" ***b*** dug; ***c*** wine-vat; ***d*** in him; ***e*** stinking, worthless grapes; **4*a*** why …?, on what account …? ***b*** Should end with a question mark. **5*a*** remove; ***b*** consumed, kindled, destroyed; ***c*** fence; ***d*** "trodden down"; **6*a*** put, constitute; ***b*** an end; ***c*** "pruned"; ***d*** thorn-bushes, adamant; ***e*** "command", charge, order; ***f*** cloud-mass; **7*a*** "plant", plantation; ***b*** right, rectitude; ***c*** The *Book of Mormon* in this case chooses "and" instead of "but" (*KJV*). This is acceptable Hebrew. ***d*** cry of distress; **8*a*** Alas, Ah!; ***b*** touch, extend; ***c*** The *Book of Mormon* eliminates the line "*that* lay field to field" (*KJV*) possibly because common sense suggests that adjacent fields would mean less congestion than the rest of the verse seems to imply. ***d*** till there is an end to; ***e*** The Hebrew is actually second person plural; ***f*** the land, translated "the earth" (*KJV*); **9*a*** appalment; ***b*** The *Book of Mormon* reasonably adds "cities", goodly or "fair cities"; **10*a*** Because; ***b*** pair, couple, the amount of land that can be ploughed in a day by a span of oxen. The *Book of Mormon* uses the somewhat

inacurate *KJV* translation “acres”, a measure of land not used in ancient Israel. ***c*** Hebrew divible measure of liquids; ***d*** heap, Hebrew dry measure; ***e*** Hebrew grain-measure; **11*a*** Alas, Ah!; ***b*** pursue, chase, aim to secure; ***c*** intoxicating drink; ***d*** remain behind, delay; ***e*** evening twilight; ***f*** kindle, burn; **12*a*** lyre; ***b*** “harp”, lute, like a guitar; ***c*** timbrel, tambourine; ***d*** flute, “pipe” ***e*** “feasts”; ***f*** consider; ***g*** doings, achievements; ***h*** discern, take heed, “consider”, look at, regard; ***i*** deeds, labors; **13*a*** dignitaries, nobility; ***b*** how long is the famine?; ***c*** crowd; **14*a*** living being, breathing being; ***b*** ornament, honor, ***c*** crowd; ***d*** jubilant; **15*a*** The adjective “mean” as in “mean man”, does not actually come from the Hebrew text. The *Book of Mormon* clearly borrows this expression from the *KJV*. ***b*** bowed down, prostrated, humbled, reduced, weakened; ***c*** The adjective “mighty” as in “mighty man” does not actually come from the Hebrew text. The *Book of Mormon* clearly borrows this expression from the *KJV*. ***d*** become low, be abased; ***e*** high, exalted, “lofty”; ***f*** become low, be abased; **16*a*** justice; ***b*** the “God”; **17*a*** “feed”, pasture; ***b*** desolations, ruins; ***c*** It is uncertain whether sojourners, kids, or pastures are referred to. **18*a*** Alas, Ah!; ***b*** “draw”; ***c*** “vanity”, emptiness; ***d*** ropes; ***e*** wagon, wheeled vehicle, rolling thing; ***f*** cord, cordage, interwoven foliage; ***g*** wrong, “sin”; **19*a*** The *Book of Mormon* appropriately eliminated the italicized “*and*” (*KJV*) not present in the Hebrew text. **20*a*** Alas, Ah!; **21*a*** Alas, Ah!; ***b*** The *Book of Mormon* has “the”, instead of “unto *them that are*” (*KJV*). ***c*** insightful, understanding, intelligent; ***d*** in front of, opposite; **22*a*** Alas, Ah!; ***b*** The *Book of Mormon* has “the”, instead of “unto *them that are*” (*KJV*). ***c*** “mighty”, strong; ***d*** valor, ability, warriors; ***e*** pour; ***f*** intoxicating drink; **23*a*** “justify”; ***b*** criminal, guilty of crime, guilty of death; ***c*** in consequence of, as the result of ; ***d*** present; **24*a*** consumeth; ***b*** chaff, dried straw; ***c*** hay; ***d*** “rottenness”; ***e*** sprout; ***f*** “go up”; ***g*** refused; ***h*** “the law of”; ***i*** contemned; ***j*** “word”, speech; **25*a*** is “kindled”; ***b*** “stretched” out; ***c*** “hills”; ***d*** “tremble”; ***e*** “carcasses”; ***f*** refuse; ***g*** outsides; **26*a*** standard, signal, sign (miracle), consider serpent banner on a pole, Bĕmidbar (Numbers) 21:8; ***b*** “nations”; ***c*** whistle, pipe; ***d*** “end”; ***e*** the land, “the earth”; ***f*** faint; ***g*** stagger, totter; ***h*** Recent editions of the *Book of Mormon* include the first part of verse 27 (*KJV*) as the last part of verse 26. **27*a*** “slumber”; ***b*** “girdle”; ***c*** sandal-thong; ***d*** be torn apart, or in two; **28*a*** whet; ***b*** “bent” by putting one’s foot on the bow; ***c*** his “horses”; ***d*** thought of, accounted, reckoned, esteemed; ***e*** hard pebble or stone; ***f*** whirlwind, wheelworks; ***g*** “whirlwind”, storm wind blowing over a sea of reeds; ***h*** Recent editions of the *Book of Mormon* include the first part of verse 29 (*KJV*) as the last part of verse 28. **29*a*** young mane covered lions; ***b*** groan; ***c*** grasp, take possession, catch; ***d*** bring into security; ***e*** rescue, recover, snatch away; note: the *Book of Mormon* verse appropriately eliminates italicized “*it*” (*KJV*) not from the Hebrew text. **30*a*** “roar”, groan; ***b*** “roaring”, groaning; ***c*** The *Book of Mormon* uses the plural “they” not explicit in the Masoretic Hebrew text. ***d*** straits; ***e*** the land’s cloud cover.

## 2 Nephi 15 (Isaiah 5) נפי השני טו (ישעיה ה)

1

| | | |
|---|---|---|
| **And** [**then**] I will sing | **v’**ashirah (Gen. 8:9) | וְאָשִׁירָה |
| ~~now~~ | ~~na~~ | ~~נָא~~ |

| | | |
|---|---|---|
| to my beloved (loved one) | li-ydidi | לִידִידִי, |
| a song of | shirat | שִׁירַת |
| my beloved (my David), | dodi | דּוֹדִי |
| to (for) his vineyard: | l'kharmo | לְכַרְמוֹ : |
| A vineyard | khĕrĕm | כֶּרֶם |
| was | hayah | הָיָה |
| to my beloved (loved one) | li-ydidi | לִידִידִי, |
| in a horn (peak) of | b'qĕrĕn | בְּקֶרֶן |
| son of | bĕn- | בֶּן- |
| oil (olive oil, fertile, Messiah). | shamĕn | שָׁמֶן. |

"Now I will sing to *my* beloved a song of my beloved concerning his vineyard. *My* beloved had a vineyard on a high hill (horn) in a fertile place." (Esaias V.1)

"Now let me sing a song to my beloved of his vineyard. My beloved had a vineyard in a horn of oil (fruitful hill)." (Isaiah 5:1, GIS and Masorah)

Gen 8:9 (*KJV*) is an example of the use of the word "…then…" not actually occurring in the Hebrew.

2

| | | |
|---|---|---|
| And he dug about (enclosed) [it], | va-y'az'qehu | וַיְעַזְּקֵהוּ |
| and stoned [it] (gathered out it's stones), | va-y'saq'lehu | וַיְסַקְּלֵהוּ, |
| and planted | va-yitaehu | וַיִּטָּעֵהוּ |
| red vine (choice vine), | soreq | שֹׂרֵק, |
| and he built | va-yivĕn | וַיִּבֶן |
| a tower (watch tower) | migdal | מִגְדָּל |
| in his (it's) midst, | b'tokho | בְּתוֹכוֹ, |
| and also | v'gam | וְגַם- |
| a wine-vat | yĕqĕv | יֶקֶב |
| he hewed (hewed out) | hatsev | חָצֵב |
| in him (it); | bo | בּוֹ ; |
| and he waited (waited eagerly) | va-y'qav | וַיְקַו |
| to make | la-asot | לַעֲשׂוֹת |
| grapes, | anavim | עֲנָבִים, |
| and he (it) made | va-yaas | וַיַּעַשׂ , |
| stinking things (noxious weeds). | b'ushim | בְּאֻשִׁים. |

"And I made a hedge round about it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-vat in it: and I waited *for it* to bring forth grapes, but it has brought forth thorns." (Esaias V.2)

"b'ushim" (בְּאֻשִׁים) in verse 2, may also be translated: "…worthless things (i.e. grapes)."

3

| | | |
|---|---|---|
| And now, | v'atah | וְעַתָּה |
| [O] inhabitant (dweller) of | yoshev | יוֹשֵׁב |
| Jerusalem, | y'rushalaim | יְרוּשָׁלַ͏ִם, |
| and man of | v'ish | וְאִישׁ |
| Judah (praised, he will be praised), | y'hudah | יְהוּדָה-- |
| judge you | shiphtu | שִׁפְטוּ- |
| now (I beseech), | na | נָא, |
| between me | beyni | בֵּינִי |
| and between | u-veyn | וּבֵין |
| my vineyard. | karmi | כַּרְמִי. |

"And now, ye dwellers at Jerusalem, and *every* man of Judah, judge between me and my vineyard." (Esaias V.3)

אִישׁ יְהוּדָה = "man of Judah" = "man of praise", may refer to the Messiah as well as to men (judges) in Judah collectively.

4

| | | |
|---|---|---|
| What | mah | מַה- |
| to do | la'asot | לַעֲשׂוֹת |
| more | od | עוֹד |
| to my vineyard, | l'kharmi | לְכַרְמִי, |
| that not | v'lo | וְלֹא |
| I did | asiti | עָשִׂיתִי |
| in him (it)? | bo | בּוֹ : |
| wherefore (why, on what account), | madua | מַדּוּעַ |
| I waited | qiveti | קִוֵּיתִי |
| to make | la'asot | לַעֲשׂוֹת |
| grapes, | anavim | עֲנָבִים, |
| and he (it) made | va-yaas | וַיַּעַשׂ |

| | | |
|---|---|---|
| stinking things (noxious weeds). | b'usim | בְּאֻשִׁים |

"What shall I do anymore to my vineyard, that I have not done to it? Whereas I expected *it* to bring forth grapes, but it has brought forth thorns." (Esaias V.4)

The Septuagint and English editions of the *Book of Mormon* (since 1830) conclude verse 4 with a statement, rather than a question. However, the Hebrew word "madua" (מַדּוּעַ), translated: "…wherefore…" signals a question. The English translation of verse 4 should therefore end with a question mark, as does Isaiah 5:4 (*KJV*). Scribal or editorial oversight could be responsible for the omission. Consider Jacob 5:47

5

| | | |
|---|---|---|
| And now | v'atah | וְעַתָּה |
| I will make known (declare) | odiyah | אוֹדִיעָה- |
| I beseech | na | נָא |
| you; | ětkhěm | אֶתְכֶם, |
| | et | אֵת |
| that (which) | ashěr- | אֲשֶׁר- |
| I | ani | אֲנִי |
| do | osěh | עֹשֶׂה |
| to my vineyard- | l'kharmi | לְכַרְמִי : |
| I will take away | haser | הָסֵר |
| his (its) hedge (protection), | m'sukato | מְשׂוּכָּתוֹ |
| and he (it) shall be | v'hayah | וְהָיָה |
| burned (consumed) up; | l'vaer | לְבָעֵר, |
| breaking through | parots | פָּרֹץ |
| his (its) wall (enclosing wall), | g'dero | גְּדֵרוֹ |
| and he (it) shall be | v'hayah | וְהָיָה |
| for trampling; | l'mirmas | לְמִרְמָס. |

"And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for a spoil; and I will pull down its walls, and it shall be *left* to be trodden down." (Esaias V.5)

6

| | | |
|---|---|---|
| And I will put (set) him (it) | va-shitehu | וַאֲשִׁיתֵהוּ |
| a destruction (an end); | vatah | בָּתָה, |
| not | lo | לֹא |
| he (it) shall be pruned | yizamer | יִזָּמֵר |

| | | |
|---|---|---|
| and not | v'lo | וְלֹא |
| hoed; | yeader | יֵעָדֵר, |
| and (but) come up (ascend) | v'alah | וְעָלָה |
| thorn(s) | shamir | שָׁמִיר, |
| and thorn-bush(es); | va-shayit | וָשָׁיִת ; |
| and upon | v'al | וְעַל |
| the dark clouds (cloud-masses) | hĕ-avim | הֶעָבִים |
| I will command | atsavĕh | אֲצַוֶּה, |
| from raining | me-hamtir | מֵהַמְטִיר |
| upon him (it) | alayv | עָלָיו |
| rain. | matar | מָטָר. |

"And I will forsake my vineyard; and it shall not be pruned, nor dug, and thorns shall come up upon it as on barren land; and I will command the clouds to rain no rain upon it." (Esaias V.6)

7

| | | |
|---|---|---|
| For | ki | כִּי |
| the vineyard of | khĕrĕm | כֶּרֶם |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |
| [is] house of | bet | בֵּית |
| Israel, | yisra'El | יִשְׂרָאֵל, |
| and a man of | v'ish | וְאִישׁ |
| Judah (praised, he will be praised) | y'hudah | יְהוּדָה, |
| plant (planting, plantation) | n'ta | נְטַע |
| his delight (delightful); | sha'ashuayv | שַׁעֲשׁוּעָיו ; |
| and he hoped (waited eagerly) | va-y'qav | וַיְקַו |
| for justice (right, rectitude), | l'mishpat | לְמִשְׁפָּט |
| **and** (but) behold | v'hineh | וְהִנֵּה |
| bloodshed (slaughter); | mispah | מִשְׂפָּח, |
| for (to) righteousness, | li-tsdaqah | לִצְדָקָה |
| and behold, | v'hineh | וְהִנֵּה |
| outcry (a cry, a cry of distress). | ts'aqa | צְעָקָה. {פ} |

"For the vineyard of the Lord of hosts is the house of Israel, and a man of Juda *his* beloved plant: I expected it to bring forth judgment, and it brought forth iniquity; and not righteousness, but a cry." (Esaias V.6)

Possible Messianic reference: See Isaiah 53:2 and ST John 15:1-5

8

| | | |
|---|---|---|
| Alas (Ah, Wo) | hoy | הוֹי, |
| they that touch | magiey | מַגִּיעֵי |
| house | vayit | בַּיִת |
| to house, | b'vayit | בְּבַיִת-- |
| ~~field~~ | ~~sadeh~~ | ~~שָׂדֶה~~ |
| ~~to field~~ | ~~v'sadeh~~ | ~~בְּשָׂדֶה,~~ |
| ~~lay~~ | ~~yaqrivu~~ | ~~יַקְרִיבוּ׃~~ |
| till | ad | עַד |
| nought (without) | ěphěs | אֶפֶס |
| a place, | maqom | מָקוֹם, |
| and (that) you ***can*** remain (dwell) | v'hushavtem | וְהוּשַׁבְתֶּם |
| you alone | l'vad'khěm | לְבַדְּכֶם |
| in the midst of | b'qěrěv | בְּקֶרֶב |
| the earth (land)! | ha-arěts | הָאָרֶץ׃ |

"Woe *to them* that join house to house, and add field to field, that they may take away something of their neighbour's: will ye dwell alone upon the land?" (Esaias V.8)

"Woe to those joining house to house and field to field. They accumulate them until there is no place and they exalt themselves in the midst of the land." (Isaiah 5:8, GIS)

Omitting the expression, "…that lay field to field…" (Isaiah 5:8, *KJV*), 2 Něphi 14:8 clearly addresses urban dwellers. See following verse (Nephite text)

9

| | | |
|---|---|---|
| In ears of (In mine ears), | b'oznay | בְּאָזְנָי, |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies), | ts'vaot | צְבָאוֹת׃ |
| if | im | אִם- |
| not (whether, though) | lo | לֹא |
| houses | batim | בָּתִּים |
| many | rabim | רַבִּים, |

| | | |
|---|---|---|
| for (to) a waste (appalment, horror) | l'shamah | לְשַׁמָּה |
| they shall be, | yihyu | יִהְיוּ-- |
| **and cities** | **v'arim** (Is. 6:11, Lev 26:33) | **וְעָרִים** |
| big (great) | g'dolim | גְּדֹלִים |
| and good (goodly, good appearance) | v'tovim | וְטוֹבִים, |
| without | me-eyn | מֵאֵין |
| inhabitant. | yoshev | יוֹשֵׁב. |

"For these things have reached the ears of the Lord of hosts: for though many houses shall be built, many and fair houses shall be desolate, and there shall be no inhabitants in them." (Esaias V.9)

Agreeing with the Septuagint, the Hebrew text may be interpreted to suggest that the LORD has ears, and that a report has reached them. See verse 7 and Gen 18:21

As with the previous verse (Nĕphite text), inhabitants of cities are plainly warned!

10

| | | |
|---|---|---|
| For (Because), | ki | כִּי, |
| ten of | asĕrĕt | עֲשֶׂרֶת |
| measure of land (ploughed by oxen pair) of | tsimde | צִמְדֵי- |
| vineyard | khĕrĕm | כֶּרֶם, |
| they shall make | ya'asu | יַעֲשׂוּ, |
| a bath (unit volume, ~39.39 L, ~8.7 Gal ) | bat | בַּת |
| one, | ĕḥat | אֶחָת ; |
| and the seed of | v'zĕra | וְזֶרַע |
| an homer (unit dry measure, ~339.9 L) | ḥomĕr | חֹמֶר, |
| he shall make | ya'asĕh | יַעֲשֶׂה |
| an ephah (measure of grain, 1/10 homer). | eyphah | אֵיפָה. |

"For where ten yolk of oxen plough *the land* shall yield one jar-full, and he that sows six homers shall produce three measures." (Esaias V.10)

In translating "zĕmĕd" (צֶמֶד), "acre" (1 Sam. 14:14); the *KJV* and English *Book of Mormon* attempt to relate an ancient Middle Eastern land measure to a familiar western unit. The exact equivalence is questionable, but the English reader is at least given a quantity to relate to.

11

| | | |
|---|---|---|
| Alas (Ah, Wo) | hoy | הוֹי |
| them that rise up early | mashkimey | מַשְׁכִּימֵי |

| | | |
|---|---|---|
| in the morning, | va-boqĕr | בַבֹּקֶר, |
| intoxicating drink | shekhar | שֵׁכָר |
| they pursue, | yirdophu | יִרְדֹּפוּ ; |
| tarrying (delaying) | m'aḥarey | מְאַחֲרֵי |
| in the twilight, | va-nĕshĕph | בַּנֶּשֶׁף, |
| **and** wine | **v**'yayin | וְיַיִן |
| inflame them! | yadliqem | יַדְלִיקֵם. |

"Woe to *them* that rise up in the morning, and follow strong drink; who wait *at it till* the evening for the wine shall inflame them." (Esaias V.11)

12

| | | |
|---|---|---|
| And will be | v'hayah | וְהָיָה |
| the lyre, | khinor | כִּנּוֹר |
| and the harp (lute), | va-nĕvĕl | וָנֶבֶל, |
| tambourine (timbrel, drum), | toph | תֹּף |
| and flute (pipe), | v'ḥalil | וְחָלִיל |
| and wine, | va-yayin | וָיַיִן-- |
| from their drinking-bouts (banquets); | mi-shteyhĕm | מִשְׁתֵּיהֶם ; |
| but (and) | v'et | וְאֵת |
| the doing of | poal | פֹּעַל |
| *the LORD* (*the Eternal*), | *Adonai* | יהוה |
| not | lo | לֹא |
| they will look at (regard), | yabitu | יַבִּיטוּ, |
| the deed (work, operation) of | u-ma'aseh | וּמַעֲשֵׂה |
| his hands | yadayv | יָדָיו |
| not | lo | לֹא |
| they see. | rau | רָאוּ. |

"For they drink wine with harp, and psaltery, and drums and pipes: but they regard not the works of the Lord, and consider not the works of his hands." (Esaias V.12)

13

| | | |
|---|---|---|
| Therefore, | la-khen | לָכֵן |
| removed (exiled) [are] | galah | גָּלָה |

| | | |
|---|---|---|
| my people, | ami | עַמִּי, |
| from lack of | mi-b'li- | מִבְּלִי- |
| knowledge; | daat | דָעַת ; |
| and his honored | u-kh'vodo | וּכְבוֹדוֹ |
| males | m'tey | מְתֵי |
| famish (hunger), | raav | רָעָב, |
| and his crowd (multitude) | va-hamono | וַהֲמוֹנוֹ |
| parched of | tsiheh | צִחֵה |
| thirst. | tsama | צָמָא. |

"Therefore my people have been taken captive, because they know not the Lord: and there has been a multitude of dead *bodies*, because of hunger and of thirst for water." (Esaias V.13)

14

| | | |
|---|---|---|
| Therefore, | la-khen | לָכֵן, |
| she widened (broadened) | hirhivah | הִרְחִיבָה |
| hell (place of inquiry, underworld ) | shĕol | שְׁאוֹל |
| her soul (desire, appetite), | naphshah | נַפְשָׁהּ, |
| and she opened wide | u-pha'arah | וּפָעֲרָה |
| her mouth | phiha | פִיהָ, |
| for (to) without | li-vli- | לִבְלִי- |
| limit (statute); | hoq | חֹק ; |
| and shall descend | v'yarad | וְיָרַד |
| her splendor (adornment, glory), | hadarah | הַדָרָהּ |
| and her crowd (multitude), | va-hamonah | וַהֲמוֹנָהּ |
| and her roar (uproar, din, crash), | u-sh'onah | וּשְׁאוֹנָהּ, |
| and exultant (jubilant), | v'alez | וְעָלֵז |
| into her. | bah | בָּהּ. |

"Therefore Hades has enlarged its desire and opened its mouth without ceasing: and her glorious and great, and her rich and her pestilent men shall go down *into it*." (Esaias V.14)

15

| | | |
|---|---|---|
| And he shall be bowed down | va-yishah | וַיִּשַּׁח |
| man (a man, mankind), | adam | אָדָם, |

| | | |
|---|---|---|
| and shall be abased (low) | va-yishpal- | וַיִּשְׁפַּל- |
| a man, | ish | אִישׁ ; |
| and the eyes of | v'eyney | וְעֵינֵי |
| lofty (haughty, exalted) | g'vohim | גְּבֹהִים, |
| shall be abased (low). | tishpalnah | תִּשְׁפַּלְנָה. |

"And the mean man shall be brought low, and the great man shall be disgraced, and the lofty eyes shall be brought low." (Esaiah V.15)

16

| | | |
|---|---|---|
| But (And) shall be exalted (high) | va-yigbah | וַיִּגְבַּהּ |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |
| in the judgment, | ba-mishpat | בַּמִּשְׁפָּט ; |
| and the God | v'ha-El | וְהָאֵל, |
| the Holy | ha-qadosh | הַקָּדוֹשׁ, |
| shall be sanctified (set apart, hallowed) | niqdash | נִקְדָּשׁ, |
| in righteousness. | bi-tsdaqah | בִּצְדָקָה. |

"But the Lord of hosts shall be exalted in judgment, and the holy God shall be glorified in righteousness." (Esaias V.16)

Arguably, since "Hosts" is capitalized in 2 Nephi 15:16 in the title "Lord of Hosts", "holy" should also be capitalized in the above direct translation. "Holy" is actually part of the title of Deity: "the Holy God". Consider Moses 6:57. Neither "hosts" nor "holy" are capitalized in Isaiah 5:16 (*KJV*).

17

| | | |
|---|---|---|
| And shall pasture (graze) | v'rau | וְרָעוּ |
| lambs | kh'vasim | כְבָשִׂים, |
| like (as) [in] their pasture (manner), | k'dovram | כְּדָבְרָם ; |
| and the wastes (desolations) | v'horvot | וְחָרְבוֹת |
| fatlings (ones with marrow, brain) | mehim | מֵחִים, |
| sojourners | garim | גָּרִים |
| they shall eat. | yokhelu | יֹאכֵלוּ. {ס} |

"And they that were spoiled shall be fed as bulls, and lambs shall feed on the waste places of them that are taken away." (Esaias V.17)

18

| | | |
|---|---|---|
| Alas (Ah, Wo) | hoy | הוֹי |
| draggers (drawers, leaders) of | moshkhey | מֹשְׁכֵי |
| the iniquity (guilt, punishment) | hĕ-avon | הֶעָוֹן, |
| in cords (ropes, bands) of | b'<u>h</u>avley | בְּחַבְלֵי |
| the worthlessness (emptiness, vanity), | ha-shav | הַשָּׁוְא; |
| and as (like) cordage (rope, thong) of | v'kha-avot | וְכַעֲבוֹת |
| a cart (rolling transport, wagon), | ha-agalah | הָעֲגָלָה, |
| sin; | <u>h</u>ataah | חַטָּאָה. |

"Woe *to them* that draw sins to them as with a long rope, and iniquities as with a thong of the heifer's yoke:" (Esaias V.18)

"Woe to the draggers of iniquity…" (Isaiah 5:18, GIS)

19

| | | |
|---|---|---|
| Those saying: | ha-omrim | הָאֹמְרִים, |
| Let him speed (hasten, hurry), | y'maher | יְמַהֵר |
| he will (let him) hasten | ya<u>h</u>ishah | יָחִישָׁה |
| his work, | ma'ashehu-- | מַעֲשֵׂהוּ-- |
| for the sake (to the intent) of | l'maan | לְמַעַן |
| we will see; | nir'ĕh | נִרְאֶה; |
| and will (let) approach | v'tiqrav | וְתִקְרַב |
| and will come, | v'tavoah | וְתָבוֹאָה, |
| counsel (advice) of | atsat | עֲצַת |
| Holy One of | q'dosh | קְדוֹשׁ |
| Israel | yisra'El | יִשְׂרָאֵל-- |
| and we will know. | v'nedaah | וְנֵדָעָה. {פ} |

"who say, Let him speedily hasten what he will do, that we may see *it:* and let the counsel of the Holy One of Israel come, that we may know *it.*" (Esaias V.19)

20

| | | |
|---|---|---|
| Alas (Ah, Wo) | hoy | הוֹי |
| those saying | ha-omrim | הָאֹמְרִים |
| to the bad (evil, calamity) | la-ra | לָרַע |
| good (benefit), | tov | טוֹב, |

| | | |
|---|---|---|
| and to the good (benefit) | v'la-tov | וְלַטּוֹב |
| bad (evil, calamity), | ra | רָע׃ |
| they put | samim | שָׂמִים |
| darkness (obscurity) | hoshĕkh | חֹשֶׁךְ |
| for light, | l'or | לְאוֹר |
| and light | v'or | וְאוֹר |
| for darkness (obscurity), | l'hoshĕkh | לְחֹשֶׁךְ, |
| they put | samim | שָׂמִים |
| bitter | mar | מַר |
| for sweet, | l'matoq | לְמָתוֹק |
| and sweet | u-matoq | וּמָתוֹק |
| for bitter! | l'mar | לְמָר׃ {ס} |

"Woe *to them* that call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet better." (Esaias V.20)

21

| | | |
|---|---|---|
| Alas (Ah, Wo) | hoy | הוֹי, |
| those [**the**] wise | hakhamim | חֲכָמִים |
| in their [own] eyes | b'eyneyhĕm | בְּעֵינֵיהֶם; |
| and before | v'nĕgĕd | וְנֶגֶד |
| their [own] faces | p'neyhĕm | פְּנֵיהֶם, |
| understanding (intelligent)! | n'vonim | נְבֹנִים׃ {ס} |

"Woe *to them* that are wise in their own conceit, and knowing in their own sight." (Esaias V.21)

2 Nephi 15:21 avoids using "*them that are"* (Isaiah 5:21, *KJV*); not explicitly written in the Hebrew text (Masorah).

22

| | | |
|---|---|---|
| Alas (Ah, Wo) | hoy | הוֹי, |
| **[the]** mighty ones | giborim | גִּבּוֹרִים |
| to drink | li-shtot | לִשְׁתּוֹת |
| wine, | yayin | יָיִן; |
| and men of | v'anshey | וְאַנְשֵׁי- |
| strength (ability, worth, wealth) | hayil | חַיִל, |

| | | |
|---|---|---|
| to mix | li-msokh | לִמְסֹךְ |
| intoxicating drink; | shekhar | שֵׁכָר. |

“Woe to the strong *ones* of you that drink wine, and the mighty *ones* that mingle strong drink:” (Esaias V.22)

2 Nĕphi 15:22 avoids using “*them that are”* (Isaiah 5:22, *KJV*); not explicitly written in the Hebrew text (Masorah).

23

| | | |
|---|---|---|
| **They** (**Who**) justify | matsdiqey | מַצְדִּיקֵי |
| wicked | rasha | רָשָׁע, |
| [in] consequence ([upon the] heel) of | eqĕv | עֵקֶב |
| a present (bribe), | shoḥad | שֹׁחַד ; |
| and righteousness (justice) of | v’tsidqat | וְצִדְקַת |
| righteous ones | tsadiqim | צַדִּיקִים, |
| they will remove | yasiru | יָסִירוּ |
| from us! | mimĕnu | מִמֶּנּוּ. {פ} |

“who justify the ungodly for rewards, and take away the righteousness of the righteous.” (Esaias V.23)

24

| | | |
|---|---|---|
| For so (Therefore), | la-khen | לָכֵן |
| as (like) eats (consumes, devours) | kĕ’ĕkhol | כְּאֶכֹל |
| the stubble (straw) | qash | קַשׁ |
| tongue of | l’shon | לְשׁוֹן |
| fire, | esh | אֵשׁ, |
| and the chaff (stubble) | va-ḥashash | וַחֲשַׁשׁ |
| flame | lĕhavah | לֶהָבָה |
| he will go down (sink, consume), | yirpĕh | יִרְפֶּה, |
| their root | shorsham | שָׁרְשָׁם |
| as (like) rottenness (decay) | ka-maq | כַּמָּק |
| he shall be, | yih’yĕh | יִהְיֶה, |
| and their sprout (bud) | u-phirḥam | וּפִרְחָם |
| as (like) dust (flying dust, cloud) | ka-avaq | כָּאָבָק |
| he shall go up; | ya’alĕh | יַעֲלֶה : |

| | | |
|---|---|---|
| for (because) | ki | כִּי |
| they have rejected (despised) | ma'asu | מָאֲסוּ, |
| | | אֵת |
| the law of | torat | תּוֹרַת |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies), | ts'vaot | צְבָאוֹת, |
| and | v'et | וְאֵת |
| the utterance (word, saying) of | imrat | אִמְרַת |
| the Holy One of | q'dosh | קְדוֹשׁ- |
| Israel | yisra'El | יִשְׂרָאֵל, |
| they will spurn (contemn). | nietsu | נִאֲצוּ. |

"Therefore as stubble shall be burnt by a coal fire, and shall be consumed by a violent flame, their root shall be as chaff, and their flower shall go up as dust:" (Esaias V.24)

25

| | | |
|---|---|---|
| Therefore, | al-ken | עַל-כֵּן |
| is kindled (flared) | harah | חָרָה |
| nostril (anger) of | aph | אַף- |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| in (at) his people, | b'amo | בְּעַמּוֹ |
| and he will spread out | va-yet | וַיֵּט |
| his hand | yado | יָדוֹ |
| upon him (them), | alayv | עָלָיו |
| and he will smite them; | va-yakehu | וַיַּכֵּהוּ, |
| and he will quake | va-yirg'zu | וַיִּרְגְּזוּ |
| the hills, | hĕ-harim | הֶהָרִים, |
| and will be | va-t'hi | וַתְּהִי |
| their corpses- | nivlatam | נִבְלָתָם |
| offal (refuse, rubbish) | kasuhah | כַּסּוּחָה, |
| in the midst (approach) of | b'qĕrĕv | בְּקֶרֶב |
| the outsides (streets). | hutsot | חוּצוֹת ; |
| In all | b'khol- | בְּכָל- |

| | | |
|---|---|---|
| this | zot | זֹאת |
| not | lo | לֹא- |
| turned back (returned) | shav | שָׁב |
| his nostril (anger), | apo | אַפּוֹ, |
| and (but) more | v'od | וְעוֹד |
| his hand | yado | יָדוֹ |
| spread out. | n'tuyah | נְטוּיָה. |

"Therefore the Lord of hosts was greatly angered against his people, and he reached forth his hand upon them, and smote them: and the mountains were troubled, and their carcasses were as dung in the midst of the way: yet for all this his anger has not been turned away, but his hand is yet raised (high)." (Esaias V.25)

26

| | | |
|---|---|---|
| And he will lift | v'nasa- | וְנָשָׂא- |
| an ensign (signal, sign, standard) | nes | נֵס |
| to the gentiles (nations) | la-goyim | לַגּוֹיִם |
| from far, | me-rahoq | מֵרָחוֹק, |
| and pipe (hiss, whistle) | v'sharaq | וְשָׁרַק |
| unto him (them) | lo | לוֹ |
| from an end of | mi-q'tseh | מִקְצֵה |
| the earth (land); | ha-arĕts | הָאָרֶץ ; |
| and behold, | v'hineh | וְהִנֵּה |
| quickly (haste, speed) | m'herah | מְהֵרָה, |
| swiftly (rapid, light) | qal | קַל |
| he shall come; | yavo | יָבוֹא. |
| none | eyn | אֵין- |
| weary (faint) | ayeph | עָיֵף |
| and none | v'eyn | וְאֵין- |
| stumble (stagger, totter) | koshel | כּוֹשֵׁל |
| in (among) him (them). | bo | בּוֹ, |

"Therefore shall he lift up a signal to the nations that are afar, and shall hiss for them from the end of the earth; and, behold, they are coming very quickly. They shall not hunger nor be weary," (Esaias V.26- first part of 27)

"…none shall be weary nor stumble among them." is included at the end of 2 Nephi 15:26, and is from the first part of Isaiah (5:27)

27

| | | |
|---|---|---|
| Not | lo | לֹא |
| they shall slumber (be drowsy) | yanum | יָנוּם |
| and not | v'lo | וְלֹא |
| shall sleep; | yishan | יִישָׁן ; |
| and not | v'lo | וְלֹא |
| shall be opened (loosened), | niphtah | נִפְתַּח |
| waistcloth (girdle) of | ezor | אֵזוֹר |
| his (their) loins, | halatsayv | חֲלָצָיו, |
| and not (nor) | v'lo | וְלֹא |
| be torn apart (snapped): | nitaq | נִתַּק |
| the thong of | s'rokh | שְׂרוֹךְ |
| his (their) shoes; | n'alayv | נְעָלָיו. |

"…neither shall they slumber nor sleep; neither shall they loose their girdles from their loins, neither shall their shoe-latchets be broken." (Esaias V.27)

28

| | | |
|---|---|---|
| Which (Whose) | asher | אֲשֶׁר |
| his (their) arrows | hitsayv | חִצָּיו |
| [**shall be**] sharpened (whet), | shnunim | שְׁנוּנִים, |
| and all | v'khol | וְכָל- |
| his (their) bows | qash'totayv | קַשְׁתֹתָיו |
| bent (tread), | d'rukhot | דְּרֻכוֹת ; |
| hoofs (undivided hoofs) | parsot | פַּרְסוֹת |
| his (their) horses' | susayv | סוּסָיו |
| like (as) flint (hard pebble), | ka-tsar | כַּצַּר |
| they shall think (account, reckon) | nĕhshavu | נֶחְשָׁבוּ, |
| and his (their) wheels (whirlings) | v'galgilayv | וְגַלְגִּלָּיו |
| like (as) a storm-wind ([brings] an end), | ka-suphah | כַּסּוּפָה. |
| roaring | sh'agah | שְׁאָגָה |
| to (for) him (them) | lo | לוֹ, |

| | | |
|---|---|---|
| like a lioness. | ka-lavi | כַּלָּבִיא ; |

"Whose arrows are sharp, and their bows bent; their horses' hoofs are counted as solid rock: their chariot-wheels are as a storm. They rage as lions," (Esaias V28-first part of 29)

The first "...shall be…" (1 Nephi 15:28) is implied and not actually written in Hebrew; e.g. Isaiah 5:29 (*KJV*)

29

| | | |
|---|---|---|
| He (They) shall roar | vish'ag (yish'ag) | ושאג (יִשְׁאַג) |
| like young lions; | ka-k'phirim | כַּכְּפִירִים |
| and he (they) shall groan (growl), | v'yinhom | וְיִנְהֹם |
| and he (they) shall grasp (possess) | v'yohez | וְיֹאחֵז |
| prey, | tĕrĕph | טֶרֶף, |
| and he shall rescue (escape, secure), | v'yaphlit | וְיַפְלִיט |
| and none | v'eyn | וְאֵין |
| shall deliver (snatch away, rescue). | matsil | מַצִּיל. |

"…and draw nigh as a lion's whelps: and he shall seize, and roar as a wild beast, and he shall cast *them* forth, and there shall be none to deliver them." (Esaias V.29)

30

| | | |
|---|---|---|
| And he (they) shall groan (growl) | v'yinhom | וְיִנְהֹם |
| upon him (them) | alayv | עָלָיו |
| in day | ba-yom | בַּיּוֹם |
| the he (that), | ha-hu | הַהוּא, |
| like (as) the groaning (growling) of | k'nahamat | כְּנַהֲמַת- |
| [the] sea; | yam | יָם ; |
| and if **they** look | v'nibat**u** | וְנִבַּטוּ |
| unto the land (earth), | la-arĕts | לָאָרֶץ, |
| and behold, | v'hineh | וְהִנֵּה- |
| darkness (obscurity) | hoshĕkh | חֹשֶׁךְ, |
| distress (straits), | tsar | צַר |
| and the light | va-or | וָאוֹר, |
| is darkened (obscured) | hashakh | חָשַׁךְ |
| in her clouds (mists, hazes). | ba-ariphĕyhah | בַּעֲרִיפֶיהָ. {פ} |

“And he shall roar on account of them in that day, as the sound of the swelling sea; and they shall look to the land, and, behold, *there shall be* thick darkness in their perplexity.” (Esaias V.30)

## CHAPTER 16

נפי השני טז (ישעיהו ו)

1 בשנת מות המלך עזיהו ואראה את אדני ישב על כסא רם ונשא ושוליו מלאים את ההיכל

2 שרפים עמדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופף

3 וקרא זה אל זה ואמר קדוש קדוש קדוש יהוה צבאות מלא כל הארץ כבודו

4 וינעו אמות הספים מקול הקורא והבית ימלא עשן

5 ואמר אוי לי כי נדמיתי כי איש טמא שפתים אנכי ובתוך עם טמא שפתים אנכי יושב כי את המלך יהוה צבאות ראו עיני

6 ויעף אלי אחד מן השרפים ובידו רצפה במלקחים לקח מעל המזבח

7 ויגע על פי ויאמר הנה נגע זה על שפתיך וסר עונך וחטאתך תכפר

8 ואשמע את קול אדני אמר את מי אשלח ומי ילך לנו ואמר הנני שלחני

9 ויאמר לך ואמרת לעם הזה שמעו שמוע ואל תבינו וראו ראו ואל תדעו

10 השמן לב העם הזה ואזניו הכבד ועיניו השע פן יראה בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו

11 ואמר עד מתי אדני ויאמר עד אשר אם שאו ערים מאין יושב ובתים מאין אדם והאדמה תשאה שממה

12 ורחק יהוה את האדם ורבה העזובה בקרב הארץ

13 ועוד בה עשריה ושבה והיתה לבער כאלה וכאלון אשר בשלכת מצבת בם זרע קדש מצבתה

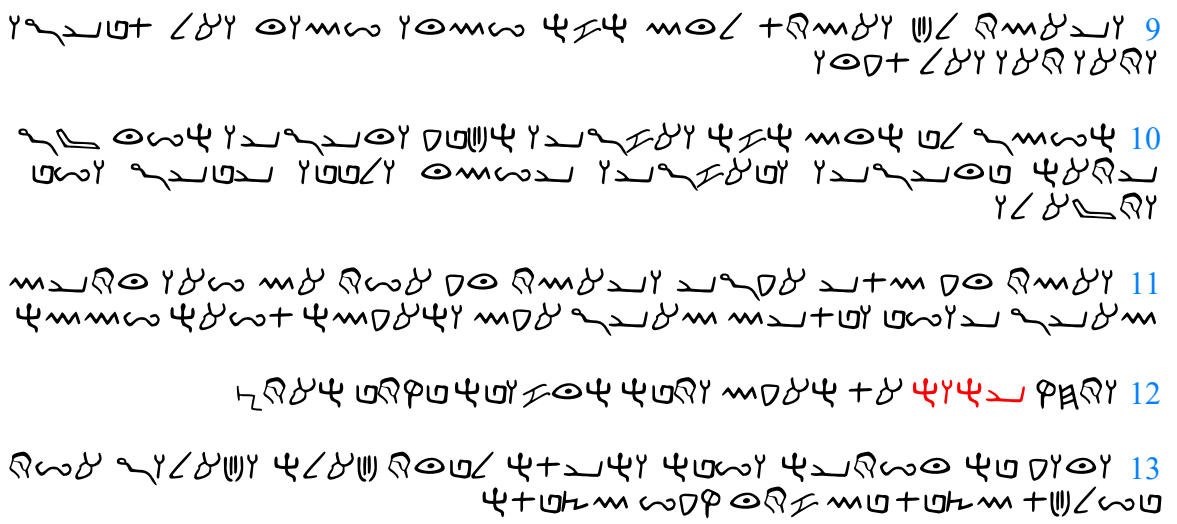
1 בשנת מות המלך עזיהו ואראה את אדני ישב על כסא רם ונשא ושוליו מלאים את ההיכל

2 שרפים עמדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופף

3 וקרא זה אל זה ואמר קדוש קדוש קדוש יהוה צבאות מלא כל הארץ כבודו

4 וינעו אמות הספים מקול הקורא והבית ימלא עשן

1 ⵔⵓⵏⵜ ⵡⴰⵜ ⵜⵙⵙⵓⵔⴰⵏⵜ ⵜⵉⵎⵓⵔⴰⵜ ⵏ ⵜⵎⵓⵔⴰⵜ ⵏ ⵜⵎⵓⵔⴰⵜ ⵏ ⵜ



CHAPTER 16

*Isaiah (Yĕsha'Yahu) sees the Lord (Adonai)—Isaiah's sins are forgiven—He is called to prophesy—He prophesies of the people's failure to understand the Lord's message—A remnant shall return—Comparing Yĕsha'Yahu 6, Masoretic Text (source of the King James translation).*

| *Isaiah 6 (KJV)* | *2 Nephi 16* |
|---|---|
| 1 IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. | 1 IN the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. |
| 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. | 2 Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. |
| 3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. | 3 And one cried unto another, and said: Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory. |
| 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. | 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. |
| 5 ¶ Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. | 5 Then said I: Wo is **unto** me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. |
| 6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: | 6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; |

| | |
|---|---|
| 7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. | 7 And he laid it upon my mouth, and said: Lo, this **has** touched thy lips; and thine iniquity is taken away, and thy sin purged. |
| 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. | 8 Also I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then I said: Here am I; send me. |
| 9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. | 9 And he said: Go and tell this people—Hear ye indeed, but **they understood** not; and see ye indeed, but **they perceived** not. |
| 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. | 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes—lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and be healed. |
| 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, | 11 Then said I: Lord, how long? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; |
| 12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. | 12 And the Lord have removed men far away, **for** there **shall** be a great forsaking in the midst of the land. |
| 13 ¶ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof. | 13 But yet **there** shall be a tenth, and **they** shall return, and shall be eaten, as a teil–tree, and as an oak whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof. |

1 IN the year that king UziYahu died, I saw Adonai sitting upon a throne, high and lifted up, and his *skirts*[a] filled the temple[b].
2 Seraphim[a] stood above *him*; *to each* one *was* six wings, with *two* he covered his face, and with *two* he covered his *legs*[b], and with *two* he did fly[c].
3 And *this* one cried unto *that*, and said: Holy, holy, holy, *is the Eternal* of Hosts[a]; kol-ha-arĕts[b] *is* full of his glory.
4 And the *foundations*[a] of the *threshold*[b] *trembled*[c] *from* the voice of him that cried, and the house was filled with smoke.
5 *And* said I: Oy[a] **unto**[b] me! for I am *ruined*[c]; because I *am*[d] a man of unclean lips; and I dwell[e] in the midst of a people of unclean lips; for mine eyes have seen the King, *the Eternal* of Hosts[f].
6 Then flew one of the seraphim unto me, having a ritspah[a] in his hand, *which* he had taken with the tongs[b] from *upon* the altar;
7 And he *touched it* upon my mouth, and said: Lo, this **has** touched thy lips; and thine iniquity is *removed*, and thy sin *will be atoned*[a].
8 Also I heard *the* voice of Adonai[a], saying: Whom shall I send, and who will go for us? Then I said: Here *am* I; send me*!*

9 And he said: Go and tell this people—Hear indeed, but **they**[a] **understood**[b] not; and see indeed, but **they**[a] **perceived**[c] not.
10 Make the heart of this people fat[a], and make their ears heavy[b], and *smear over*[c] their eyes—lest they see with their eyes, and hear with their ears, and understand with their heart, and *return* and be healed.
11 Then said I: Adonai, *until when*[a]? And he said: Until *when* the cities *have crashed into ruins*[b] without inhabitant, and the houses without man, and the *country*[c] be *a ruined*[d] *waste*[e];
12 And *the Eternal* have *sent* ha-adam[a] far away, ..[b] **for** *there* ***shall*** *be* a great *desolation*[c] *within* the land.
13 *And* yet .. **there**[a] *shall be* a tenth, and ***they***[b] shall return, and shall be *consumed*[c], as a *terebinth*, and as an oak *which is felled – yet a stump remains*; so the holy seed[d] *shall be* the *stump* thereof.

**1*a*** bottom edge of his robe, hem of his garment; ***b*** palace; **2*a*** "seraphim" is already plural. The expression "seraphims" (*KJV*, 1830 edition of the *Book of Mormon*) is redundant. ***b*** "feet"; ***c*** flutter, fly about, to and fro; **3*a*** Armies; the 1830 edition of the *Book of Mormon* and th *KJV* read "hosts: …" ***b*** all the land, "all the earth"; **4*a*** supports; ***b*** sill; ***c*** quivered; **5*a*** "Wo"; ***b*** Later editions of the *Book of Mormon* use the word "unto", not found in the *KJV* verse. The "unto" is in fact an accurate translation from the Hebrew, whereas the italicized "*is*" (*KJV*) does not originate from the Hebrew text. Curiously, the 1830 edition of the *Book of Mormon* reads, "Wo me! …" ***c*** "undone", cut off, destroyed, ceased to be; ***d*** The italicized "*am*" found in the *KJV* and later edition of the *Book of Mormon*, does not originate from the Hebrew. At the risk of being bad English but Hebrew, the 1830 edition of the *Book of Mormon* reads, "I a man …" ***e*** abide, sit, remain; ***f*** Armies; the 1830 edition of the *Book of Mormon* and th *KJV* read "hosts." **6*a*** glowing stone, "coal"; ***b*** takers, graspers, tweezers; **7*a*** covered over; **8*a*** my Lords; **9*a*** The *Book of Mormon* use of "they" is supported by the Masoretic text. ***b*** The 1830 edition uses "understand". This agrees with the *KJV*. The words, "…but they will not understand", is therefore an accurate translation of the Hebrew text. ***c*** The *Book of Mormon* use of the past tense "perceived" differs from the *KJV* and the Masoretic text. The Hebrew verse is correctly translated, "they will not know." **10*a*** dull, unreceptive; ***b*** dull, unreceptive; ***c*** besmear; **11*a*** "how long"; ***b*** be deserted; ***c*** "land", ground; ***d*** deserted ***e*** desolation; **12*a*** the man, the "men", mankind; ***b*** The *Book of Mormon* replaces "and" with "for"; ***c*** forsakenness; **13*a*** The *Book of Mormon* replaces "in it" (*KJV*) with "there"; ***b*** The *Book of Mormon* replaces the italicized "*it*" (*KJV*) with "they"; ***c*** burned, kindled. ***d*** the Hebrew word "zĕra" translated "seed" is singular. Possible messianic reference. See Galations 3:16.

## 2 Nephi 16 (Isaiah 6) נפי השני טז (ישעיה ו)

1

| | | |
|---|---|---|
| In year of | bi-shnat | בִּשְׁנַת- |
| death of | mot | מוֹת |
| the king | ha-mĕlĕkh | הַמֶּלֶךְ |

| | | |
|---|---|---|
| Uzziah (my strength is *the Eternal*), | uziYahu | עֻזִּיָּהוּ, |
| I saw | va-ĕrĕh | וָאֶרְאֶה |
| | ĕt | אֶת- |
| the Lord (my Lords) | Adonai | אֲדֹנָי |
| sitting | yoshev | יֹשֵׁב |
| upon | al | עַל- |
| a throne (seat [of honor]), | kise | כִּסֵּא |
| high (exalted) | ram | רָם |
| and lifted up (risen, carried up), | v'nisa | וְנִשָּׂא ; |
| and his skirts (dress hems of attendants) | v'shulayv | וְשׁוּלָיו, |
| filled | m'leim | מְלֵאִים |
| | ĕt | אֶת- |
| the temple (palace, holy place). | ha-heykhal | הַהֵיכָל. |

"And it came to pass in the year in which king Ozias died, *that* I saw the Lord sitting on a high and exalted throne, and the house was full of his glory." (Esaias VI.1)

2

| | | |
|---|---|---|
| Seraphim (Majestic fiery beings) | s'raphim | שְׂרָפִים |
| stood | omdim | עֹמְדִים |
| from the upon (above, over) | mi-maal | מִמַּעַל |
| to him, | lo | לוֹ, |
| six | shesh | שֵׁשׁ |
| wings | k'naphaim | כְּנָפַיִם |
| six | shesh | שֵׁשׁ |
| wings | k'naphaim | כְּנָפַיִם |
| to [each] one; | l'ĕḥad | לְאֶחָד : |
| in (with) two | bi-shtaim | בִּשְׁתַּיִם |
| he will cover (conceal) | y'khasĕh | יְכַסֶּה |
| his face, | phanayv | פָּנָיו, |
| and in (with) two | u-bishtaim | וּבִשְׁתַּיִם |
| he will cover (conceal) | y'khasĕh | יְכַסֶּה |
| his feet, | raglayv | רַגְלָיו-- |

| | | |
|---|---|---|
| and in (with) two | u-bishtaim | וּבִשְׁתַּיִם |
| he will fly (hover). | y'opheph | יְעוֹפֵף. |

"And seraphs stood round about him: each one had six wings: and with two they covered *their* face, and with two they covered *their* feet, and with two they flew." (Esaias VI.2)

Isaiah 6:2 (*KJV*) adds an "s" to "..seraphims.." in an effort to communicate to the English reader, that the word is plural. "Seraphim", translated from "s'raphim" (שְׂרָפִים) is already plural. The 1830 version of the *Book of Mormon* uses the *KJV* convention. Subsequent editions of the *Book of Mormon* use "seraphim".

3

| | | |
|---|---|---|
| and cried (called) | v'qara | וְקָרָא |
| this [one] | zĕh | זֶה |
| unto | ĕl- | אֶל- |
| this [another], | zĕh | זֶה |
| and said: | v'amar | וְאָמַר, |
| Holy, | qadosh | קָדוֹשׁ |
| holy, | qadosh | קָדוֹשׁ |
| holy, | qadosh | קָדוֹשׁ |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies); | ts'vaot | צְבָאוֹת ; |
| full | m'lo | מְלֹא |
| all (whole) | khol | כָּל- |
| the earth (land) of | ha-arĕts | הָאָרֶץ, |
| his glory. | k'vodo | כְּבוֹדוֹ. |

"And one cried to the other, and they said, Holy, holy, holy *is the* Lord of hosts: the whole earth is full of his glory." (Esaias VI.3)

4

| | | |
|---|---|---|
| And trembled (quivered) | va-yanuu | וַיָּנֻעוּ |
| the foundations of | amot | אַמּוֹת |
| the thresholds | ha-sipim | הַסִּפִּים, |
| from voice of | mi-qol | מִקּוֹל |
| him (the one) crying (calling), | ha-qore | הַקּוֹרֵא ; |
| and the house | v'ha-bait | וְהַבַּיִת, |
| was filled with | yimale | יִמָּלֵא |

| | | |
|---|---|---|
| smoke. | ashan | עָשָׁן. |

"And the lintel shook (was lifted) at the voice they uttered, and the house was filled with smoke." (Esaias VI.4)

5

| | | |
|---|---|---|
| And I said: | va-omar | וָאֹמַר |
| Wo (Alas, Ah) | oy | אוֹי- |
| to me! | li | לִי |
| for (because) | khi- | כִּי- |
| I am cut off (destroyed, ruined); | nidmeti | נִדְמֵיתִי, |
| because (for) | ki | כִּי |
| a man of | ish | אִישׁ |
| unclean (polluted) | t'me- | טְמֵא- |
| lips | s'phataim | שְׂפָתַיִם |
| am I; | anokhi | אָנֹכִי, |
| and in the midst of | u-v'tokh | וּבְתוֹךְ |
| a people of | am- | עַם- |
| unclean (polluted) | t'me | טְמֵא |
| lips | s'phataim | שְׂפָתַיִם, |
| I | anokhi | אָנֹכִי |
| dwell (sit, remain); | yoshev | יוֹשֵׁב׃ |
| for | ki | כִּי, |
| | ĕt- | אֶת- |
| the King, | ha-mĕlĕkh | הַמֶּלֶךְ |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת-- |
| they saw | rau | רָאוּ |
| mine eyes. | eynay | עֵינָי. |

"And I said, Woe is me, for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, the Lord of hosts." (Esaias VI.5)

The 1830 version of the *Book of Mormon* gives, "..Wo me!.." excluding the *italicized* "..*is*.." that appears in the *KJV*, and that is not actually in the Hebrew text. The current English version of 2 Nephi 16:5 reads, "..Wo is unto me!.." A direct translation from the Hebrew reads, "..Wo to me!.."

6

| | | |
|---|---|---|
| And flew | va-yaphaph | וַיָּעָף |
| unto me | elay | אֵלַי, |
| one | ĕḥad | אֶחָד |
| from | min- | מִן- |
| the seraphim (supernal beings), | ha-s'raphim | הַשְּׂרָפִים, |
| and in his hand | u-v'yado | וּבְיָדוֹ, |
| a glowing stone (seer stone), | ritspah | רִצְפָּה ; |
| in (with) tongs (taking device) | b'mĕl'qaḥaim | בְּמֶלְקָחַיִם-- |
| he took | laqaḥ | לָקַח, |
| from upon | me-al | מֵעַל |
| the altar (place of sacrifice); | ha-mizbeaḥ | הַמִּזְבֵּחַ. |

"And there was sent to me one of the seraphs, and he had in his hand a coal, which he had taken from off the altar with the tongs:" (Esaias VI.6)

7

| | | |
|---|---|---|
| And he touched | va-yaga | וַיִּגַּע |
| upon | al | עַל- |
| my mouth, | pi | פִּי-- |
| and said: | va-yoměr | וַיֹּאמֶר, |
| Behold (Lo), | hine | הִנֵּה |
| **has** touched | naga | נָגַע |
| this | zĕh | זֶה |
| upon | al | עַל- |
| thy lips; | s'phatĕykha | שְׂפָתֶיךָ ; |
| and is removed (taken away), | v'sar | וְסָר |
| thine iniquity (guilt), | avoněkha | עֲוֹנֶךָ |
| and thy sin (wrong, error, misdeed) | v'ḥatat'ka | וְחַטָּאתְךָ |
| atoned (covered, propitiated, expiated). | t'khupar | תְּכֻפָּר. |

"and he touched my mouth, and said, Behold, this has touched thy lips, and will take away thine iniquities, and will purge off thy sins." (Esaias VI.7)

2 Nephi 16:7 has "...has touched…" whereas Isaiah 6:7 (*KJV*) translates, "…hath touched…" Else where, the *Book of Mormon* uses "...hath…" See Moroni 4:3 and compare to D&C 20:77. In either case, the Hebrew translation is unaffected.

8

| | | |
|---|---|---|
| And I heard | va-ĕshma | וָאֶשְׁמַע |
| | ĕt | אֶת- |
| voice of | qol | קוֹל |
| the Lord (my Lords), | Adonai | אֲדֹנָי, |
| saying: | omer | אֹמֵר, |
| | ĕt | אֶת- |
| Whom | mi | מִי |
| shall I send, | ĕshlah | אֶשְׁלַח, |
| and who | u-mi | וּמִי |
| will go (go forth, proceed, walk) | yelĕkh | יֵלֵךְ- |
| for us? | lanu | לָנוּ ; |
| And I said: | va-omar | וָאֹמַר, |
| Behold me; | hin'ni | הִנֵּנִי |
| send me. | sh'laheni | שְׁלָחֵנִי. |

"And I heard the voice of the Lord, saying, Whom should I send, and who shall go to this people? And I said, Behold, I am *here*, send me." (Esaias VI.8)

9

| | | |
|---|---|---|
| And he said: | va-yoměr | וַיֹּאמֶר, |
| Go (Go forth, Walk) | lekh | לֵךְ |
| and say | v'amarta | וְאָמַרְתָּ |
| to the people | la-am | לָעָם |
| the this- | ha-zĕh | הַזֶּה : |
| Hear you | shim'u | שִׁמְעוּ |
| hear, | shamoa | שָׁמוֹעַ |
| and (but) not | v'al- | וְאַל- |
| **they** will understand; | tavinu | תָּבִינוּ, |
| and see you | ur'u | וּרְאוּ |
| see, | rao | רָאוֹ |

| | | |
|---|---|---|
| and (but) not | v'al- | וְאַל- |
| **they** will know. | tedau | תֵּדָעוּ. |

"And he said, Go, and say to this people, Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive." (Esaias VI.8-9)

10

| | | |
|---|---|---|
| The grow fat | ha-shmen | הַשְׁמֵן |
| heart of | lev | לֵב- |
| the people | ha-am | הָעָם |
| the this, | ha-zĕh | הַזֶּה, |
| and his ears | v'oznayv | וְאָזְנָיו |
| make heavy, | hakhbed | הַכְבֵּד |
| and his eyes | v'enayv | וְעֵינָיו |
| besmear (smear over)- | hasha | הָשַׁע׃ |
| lest | pĕn | פֶּן- |
| he see | yir'ĕh | יִרְאֶה |
| in (with) his eyes, | v'enayv | בְּעֵינָיו |
| and in (with) his ears | u-v'oznayv | וּבְאָזְנָיו |
| he hear, | yishma | יִשְׁמָע, |
| and to his heart | u-l'vavo | וּלְבָבוֹ |
| he understand, | yavin | יָבִין |
| and return (repent) | va-shav | וָשָׁב-- |
| and be healed | v'rapha | וְרָפָא |
| to him. | lo | לוֹ. |

"For the heart of this people has become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them." (Esaias VI.10)

The current version of 2 Nephi 16:10 reads, "…and be converted and be healed." Isaiah 6:10 (*KJV*), as also the 1830 edition of the *Book of Mormon* reads, "…and convert, and be healed."

11

| | | |
|---|---|---|
| Then said I: | va-omar | וָאֹמַר, |
| until | ad | עַד- |
| when, | matay | מָתַי |

| | | |
|---|---|---|
| Lord (my Lords)? | Adonai | אֲדֹנָי ; |
| And he said: | va-yoměr | וַיֹּאמֶר |
| Until | ad | עַד |
| that | ashĕr | אֲשֶׁר |
| ever they will be deserted (crashed to ruin) | im-shau | אִם-שָׁאוּ |
| cities | arim | עָרִים |
| from without | me-eyn | מֵאֵין |
| inhabitant (dweller), | yoshev | יוֹשֵׁב, |
| and the houses | u-vatim | וּבָתִּים |
| from without | me-eyn | מֵאֵין |
| man (a man, mankind), | adam | אָדָם, |
| and the ground (land) | v'ha-adamah | וְהָאֲדָמָה, |
| she will be deserted (devastated) | tishaĕh | תִּשָּׁאֶה |
| a waste (devastation); | sh'mamah | שְׁמָמָה. |

"And I said, How long, O Lord? And he said, Until the cities be deserted by reason of their not being inhabited, and the houses by reason of their being no men, and the land shall be left desolate." (Esaias VI.11)

Isaiah 6:11 (*KJV*) reads, "…And he answered…" 1 Nephi 16:11 reads, "…And he said…", and is a more accurate translation from the Hebrew.

12

| | | |
|---|---|---|
| And send far away (remove) | v'riḥaq | וְרִחַק |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה, |
| | ĕt | אֶת- |
| the man (men), | ha-adam | הָאָדָם ; |
| **for** (and) much | v'rabah | וְרַבָּה |
| the forsaking (deserting) | ha-azuvah | הָעֲזוּבָה, |
| near in (in the midst) of | b'qĕrĕv | בְּקֶרֶב |
| the land. | ha-arĕts | הָאָרֶץ. |

"And after this God shall remove the men far off, and they that are left upon the land shall be multiplied." (Esaias VI.12)

Instead of the *italicized* words, "*...shall be...*" (Isaiah 6:12, *KJV*), 2 Nephi 16:12 inserts, "…there shall be…" 2 Nephi 16:12 also uses, "for" instead of "and" in "…for there shall be a great forsaking…" The

Hebrew sense prefers the use of “and” in this case. There is however, precedence for translating וְ (and, in Hebrew) as “for”. Compare Genesis 24:62 (*KJV*) with the Hebrew Masoretic text.

13

| | | |
|---|---|---|
| But (And) yet (again) | v’od | וְעוֹד |
| in her (it) | bah | בָּהּ |
| a tenth, | asiriyah | עֲשִׂרִיָּה, |
| and [**they**] remained (dwelled), | v’shavah | וְשָׁבָה |
| and she was | v’haytah | וְהָיְתָה |
| to be consumed (burned, destroyed), | l’vaer | לְבָעֵר׃ |
| as (like) a terebinth (deciduous tree), | ka-elah | כָּאֵלָה |
| and as (like) an oak | v’kha-alon | וְכָאַלּוֹן, |
| that | ashĕr | אֲשֶׁר |
| in her casting (flinging, shedding) | b’shalĕkhĕt | בְּשַׁלֶּכֶת |
| pillar (trunk, stock) | matsĕvĕt | מַצֶּבֶת |
| in them; | bam | בָּם-- |
| seed | zĕra | זֶרַע |
| holy | qodĕsh | קֹדֶשׁ, |
| is her pillar (trunk, stock). | matsavtah | מַצַּבְתָּהּ׃ {פ} |

“And yet there is a tenth upon it, and again it shall be for a spoil, as a turpentine tree, and as an acorn when it falls out of its husk.” (Esaias VI.13)

“…they shall return…” is unique to 2 Nephi 16:13 (English). Referring to “tenth” (inhabitants) in the plural is consistent with its meaning in this verse. In the Hebrew verse, however, “tenth” is feminine singular, and is followed poetically as such. Isaiah 6:10 is another example in which pluralizing occurs in translation with the use of “their” instead of the literal “his”.

## CHAPTER 17

נפי השני יז (ישעיהו ז)

1 ויהי בימי אחז בן יותם בן עזיהו מלך יהודה עלה רצין מלך ארם ופקח בן רמליהו מלך ישראל ירושלם למלחמה עליה ולא יכל להלחם עליה

2 ויגד לבית דוד לאמר נחה ארם על אפרים וינע לבבו ולבב עמו כנוע עצי יער מפני רוח

3 ויאמר יהוה אל ישעיהו צא נא לקראת אחז אתה ושאר ישוב בנך אל קצה תעלת הברכה העליונה אל מסלת שדה כובס

4 ואמרת אליו השמר והשקט אל תירא ולבבך אל ירך משני זנבות האודים העשנים האלה בחרי אף רצין וארם ובן רמליהו

5 יען כי יעץ עליך ארם רעה אפרים ובן רמליהו לאמר

6 נעלה ביהודה ונקיצנה ונבקענה אלינו ונמליך מלך בתוכה את בן טבאל

7 כה אמר אדני יהוה לא תקום ולא תהיה

8 כי ראש ארם דמשק וראש דמשק רצין ובעוד ששים וחמש שנה יחת אפרים מעם

9 וראש אפרים שמרון וראש שמרון בן רמליהו אם לא תאמינו כי לא תאמנו

10 ויוסף יהוה דבר אל אחז לאמר

11 שאל לך אות מעם יהוה אלהיך העמק**ים** שאלה או הגבה**ים** למעלה

12 ויאמר אחז לא אשאל ולא אנסה את יהוה

13 ויאמר שמעו נא בית דוד המעט מכם הלאות אנשים כי תלאו גם את אלהי

14 לכן יתן אדני הוא לכם אות הנה העלמה הרה וילדת בן וקראת שמו עמנו אל

15 חמאה ודבש יאכל לדעתו מאוס ברע ובחור בטוב

16 כי בטרם ידע הנער מאס ברע ובחר בטוב תעזב האדמה אשר אתה קץ מפני שני מלכיה

17 יביא יהוה עליך ועל עמך ועל בית אביך ימים אשר לא באו למיום סור אפרים מעל יהודה את מלך אשור

18 והיה ביום ההוא ישרק יהוה לזבוב אשר בקצה ... מצרים ולדבורה אשר בארץ אשור

19 ובאו ונחו כלם בנחלי הבתות ובנקיקי הסלעים ובכל הנעצוצים ובכל הנהללים

20 ביום ההוא יגלח אדני בתער השכירה בעברי נהר במלך אשור את הראש ושער הרגלים וגם את הזקן תספה

21 והיה ביום ההוא יחיה איש עגלת בקר ושתי צאן

22 והיה מרב עשות חלב יאכל חמאה כי חמאה ודבש יאכל כל הנותר בקרב הארץ

23 והיה ביום ההוא יהיה כל מקום אשר יהיה שם אלף גפן באלף כסף לשמיר ולשית יהיה

24 בחצים ובקשת יבוא שמה כי שמיר ושית תהיה כל הארץ

25 וכל ההרים אשר במעדר יעדרון לא תבוא שמה יראת שמיר ושית והיה למשלח שור ולמרמס שה

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18 Itaque earum rerum hic tenetur a sapiente delectus, ut aut reiciendis voluptatibus maiores alias consequatur aut perferendis doloribus asperiores repellat … Nam libero tempore, cum soluta nobis est eligendi optio cumque nihil impedit quo minus id quod maxime placeat facere possimus, omnis voluptas assumenda est, omnis dolor repellendus.

19 ꧁꧂꧁꧂꧁꧂

10 And I saw another mighty angel coming down from heaven,

11 clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

12 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

13 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

14 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

15 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

16 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

17 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

18 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

19 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

20 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

21 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

22 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

23 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

24 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

25 These are the two olive trees, and the two candlesticks standing before the God of the earth.

*Ephraim (Ĕphrayim) and Syria (Aram) wage war against Judah (Yĕhudah)—Messiah (Mashiah) shall be born of a young maden (almah)—Comparing Yĕsha'Yahu 7, Masoretic Text (source of the King James translation).*

| *Isaiah 7 (KJV)* | *2 Nephi 17* |
|---|---|
| 1 AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. | 1 AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. |
| 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. | 2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. |
| 3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; | 3 Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; |
| 4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. | 4 And say unto him: Take heed, and be quiet; fear not, neither be faint–hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. |
| 5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, | 5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying: |
| 6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: | 6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, **yea,** the son of Tabeal. |
| 7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. | 7 Thus saith the Lord God: It shall not stand, neither shall it come to pass. |
| 8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. | 8 For the head of Syria is Damascus, and the head of Damascus, Rezin; and within three score and five years shall Ephraim be broken that it be not a people. |
| 9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established. | 9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe surely ye shall not be established. |
| 10 ¶ Moreover the LORD spake again unto Ahaz, saying, | 10 Moreover, the Lord spake again unto Ahaz, saying: |

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|---|---|
| 11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. | 11 Ask thee a sign of the Lord thy God; ask it either in the depth**s**, or in the height**s** above. |
| 12 But Ahaz said, I will not ask, neither will I tempt the LORD. | 12 But Ahaz said: I will not ask, neither will I tempt the Lord. |
| 13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? | 13 And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? |
| 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. | 14 Therefore, the Lord himself shall give you a sign—Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel. |
| 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. | 15 Butter and honey shall he eat, that he may know to refuse the evil and to choose the good. |
| 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. | 16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings. |
| 17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria. | 17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah, the king of Assyria. |
| 18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria. | 18 And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria. |
| 19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. | 19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. |
| 20 In the same day shall the Lord shave with a razor that is hired, *namely,* by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. | 20 In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard. |
| 21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep; | 21 And it shall come to pass in that day, a man shall nourish a young cow and two sheep; |
| 22 And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land. | 22 And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land. |
| 23 And it shall come to pass in that day, | 23 And it shall come to pass in that day, |

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|---|---|
| *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns. | every place shall be, where there were a thousand vines at a thousand silverlings, **which** shall be for briers and thorns. |
| 24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns. | 24 With arrows and with bows shall men come thither, because all the land shall become briers and thorns. |
| 25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle. | 25 And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle. |

1 AND it came to pass in the days of Ahaz the son of Yotam, the son of UziYahu, king of Yĕhudah, *that* Rĕtsin, king of Aram, and Pĕqah the son of RĕmalYahu, king of YisraEl, went up *toward* Yĕrushalayim to war *upon her*, but could not prevail *in battle*[a] *upon her*.
2 And it was told[a] the house of David, saying: Aram is *rested*[b] *upon* Ĕphrayim. And his heart *quivered*[c], and the heart of his people, as the trees of the wood *quiver facing* the wind.
3 *And* said *the Eternal* unto Yĕsha'Yahu: Go forth now to meet Ahaz, thou and Sh'aryashuv thy son, at the end of the *water-course*[a] of the upper pool *toward* the highway[b] of the *treader's*[c] field;
4 And say unto him: *Keep*[a], and be quiet; fear not, neither be *ye weak* hearted *on account of* the two *ends*[b] of these smoking firebrands, *in* the *burning* anger of Rĕtsin *and* Aram, and of the son of RĕmalYahu.
5 Because *that* Aram *hath* counseled[a] evil[b] against thee, Ĕphrayim, and the son of RemalYahu, saying:
6 Let us go up *in* Yĕhudah and *cause* her *sickening dread*[a], and let us *rip* her *open* for us, and *king* a king in the midst of her, ***yea,*** the son of Tavĕal.
7 Thus saith Adonai *the Eternal*: It shall not stand[a], neither shall it come to pass[b].
8 For the head of Aram *is* Daměsĕq, and the head of Daměsĕq, Rĕtsin; and within *sixty* and five shanah[a] shall Ĕphrayim be *shattered*[b] *as* a people.
9 And the head of Ĕphrayim *is* Shomron, and the head of Shomron *is the* son of RemalYahu. If *you* will not believe[a] *indeed*[b] *you* shall not be *confirmed*[c].
10 Va-yoseph[a], *the Eternal a word* unto Ahaz, saying:
11 Ask thee a sign of *the Eternal* thy God; ask it *either* in the depth**s**, or in the height**s** above.
12 But Ahaz said: I will not ask, neither will I *try*[a] *the Eternal*.
13 And he said: Hear ye now, *O* house of David; *is exhausting the patience of*[b] men *too little*[a] for you, *that you* will weary[c] also my God?
14 Therefore, Adonai himself shall give you a sign—Behold, ha-almah[a] shall conceive[b], and shall bear[c] a son, and shall call his name ImanuEl[d].
15 *Curd* and honey shall he eat, *for* he *shall have knowledge* to *reject*[a] the evil[b] and to choose the good.

16 For before the *lad*[a] shall know to *reject*[b] the evil[c] and choose the good, the *country*[d] *whose two* kings thou abhorrest[e], shall be forsaken[f].
17 *The Eternal* shall bring upon thee, and upon thy people, and upon *the* house *of* thy father, days *which* have not come from the day that Ĕphrayim *apostatized*[a] from Yĕhudah, *specifically the* king of Ashur.
18 And it shall come to pass in that day *that the Eternal* shall *whistle*[a] *to*[b] the zevuv[c] *which is* in the uttermost *end*[d] of … Mitsrayim, and *to*[e] the devorah[f] *which is* in the land of Ashur.
19 And they shall come, and shall rest[a] all of them in the *waddies*[b] of the *precipices*[c], and in the *clefts* of the *clifts*[d], and *in* all thorn-*bushes*, and *in* all *pastures*[e].
20 In the same day shall Adonai shave[a] with *the* hired razor, ..[b] by them *across*[c] the river, by the king of Ashur*)*, the head, and the hair of the *legs*[d]; and shall also *sweep away*[e] the beard.
21 And it shall come to pass in that day, ..[a] a man shall nourish[b] a *heifer*[c] *of a heard*[d] and two *of a flock*[e];
22 And it shall come to pass, for the abundance of milk ..[a] they shall *make* he shall eat *curd*; for *curd* and honey shall *all* eat that *remain*[b] *within* the land.
23 And it shall come to pass in that day, ..[a] every place shall be, where there *is* a thousand vine[b] *worth* a thousand *in silver*[c], ***which***[d] shall be for *thorns*[e] and *thorn-bushes*.
24 With arrows and with *bow*[a] shall *men* come *there*, because all the land shall become *thorns*[b] and *thorn-bushes*.
25 And all *the* hills[a] *which* shall be *hoed* with the *hoe*, there shall not come *there* the fear of *thorns* and *thorn-bushes*; but it shall be for sending forth *a single head of cattle*[b], and for the *trampling* of *a sheep*[c].

**1*a*** succeed in fighting; **2*a*** reported; ***b*** settled down, comforted; ***c*** trembled, wavered; **3*a*** "conduit", trench; ***b*** raised way, public road; ***c*** washer's; **4*a*** Be on guard; ***b*** stumps; **5*a*** to advise; ***b*** harmful; **6*a*** to feel loathing (abhorrence); **7*a*** arise, succeed; ***b*** be; **8*a*** year; ***b*** "broken"; dismayed; **9*a*** have firm confidence, have faith; ***b*** "surely", certainly; ***c*** supported, "established"; **10*a*** And adding (again) = And yoseph; **12*a*** test; **13*a*** "small"; ***b*** make "weary; ***c*** make "weary", exhaust patience of; **14*a*** the maiden, the young woman, the "virgin"; ***b*** become pregnant; ***c*** begat, bring forth; ***d*** With us is El; **15*a*** despise; ***b*** bad, distress, misery; **16*a*** boy, youth; ***b*** despiseth; ***c*** bad, distress, misery; ***d*** "land", territory, ground; ***e*** loathest, dreadest (with sickening dread); ***f*** deserted, abandoned; **17*a*** turned aside; **18*a*** "hiss", pipe; ***b*** "for"; ***c*** deadly, death bringing "flies"; ***d*** extremety, end (mouth) of rivers; ***e*** "for"; ***f*** "bee", swarm of bees; **19*a*** settle down, remain; ***b*** streams or torrent-"valleys", ravines; ***c*** steeps; ***d*** crags; ***e*** watering-places; **20*a*** make bald; ***b*** The *Book of Mormon* version appropriately avoids the *KJV* italicized "*namely*" which is not original to the Hebrew text. ***c*** "beyond"; ***d*** "feet", likely hair of the private parts; ***e*** catch up, snatch away; **21*a*** The *Book of Mormon* version appropriately avoids the *KJV* italicized "*that*" which is not original to the Hebrew text – see however verse 18. ***b*** keep alive; ***c*** "young cow", female calf; ***d*** cattle, ox, bovine animal, heards of bovine animals; ***e*** flock of sheep or goats; **22*a*** The *Book of Mormon* version appropriately avoids the *KJV* italicized "*that*" which is not original to the Hebrew text – see however verse 18. ***b*** are "left"; **23*a*** The *Book of Mormon* version appropriately avoids the *KJV* italicized "*that*" which is not original to the Hebrew text – see however verse 18. ***b*** "vines" (Heb. *vine*,

singular); ***c*** pieces of silver, silver shekels (Heb. *silver* singular); ***d*** In the *Book of Mormon* version, "which" replaces "it" and the italicized "*even*" in the *KJV* verse. These words do not originate from the Hebrew text. The verse makes more sense if "which" is replaced with "it". ***e*** adamant, "briers", thorn-bushes; **24*a*** bow (singular); ***b*** adamant, "briers", thorn-bushes; **25*a*** The plural Hebrew word "harim" often translated "mountains", can also refer to "hills", hill-country; ***b*** an ox, a bullock, a bovine animal, ***c*** a goat.

## 2 Nephi 17 (Isaiah 7) נפי השני יז (ישעיה ז)

1

| | | |
|---|---|---|
| And it came to pass | va-y'hi | וַיְהִי |
| in the days of | bi-yme | בִּימֵי |
| Ahaz (he hath grasped) | ahaz | אָחָז |
| son of | bĕn | בֶּן- |
| Jotham (*the Eternal* is perfect), | Yotam | יוֹתָם |
| son of | bĕn | בֶּן- |
| Uzziah (my might (strength) is *the Eternal*), | uziYahu | עֻזִּיָּהוּ |
| king of | mĕlĕkh | מֶלֶךְ |
| Judah, | y'hudah | יְהוּדָה, |
| went up (ascended) | alah | עָלָה |
| Rezin (delight), | r'tsin | רְצִין |
| king of | mĕlĕkh | מֶלֶךְ- |
| Syria (high, highland), | aram | אֲרָם |
| and Pĕkah (open [eyes]) | u-phĕqah | וּפֶקַח |
| son of | bĕn | בֶּן- |
| Remaliah (*the Eternal* has adorned), | rĕmalYahu | רְמַלְיָהוּ |
| king of | mĕlĕkh | מֶלֶךְ- |
| Israel, | yisraEl | יִשְׂרָאֵל |
| Jerusalem | y'rushalaim | יְרוּשָׁלַם, |
| to war | la-milhamah | לַמִּלְחָמָה, |
| upon her, | alĕha | עָלֶיהָ ; |
| and (but) not | v'lo | וְלֹא |
| was able | yakhol | יָכֹל, |
| to [successfully] fight (do battle) | l'hilahem | לְהִלָּחֵם |

| | | |
|---|---|---|
| upon her. | aleˇha | עָלֶיהָ. |

"And it came to pass in the days of Achaz *the son* of Joatham, the son of Ozias, king of Juda, there came up Rasin king of Aram, and Phakee son of Romelias, king of Israel, against Jerusalem to war against it, but they could not besiege it." (Esaias VII.1)

2

| | | |
|---|---|---|
| And was announced (declared) | va-yugad | וַיֻּגַּד, |
| to house of | l'veyt | לְבֵית |
| David (beloved), | david | דָּוִד |
| to say: | lemor | לֵאמֹר, |
| is settled down | nahah | נָחָה |
| Syria | aram | אֲרָם, |
| upon | al | עַל- |
| Ephraim. | ěphrayim | אֶפְרָיִם; |
| And trembled (wavered, quivered), | va-yana | וַיָּנַע |
| his heart, | l'vavo | לְבָבוֹ |
| and the heart of | u-l'vav | וּלְבַב |
| his people, | amo | עַמּוֹ, |
| as (like) tremble (waver, quiver) | k'noa | כְּנוֹעַ |
| the trees of | atsey | עֲצֵי- |
| a forest (wood, thicket, grove) | yaar | יַעַר |
| from [the] face of (before) | mi-p'ne | מִפְּנֵי- |
| wind (spirit). | ruah | רוּחַ. {ס} |

"And a message was brought to the house of David, saying, Aram has conspired with Ephraim. And his soul was amazed, and the soul of his people, as in a wood a tree is moved by the wind." (Esaias VII.2)

.

"…as the trees of the forest are shaken in the presence of the wind." (Isaiah 7:2, GIS)

3

| | | |
|---|---|---|
| And said | va-yoměr | וַיֹּאמֶר |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| unto | ěl | אֶל- |
| Isaiah: | Y'shaYahu | יְשַׁעְיָהוּ, |
| Go out (forth) | tse | צֵא- |

| | | |
|---|---|---|
| now ([I] beseech, [I] entreat) | na | נָא |
| to meet (encounter) | li-qrat | לִקְרַאת |
| Ahaz, | ahaz | אָחָז, |
| thou, | atah | אַתָּה |
| and Shear-jashub (a remnant shall return) | u-sh'ar-yashuv | וּשְׁאָר- יָשׁוּב |
| thy son, | b'nĕkha | בְּנֶךָ : |
| unto | ĕl | אֶל- |
| end of | q'tseh | קְצֵה, |
| the water-course of | t'alat | תְּעָלַת |
| the pool | ha-b'rekhah | הַבְּרֵכָה |
| the upper | ha-ĕlyonah | הָעֶלְיוֹנָה-- |
| unto | ĕl | אֶל- |
| the highway (raised way) of | m'silat | מְסִלַּת, |
| field of | s'deh | שְׂדֵה |
| washer (treader); | khoves | כוֹבֵס. |

"And the Lord said to Esaias, Go forth to meet Achaz, thou and thy son Jasub who is left, to the pool of the upper way of the fuller's field." (Esaias VII.3)

4

| | | |
|---|---|---|
| And thou shalt say | v'amarta | וְאָמַרְתָּ |
| unto him: | elayv | אֵלָיו |
| Be on guard (Take heed, Take care), | hishamer | הִשָּׁמֵר |
| and [show] quietness (the quiet); | v'hashqet | וְהַשְׁקֵט |
| not | al | אַל- |
| thou shalt fear, | tira | תִּירָא, |
| and to thy heart | u-l'vavkha | וּלְבָבְךָ |
| not | al | אַל- |
| he will be soft (faint) | yerakh | יֵרַךְ, |
| from two | mi-sh'ney | מִשְּׁנֵי |
| tails (ends, stumps) of | zanvot | זַנְבוֹת |
| the firebrands (smoldering sticks) | ha-udim | הָאוּדִים |
| the smoking | ha-ashenim | הָעֲשֵׁנִים, |

| | | |
|---|---|---|
| the these, | ha-eleh | הָאֵלֶּה-- |
| in the burning | bo-ḥari | בָּחֳרִי- |
| anger (nostril, face) of | aph | אַף |
| Rezin | rĕtsin | רְצִין |
| and the Syria, | va-aram | וַאֲרָם, |
| and son of | u-vĕn | וּבֶן- |
| Remaliah. | rĕmalYahu | רְמַלְיָהוּ. |

“And thou shalt say to him, Take care to be quiet, and fear not, neither let thy soul be disheartened because of these two smoking firebrands: for when my fierce anger is over, I will heal again.” (Esaias VII.4)

5

| | | |
|---|---|---|
| See, | yaan | יַעַן, |
| because | ki | כִּי- |
| counseled (consulted) | yaats | יָעַץ |
| upon (against) thee | alĕykha | עָלֶיךָ |
| Syria | aram | אֲרָם-- |
| evil, | raah | רָעָה׃ |
| Ephraim, | ĕphrayim | אֶפְרַיִם |
| and the son of | u-vĕn | וּבֶן- |
| Remaliah, | r’malYahu | רְמַלְיָהוּ, |
| to say: | le-mor | לֵאמֹר. |

“And *as for* the son of Aram, and the son of Romelias, for as much as they have devised an evil counsel, *saying*,” (Esaias VII.5)

6

| | | |
|---|---|---|
| Let us go up | naalĕh | נַעֲלֶה |
| in (against) Judah | vi-yhudah | בִיהוּדָה |
| and we will distress (sicken) her, | u-n’qitsĕnah | וּנְקִיצֶנָּה, |
| and we will divide (break into) her | v’navqiĕnah | וְנַבְקִעֶנָּה |
| for (to) us, | eleynu | אֵלֵינוּ; |
| and we will king (crown, coronate) | v’namlikh | וְנַמְלִיךְ |
| a king | mĕlĕkh | מֶלֶךְ |
| in her midst, | b’tokhah | בְּתוֹכָהּ, |

| | | |
|---|---|---|
| | et | אֵת |
| [**yea,**] the son of | bĕn | בֶּן- |
| Tabeal. | tavĕal | טָבְאַל. {פ} |

“We will go up against Judea, and having conferred with them we will turn them away to our side, and we will make the son of Tabeel king of it;” (Esaias VII.6)

7

| | | |
|---|---|---|
| Thus | koh | כֹּה |
| saith | amar | אָמַר, |
| the Lord (my Lords) | Adonai | אֲדֹנָי |
| *the LORD* (*the Eternal*): | *Adonai* | יהוה : |
| Not | lo | לֹא |
| shall arise (be established, succeed), | taqum | תָּקוּם, |
| and not | v’lo | וְלֹא |
| shall come to pass. | tihiyĕh | תִּהְיֶה. |

“thus saith the Lord of hosts, This counsel shall not abide, nor come to pass.” (Esaias VII.7)

8

| | | |
|---|---|---|
| Because (For) | ki | כִּי |
| head of | rosh | רֹאשׁ |
| Syria *is* | aram | אֲרָם |
| Damascus, | daměsĕq | דַּמֶּשֶׂק, |
| and head of | v’rosh | וְרֹאשׁ |
| Damascus, | daměsĕq | דַּמֶּשֶׂק |
| Rezin; | r’tsin | רְצִין ; |
| and in yet (again) | u-v’od | וּבְעוֹד, |
| sixty | shishim | שִׁשִּׁים |
| and five | v’hamesh | וְחָמֵשׁ |
| year | shanah | שָׁנָה, |
| shall be shattered (scared, dismayed), | yehat | יֵחַת |
| Ephraim | ĕphrayim | אֶפְרַיִם, |
| from *being* a people. | me-am | מֵעָם. |

“But the head of Aram is Damascus, and the head of Damascus, Rasim; and yet within sixty and five years the kingdom of Ephraim shall cease from *being* a people.” (Esaias VII.8)

9

| | | |
|---|---|---|
| And head of | v’rosh | וְרֹאשׁ |
| Ephraim *is* | ĕphrayim | אֶפְרַיִם |
| Samaria, | shomron | שֹׁמְרוֹן, |
| and head of | v’rosh | וְרֹאשׁ |
| Samaria *is* | shomron | שֹׁמְרוֹן |
| son of | bĕn | בֶּן- |
| Remaliah. | r’malYahu | רְמַלְיָהוּ׃ |
| If | im | אִם |
| not | lo | לֹא |
| you will believe (have faith), | taaminu | תַּאֲמִינוּ, |
| for (because), indeed | ki | כִּי |
| not | lo | לֹא |
| you shall be confirmed (established). | temaenu | תֵּאָמֵנוּ׃ {פ} |

“And the head of Ephraim is Somoron, and the head of Somoron the son of Romelias: but if ye believe not, neither will ye at all understand.” (Esaias VII.9)

10

| | | |
|---|---|---|
| And he added (Moreover again), | va-yosĕph | וַיּוֹסֶף |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| a word | daber | דַּבֵּר |
| unto | ĕl | אֶל- |
| Ahaz, | ahaz | אָחָז |
| to say: | lemor | לֵאמֹר׃ |

“And the Lord again spoke to Achaz, saying,” (Esaias VII.10)

11

| | | |
|---|---|---|
| Ask | sh’al | שְׁאַל- |
| to thee | l’kha | לְךָ |
| a sign | ot | אוֹת, |
| from with (beside) | me-im | מֵעִם |

| | | |
|---|---|---|
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| thy God; | Ĕloheykha | אֱלֹהֶיךָ ; |
| the depth**s** | ha-im'q**im** (Prov. 9:18) | הָעֲמֻקִּים |
| ask her, | sh'alah | שְׁאָלָה, |
| or | o | אוֹ |
| the height**s** | ha-gav'h**im** (Job 11:8) | הַגְּבֹהִים |
| to above (from upon). | l'ma'lah | לְמָעְלָה. |

"Ask for thyself a sign of the Lord thy God, in the depth or in the height." (Esaias VII.11)

12

| | | |
|---|---|---|
| And (But) he said | va-yoměr | וַיֹּאמֶר, |
| Ahaz: | ahaz | אָחָז : |
| Not | lo | לֹא- |
| I will ask, | ěsh'al | אֶשְׁאַל |
| And not | v'lo | וְלֹא- |
| will I test (try) | anaseh | אֲנַסֶּה, |
| | ět | אֶת- |
| *the LORD* (*the Eternal*). | *Adonai* | יהוה. |

"And Achaz said, I will not ask, neither will I tempt the Lord." (Esaias VII.12)

13

| | | |
|---|---|---|
| And he said: | va-yoměr | וַיֹּאמֶר, |
| Hear (Listen) you | shim'u | שִׁמְעוּ- |
| now ([I] beseech, [I] entreat), | na | נָא |
| [O] house of | beyt | בֵּית |
| David; | david | דָּוִד : |
| the small (little) | ha-m'at | הַמְעַט |
| from (for) you | mi-kěm | מִכֶּם |
| to wearying (exhaust patience of) | hal'ot | הַלְאוֹת |
| men, | anashim | אֲנָשִׁים, |
| For (Because, That) | ki | כִּי |
| will ye weary (exhaust patience of) | tal'u | תַלְאוּ |

| | | |
|---|---|---|
| also | gam | גַּם |
| | ĕt | אֶת- |
| my God? | Ĕlohay | אֱלֹהָי. |

“And he said, Hear ye now, O house of David; is it a little thing for you to contend with men? And how do ye contend against the Lord? (Esaias VII.13)

14

| | | |
|---|---|---|
| Therefore, | la-khen | לָכֵן |
| he shall give | yiten | יִתֵּן |
| the Lord | Adonai | אֲדֹנָי |
| himself (he is) | hu | הוּא, |
| to you | la-khĕm | לָכֶם-- |
| a sign- | ot | אוֹת : |
| Behold, | hineh | הִנֵּה |
| the maiden (young woman, damsel, lass) | ha-almah | הָעַלְמָה, |
| shall conceive (become pregnant), | harah | הָרָה |
| and she shall bear (beget, bring forth) | v’yolĕdĕt | וְיֹלֶדֶת |
| a son, | ben | בֵּן, |
| and she shall call | v’qarat | וְקָרָאת |
| his name | sh’mo | שְׁמוֹ, |
| Immanuel (with us is El, God). | Imanu El | עִמָּנוּ אֵל. |

“Therefore the Lord himself shall give you a sign; behold a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel.” (Esaias VII.14)

“therefore the LORD (*the Eternal*) himself…” (Isaiah 7:14, GIS)

15

| | | |
|---|---|---|
| Curd | ĥĕm’ah | חֶמְאָה |
| and honey | u-d’vash | וּדְבַשׁ, |
| shall he eat, | yokhel | יֹאכַל-- |
| for he shall know | l’da’to | לָדַעְתּוֹ |
| refuse (contemn, reject) | maos | מָאוֹס |
| in the bad (evil), | ba-ra | בָּרָע, |
| and choose | u-vaĥor | וּבָחוֹר |

| | | |
|---|---|---|
| in the good. | ba-tov | בַּטּוֹב. |

"Butter and honey shall he eat, before he knows either to prefer evil, *or* choose the good." (Esaias VII.15)

16

| | | |
|---|---|---|
| For (Because) | ki | כִּי |
| before (ere) | b'tĕrĕm | בְּטֶרֶם |
| he shall know | yeda | יֵדַע |
| the lad | ha-naar | הַנַּעַר, |
| to refuse (contemn, reject) | maos | מָאֹס |
| in the bad (evil) | ba-ra | בָּרָע-- |
| and choose | u-vaḥor | וּבָחֹר |
| in the good, | ba-tov | בַּטּוֹב: |
| will abhor (forsake, abandon, desert) | teazev | תֵּעָזֵב |
| the ground (land) | ha-adamah | הָאֲדָמָה |
| that (which) | ashĕr | אֲשֶׁר |
| thou | atah | אַתָּה |
| cut off | qats | קָץ, |
| from the face of | mi-p'ney | מִפְּנֵי |
| two | sh'ney | שְׁנֵי |
| her kings. | m'lakhĕyha | מְלָכֶיהָ. |

"For before the child shall know good or evil, he refuses evil, to choose the good; and the land shall be forsaken which thou art afraid of because of the two kings." (Esaias VII.16)

17

| | | |
|---|---|---|
| Shall bring | yavi | יָבִיא |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| upon thee, | aleykha | עָלֶיךָ, |
| and upon | v'al | וְעַל- |
| thy people, | am'kha | עַמְּךָ |
| and upon | v'al | וְעַל- |
| house of | beyt | בֵּית |
| thy father, | avikha | אָבִיךָ, |
| days | yamim | יָמִים |

| | | |
|---|---|---|
| that | ashĕr | אֲשֶׁר |
| not | lo | לֹא- |
| they came, | bau | בָּאוּ, |
| for from day | l'mi-yom | לְמִיּוֹם |
| that turned aside (apostatized, departed) | sur | סוּר- |
| Ephraim | ĕphrayim | אֶפְרַיִם |
| from upon | me-al | מֵעַל |
| Judah, | y'hudah | יְהוּדָה׃ |
| | et | אֵת, |
| king of | mĕlĕkh | מֶלֶךְ |
| Assyria. | ashur | אַשּׁוּר. {פ} |

"But God shall bring upon thee and upon thy people, and upon the house of thy father, days which have never come, from the day that Ephraim took away from Juda the king of the Assyrians." (Esaias VII.17)

18

| | | |
|---|---|---|
| And shall come to pass | v'hayah | וְהָיָא |
| in the day | ba-yom | בַּיּוֹם |
| the he (that) | ha-hu | הַהוּא, |
| he shall hiss (whistle, signal, pipe) | yishroq | יִשְׁרֹק |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| for (to) the fly | la-z'vuv | לַזְּבוּב, |
| that (which) | ashĕr | אֲשֶׁר |
| in the end of | bi-qtseh | בִּקְצֵה, |
| ~~the rivers of~~ | ~~y'orey~~ | ~~יְאֹרֵי~~ |
| Egypt, | mitsrayim | מִצְרָיִם; |
| and for (to) the bee | v'la-d'vorah | וְלַדְּבוֹרָה-- |
| that (which) | ashĕr | אֲשֶׁר, |
| in land of | b'ĕrĕts | בְּאֶרֶץ |
| Assyria. | ashur | אַשּׁוּר. |

"And it shall come to pass in that day that the Lord shall hiss for the flies, which *enemy* shall rule over a part of the river of Egypt, and for the bee which is in the land of the Assyrians." (Esaias VII.18)

19

| | | |
|---|---|---|
| And they shall come, | u-vau | וּבָאוּ |
| and they shall rest | v'nahu | וְנָחוּ |
| all of them | khulam | כֻּלָּם |
| in torrent-valleys (wadies, stream-beds), | b'nahaley | בְּנַחֲלֵי |
| the desolate (broken in pieces) | ha-batot | הַבַּתּוֹת, |
| and in the clefts of | u-vi-n'qiqey | וּבִנְקִיקֵי |
| the crags (cliffs), | ha-s'laim | הַסְּלָעִים ; |
| and in all | u-v'khol | וּבְכֹל, |
| the thorn-bushes, | ha-na'atsutsim | הַנַּעֲצוּצִים, |
| and in all | u-v'khol | וּבְכֹל, |
| watering places (pastures). | ha-nahalolim | הַנַּהֲלֹלִים. |

"And they all shall enter into the clefts of the land, and into the holes of the rocks, and into the caves, and into every ravine." (Esaias VII.19)

20

| | | |
|---|---|---|
| In the day | ba-yom | בַּיּוֹם |
| the he (that) | ha-hu | הַהוּא |
| he shall shave | y'galah | יְגַלַּח |
| the Lord | Adonai | אֲדֹנָי |
| in (with) a razor | b'taar | בְּתַעַר |
| the hired, | ha-s'khirah | הַשְּׂכִירָה |
| in (by) them beyond | b'ĕv'rey | בְּעֵבְרֵי |
| river, | nahar | נָהָר, |
| in (by) king of | b'mĕlĕkh | בְּמֶלֶךְ |
| Assyria, | ashur | אַשּׁוּר, |
| | ĕt | אֶת- |
| the head, | ha-rosh | הָרֹאשׁ, |
| and hair of | v'saar | וְשַׂעַר |
| the feet; | ha-raglayim | הָרַגְלַיִם ; |
| and also | v'gam | וְגַם |
| | ĕt | אֶת- |
| the beard | ha-zaqan | הַזָּקָן, |

| | | |
|---|---|---|
| she shall sweep away. | tispĕh | תִּסְפֶּה. {פ} |

"In that day the Lord shall shave with the hired razor of the king of Assyria beyond the river the head, and the hairs of the feet, and will remove the beard." (Esaias VII.20)

21

| | | |
|---|---|---|
| And shall come to pass | v'hayah | וְהָיָה, |
| in the day | ba-yom | בַּיּוֹם |
| the he (that), | ha-hu | הַהוּא ; |
| he shall [sustain the] life of (nourish) | y'hayĕh | יְחַיֶּה- |
| a man | ish | אִישׁ |
| an heifer | ĕglat | עֶגְלַת |
| calf, | baqar | בָּקָר, |
| and two | u-sh'te | וּשְׁתֵּי- |
| sheep (goats); | tson | צֹאן. |

"And it shall come to pass in that day, *that* a man shall rear a heifer and two sheep." (Esaias VII.21)

22

| | | |
|---|---|---|
| And shall come to pass, | v'hayah | וְהָיָה, |
| from much (abundance) of | me-rov | מֵרֹב |
| they shall make | asot | עֲשׂוֹת |
| milk | halav | חָלָב-- |
| he shall eat | yokhal | יֹאכַל |
| curd: | hĕm'ah | חֶמְאָה : |
| because (for) | ki | כִּי- |
| curd | hĕm'ah | חֶמְאָה |
| and honey | u-d'vash | וּדְבַשׁ |
| he shall eat | yokhel | יֹאכֵל, |
| all | kol | כָּל- |
| the remainder, (remnant, left) | ha-notar | הַנּוֹתָר |
| in the midst of (near in) | b'qĕrĕv | בְּקֶרֶב |
| the land. | ha-arĕts | הָאָרֶץ. {ס} |

"And it shall come to pass from their drinking an abundance of milk, *that* every one that is left on the land shall eat butter and honey." (Esaias VII.22)

"…giving an abundance of milk…" (Alexandrine Text)

23

| | | |
|---|---|---|
| And shall come to pass | v'hayah | וְהָיָה, |
| in the day, | ba-yom | בַּיּוֹם |
| the he (that) | ha-hu | הַהוּא-- |
| shall be, | yih'yĕh | יִהְיֶה |
| every (all) | khol | כָּל- |
| place | maqom | מָקוֹם |
| which (that) | ashĕr | אֲשֶׁר |
| he will be, | yih'yeh | יִהְיֶה- |
| there | sham | שָׁם |
| a thousand | ĕlĕph | אֶלֶף |
| vine (grape vine) | gĕphĕn | גֶּפֶן, |
| in (at) a thousand | b'ĕlĕph | בְּאֶלֶף |
| [pieces of] silver, | kasĕph | כָּסֶף : |
| for (to) brier | la-shamir | לַשָּׁמִיר |
| and for (to) thorn-bush (rough growth) | v'la-shayit | וְלַשַּׁיִת, |
| [**which**] shall be. | yih'yĕh | יִהְיֶה. |

"And it shall come to pass in that day, *for* every place where there shall be a thousand vines at a thousand shekels, they shall become for land and for a thorn." (Esaias VII.23)

24

| | | |
|---|---|---|
| In (with) the arrows | ba-hizim | בַּחִצִּים |
| and in (with) the bow | u-va-qĕshĕt | וּבַקֶּשֶׁת, |
| he shall come | yavo | יָבוֹא |
| there, | shamah : | שָׁמָּה |
| because | ki- | כִּי- |
| brier | shamir | שָׁמִיר |
| and the thorn-bush (rough growth) | va-shayit | וָשַׁיִת, |
| she shall be | tih'yĕh | תִּהְיֶה |
| all | khol- | כָּל- |
| the land. | ha-arĕts | הָאָרֶץ. |

"*Men* shall enter thither with arrow and bow; for all the land shall be *barren* ground and thorns." (Esaias VII.24)

25

| | | |
|---|---|---|
| And all | v'khol | וְכֹל |
| the hills | hĕ-harim | הֶהָרִים, |
| that | ashĕr | אֲשֶׁר |
| in the hoe | ba-mader | בַּמַּעְדֵּר |
| they shall hoe, | yeaderun | יֵעָדֵרוּן-- |
| not | lo- | לֹא- |
| shall come | tavo | תָּבוֹא |
| there | shamah | שָׁמָּה, |
| fear of | yir'at | יִרְאַת |
| brier | shamir | שָׁמִיר |
| and thorn-bush (rough growth); | va-shayit | וָשָׁיִת ; |
| and (but) shall be | v'hayah | וְהָיָה |
| to (for) sending forth (letting loose) of | l'mishlah | לִמְשֹׁלַח |
| ox (head of oxen, cattle), | shor | שׁוֹר, |
| and for (to) the trampling of | u-l'mirmas | וּלְמִרְמַס |
| sheep (goat). | sĕh | שֶׂה. {פ} |

"And every mountain shall be certainly ploughed: there shall no fear come thither: for there shall be from *among* the *barren* ground and thorns that whereon cattle shall feed and oxen shall tread." (Esaias VII.25)

## CHAPTER 18

נפי השני יח (ישעיהו ח)

1 ויאמר יהוה אלי קח לך גליון גדול וכתב עליו בחרט אנוש למהר שלל חש בז

2 ואעידה לי עדים נאמנים את אוריה הכהן ואת זכריהו בן יברכיהו

3 ואקרב אל הנביאה ותהר ותלד בן ויאמר יהוה אלי קרא שמו מהר שלל חש בז

4 כי … **הנה לא** ידע הנער קרא אבי ואמי **בטרם** ישא את חיל דמשק ואת שלל שמרון לפני מלך אשור

5 ויסף יהוה דבר אלי עוד לאמר

6 יען כי מאס העם הזה את מי השלח ההלכיסלאט ומשוש את רצין ובן רמליהו

7 ולכן הנה אדני מעלה עליהם את מי הנהר העצומים והרבים את מלך אשור ואת כל כבודו ועלה על כל אפיקיו והלך על כל גדותיו

8 וחלף ביהודה שטף ועבר עד צואר יגיע והיה מטות כנפיו מלא רחב ארצך עמנו אל

9 רעו עמים וחתו והאזינו כל מרחקי ארץ התאזרו וחתו התאזרו וחתו

10 עצו עצה ותפר דברו דבר ולא יקום כי עמנו אל

11 כי כה אמר יהוה אלי בחזקת היד ויסרני מלכת בדרך העם הזה לאמר

12 לא תאמרון קשר לכל אשר יאמר העם הזה קשר ואת מוראו לא תיראו ולא תעריצו

13 את יהוה צבאות אתו תקדישו והוא מוראכם והוא מערצכם

14 והיה למקדש ולאבן נגף ולצור מכשול לשני בתי ישראל לפח ולמוקש ליושב ירושלם

15 וכשלו בם רבים ונפלו ונשברו ונוקשו ונלכדו

16 צור תעודה חתום תורה בלמדי

17 וחכיתי ליהוה המסתיר פניו מבית יעקב וקויתי לו

18 הנה אנכי והילדים אשר נתן לי יהוה לאתות ולמופתים בישראל מעם יהוה צבאות השכן בהר ציון

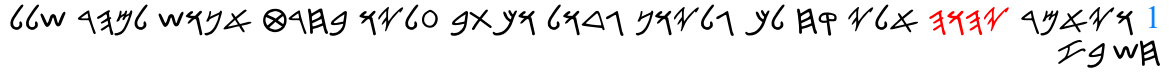
19 וכי יאמרו אליכם דרשו אל האבות ואל הידענים המצפצפים והמהגים הלוא עם אל אלהיו ידרש בעד החיים אל המתים **ישמע**

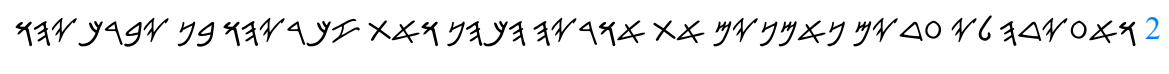
20 לתורה ולתעודה **ו**אם לא יאמרו כדבר הזה אשר אין לו שחר

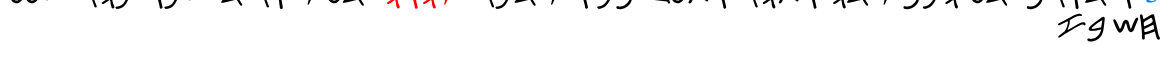
21 ועבר בה נקשה ורעב והיה כי ירעב והתקצף וקלל במלכו ובאלהיו ופנה למעלה

22 ואל ארץ יביט והנה צרה וחשכה מעוף צוקה ואפלה מנדח

23 כי לא מועף לאשר מוצק לה כעת ..ראשון הקל ארצה זבלון וארצה נפתלי והאחרון הכביד דרך הים **סוף** עבר הירדן גליל הגוים

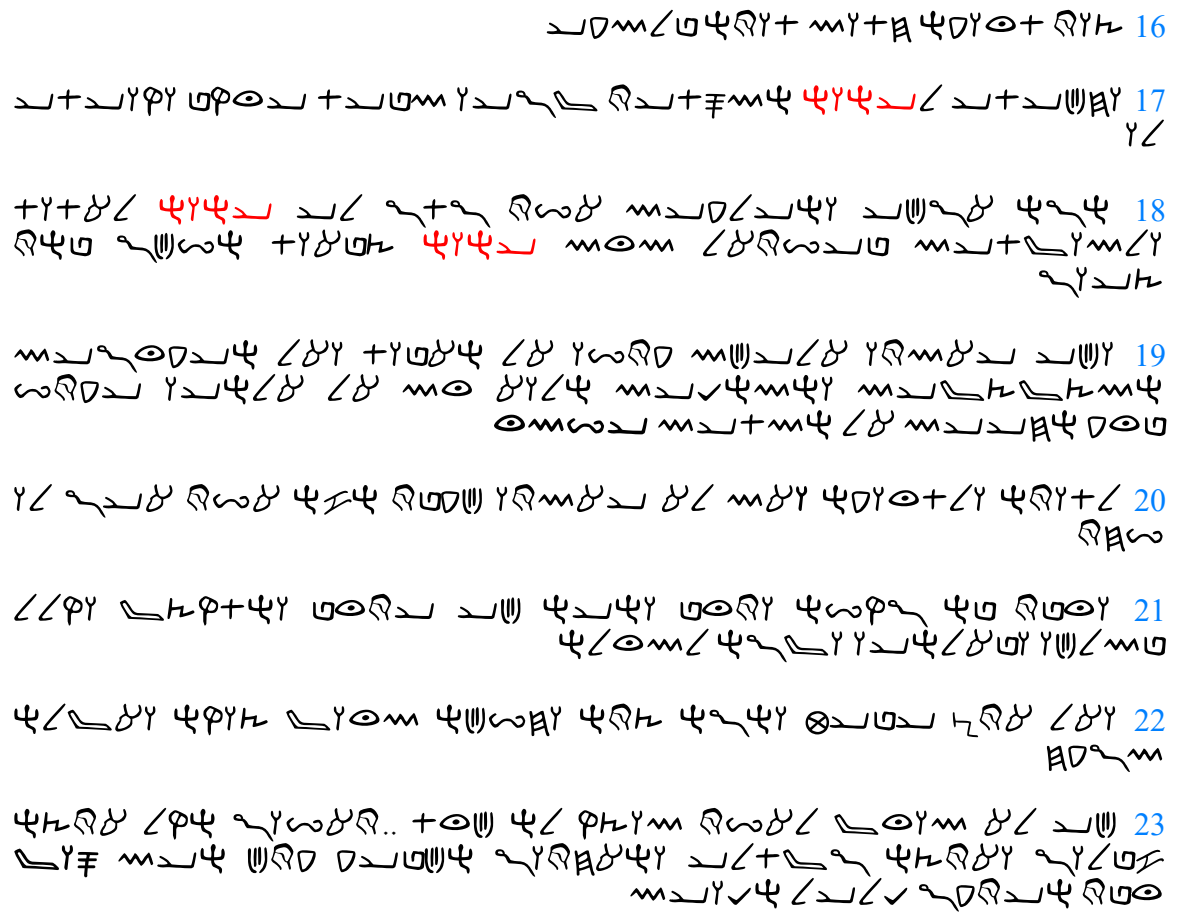






4 ... $x + y$ $\frac{x^{2}}{y^{2}}$ $\sqrt{x^{2}+y^{2}}$ $\int_{0}^{1} x^{2}\,dx$ $\sum_{i=1}^{n} i$ $\prod_{i=1}^{n} i$ $\lim_{x \to \infty} \frac{1}{x}$ $\alpha \beta \gamma \Delta \Omega$ $\forall x \in \mathbb{R}$ $\exists y$ $\nabla \cdot \vec{F}$ $\partial f$ $\oint_{C} \vec{F} \cdot d\vec{r}$ $\iint_{S} \vec{F} \cdot d\vec{S}$ $\iiint_{V} \rho \, dV$ $\vec{F} \otimes \vec{G}$ $\vec{a} \times \vec{b}$ $\vec{a} \cdot \vec{b}$ $\|\vec{v}\|$ $\hat{n}$ $\begin{pmatrix} a & b \\ c & d \end{pmatrix}$ $\begin{vmatrix} a & b \\ c & d \end{vmatrix}$ $\begin{bmatrix} 1 & 0 \\ 0 & 1 \end{bmatrix}$ $\begin{cases} x & \text{if } x > 0 \\ -x & \text{otherwise} \end{cases}$ $\begin{aligned} a &= b + c \\ d &= e + f \end{aligned}$ $\begin{matrix} x \\ y \end{matrix}$ $\begin{matrix} x & y \\ z & w \end{matrix}$ $\begin{matrix} x & y \\ z & w \end{matrix}$ $\begin{matrix} x & y \\ z & w

1 ⊗⍜⍀⌾ ⍜⍀⍜⊸ ⌾⏃⍜⍀ ⍜⍀⍜⊸ ⍀⍜ ⍀⍜ ⍀⍜⊸ ⍜⍀⍜⊸



CHAPTER 18

*Messiah (Mashiah) shall be as a stone of striking and as a rock of stumbling—Seek the Lord (Adonai), not muttering necromancers—Turn to the Law (Torah) and to the testimony for guidance—Comparing Yĕsha'Yahu 8, Masoretic Text (source of the King James translation). Note: the Hebrew text has 23 verses. The last verse of the Hebrew text corresponds with Isaiah 9:1 (KJV), Esaias IX.1, 2Nĕphi 19:1 in translated versions*

| *Isaiah 8 (KJV)* | *2 Nephi 18* |
|---|---|
| 1 MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. | 1 MOREOVER, the word of the Lord said unto me: Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz. |
| 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. | 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. |
| 3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz. | 3 And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me: Call his name, Maher-shalal-hash-baz. |
| 4 For before the child shall have | 4 For **behold,** the child shall **not** have |

| | |
|---|---|
| knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. | knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. |
| 5 ¶ The LORD spake also unto me again, saying, | 5 The Lord spake also unto me again, saying: |
| 6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; | 6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; |
| 7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: | 7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks. |
| 8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. | 8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. |
| 9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. | 9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. |
| 10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us. | 10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us. |
| 11 ¶ For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, | 11 For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: |
| 12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. | 12 Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. |
| 13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread. | 13 Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread. |
| 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. | 14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem. |
| 15 And many among them shall stumble, | 15 And many among them shall stumble |

| | |
|---|---|
| and fall, and be broken, and be snared, and be taken. | and fall, and be broken, and be snared, and be taken. |
| 16 Bind up the testimony, seal the law among my disciples. | 16 Bind up the testimony, seal the law among my disciples. |
| 17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. | 17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. |
| 18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. | 18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion. |
| 19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? | 19 And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and mutter—should not a people seek unto their God for the living to **hear from** the dead? |
| 20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. | 20 To the law and to the testimony; **and** if they speak not according to this word, it is because there is no light in them. |
| 21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. | 21 And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. |
| 22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness. | 22 And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and shall be driven to darkness. |
| 1 NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations. | 23 Nevertheless, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the **Red** Sea beyond Jordan in Galilee of the nations. |

1 MOREOVER, the word of *the Eternal* said unto me: Take *to* thee a great *tablet*[a], and write *upon* it with *a graving-tool*[b] *of* a man[c], *for* Maher-shalal-hash-baz.
2 And I took unto me faithful witnesses to *witness*[a], UriYah ha-Cohen[b], and ZĕkharYahu the son of YĕvĕrĕkhYahu.
3 And I *drew near*[a] the prophetess; and she conceived[b] and *begat*[c] a son. *And* said *the Eternal* to me: Call his name, Maher-shalal-hash-baz.

4 For … **behold**, the *boy*[a] shall **not** *know how* to cry, My father, and my mother, **before** the *wealth*[b] of Daměsěq and the spoil of Shomron shall be taken away before the *face of the* king of Ashur.
5 Va-yoseph[a] *the Eternal* a word unto me again, saying:
6 *Because that* this people *reject* waters of ha-Shiloah that go *gently*[a], and *exult*[b] *in* Rětsin and *the* son *of* RěmalYahu;
7 *And* therefore, behold, Adonai bringeth up upon them the waters of the river, *mighty*[a] and many[b], *even* the king of Ashur and all his glory; and he shall come up over all his *wadies*[c], and *walk* over all his banks.
8 And he shall *sweep*[a] through Yěhudah; he shall overflow and *pass* over, he shall reach[b] *even unto* the neck; and the stretching out of his wings shall fill the breadth of thy land, *O* ImanuEl.
9 *Be broken*, *O* people, and be *dismayed*[a]; and give ear all *you* of *a* far *land*; gird[b] yourselves, and *you* shall be broken[a]; gird[b] yourselves, and *you*[c] shall be *shattered*[a].
10 *Plan*[a] *counsultation*[b], and it shall *be frustrated*[c]; speak the word, and it shall not stand; for El[d] *is* with us.
11 For *the Eternal* spake thus to me *in (as with) strength of the* hand, and *chasened*[a] me *from walking* in the way of this people, saying:
12 Say not, *conspiracy*[a], to all *which*[b] this people shall say, *conspiracy*[a]; neither fear[c] *you* their *terror*[d], nor *tremble*[e].
13 *Hallow*[a] *the Eternal* of Hosts himself, and *let* him *be* your fear[b], and *let* him *be* your *awe*[c].
14 And he shall be for a sanctuary[a]; *and* for a stone of *striking*, and for a rock[b] of *stumbling* to both the houses of YisraEl, for a *bird-trap* and a *lure*[c] to the inhabitants of Yěrushalayim.
15 And many among them shall stumble and fall, and be broken[a], and be *ensnared*[b], and be *caught*[c].
16 Bind[a] the testimony[b], seal Torah *in* limudai[c].
17 And I will wait[a] *for the Eternal*, that hideth[b] his face from the house of Ya'aqov, and I will *hope*[c] for him.
18 Behold, I and the children whom *the Eternal* hath given me *are* for signs and for *tokens*[a] in YisraEl *with*[b] *the Eternal* of Hosts, *who abideth*[c] in Mount Tsion.
19 And when they shall say unto you: Seek[a] unto *the necromancers*[b], and unto *the familiar spirits*[c] that chirp and mutter—should not a people seek unto their God *on behalf of* the living to **hear from** the dead?
20 To Torah and to testimony[a]; **and** if they speak not *like* this word, *it is* because *there is* no *dawn*[b] *for* them[c].
21 And they shall pass through it *hard pressed* and hungry; and it shall come to pass *because* they shall be hungry, they shall *enrage*[a] themselves, and curse[b] their king and their God, and *face* upward.
22 And they shall look unto *land*[a] and behold *distress*[b], and darkness[c], *gloom* of *opressiveness*[d], and *shall be thrust*[e] *into dark calamity*[f].
23 *For* the *gloom shall* not *be* such as *was* in her *distress*[a], when at ..first he *cursed*[b] the land of Zevulun, and the land of Naphtali, and afterwards did *bestow honor*[c] .. *by* the way of the Yam **Soph**[d] *across*[e] *the* Yarden in Galil[f] of ha-Goyim[g].

**1*a*** table; ***b*** stylus; ***c*** commoner; **2*a*** testify; ***b*** “the priest”; **3*a*** approached; ***b*** became pregnant; ***c*** “bare”, brought forth; **4*a*** lad; ***b*** strength, force, army; **5*a*** And he added = And yoseph; **6*a*** “softly”; ***b*** “rejoice”; **7*a*** numerous; ***b*** abundant, great; ***c*** “channels”, stream-beds, ravines; **8*a*** “pass”, move; ***b*** extend; **9*a*** be shattered, broken, dismayed; ***b*** equip, encompass; ***c*** *you* is plural; **10*a*** counsel; ***b*** advice, councel; ***c*** be broken, made ineffectual; ***b*** “God”, the Mighty; **11*a*** admonished, disciplined; **12*a*** band, league, combination; ***b*** about whom; ***c*** reverence; ***d*** “fear”, reverence; ***e*** be in awe; **13*a*** Regard as sacred; ***b*** reverence; ***c*** cause of trembling; **14*a*** sacred place; ***b*** block of stone, boulder; ***c*** bait, snare; **15*a*** crippled, maimed; ***b*** caught by a bait, fowled; ***c*** captured, seized, “taken”; **16*a*** tie up; ***b*** attestation; ***c*** “my disciples”, my taught ones; **17*a*** await; ***b*** concealeth; ***c*** wait, “look” eagerly; **18*a*** portents, “wonders”, signs, symbols; ***b*** “from”; ***c*** “dwelleth”; **19*a*** Resort; ***b*** ventriloquists, mediums that voice the fathers as through a hollow skin bottle; ***c*** knowing ones, wise ones (aquainted with secrets of an unseen world), intimate acquaintances, soothsayers; **20*a*** attestation; ***b*** day star (2 Peter 1:19), splendor after darkness; ***c*** him; **21*a*** put in a rage; ***b*** make contemptible; **22*a*** “the earth”; ***b*** straits; ***c*** distress; ***d*** pressure; ***e*** impelled, banished; ***f*** gloominess; **23*a*** constraint; ***b*** “lightly afflicted”; ***c*** heavily burden, glorify ***d*** Most likely the inland Sea of Kinerot by the northern lands of Zevulun and Naphtali – see Yĕhoshua (Joshua) 12:3, and B’Sorot Matti (Hebrew Matthew) 4:13-18. The English *Book of Mormon* reference to “Red Sea”, which is actually “yam suph”, or “Reed Sea”, appears to be erroneous. Could an ancient American have supposed that “the way of the sea”, mentioned in this verse, is the same as that described in passages like Devarim (Deut.) 1:40? Did the Nephite text intend a play on words with the similar sounding “ha-yam **soph**”, suggesting “the Sea *at the* **end** *of the world*” (far removed from America)? Hebrew scripture does not use the definite article in “ha-yam”, “the sea”, when naming “yam suph”. The Old World sea referred to in this verse, may not have been clear to Nephites. It may have been clear to Nĕphi that “the sea” referred to “yam kinerot” (Bĕmidbar (Num.) 34:11), but he may have failed to communicate this to future generations. The fact is, Yam Kinerot (Sea of Galilee) can be describes as a freshwater “reed sea”, or “yam qaneh”; so the general idea of a reed sea is correct. ***e*** “beyond”; ***f*** circuit, district; ***g*** “the nations”, the Gentiles.

## 2 Nephi 18 (Isaiah 8) נפי השני יח (ישעיה ח)

1

| | | |
|---|---|---|
| ~~MOREOVER,~~ | | |
| And said | va-yoměr | וַיֹּאמֶר |
| [**the**] **Word of** | **d’var** | **דְּבַר־** |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| unto me: | elay | אֵלַי, |
| Take | qah- | קַח- |
| to thee | l’kha | לְךָ |
| a tablet | gilayon | גִּלָּיוֹן |

| | | |
|---|---|---|
| great (big, large), | gadol | גָּדוֹל; |
| and write (inscribe) | u-kh'tov | וּכְתֹב |
| upon him (it) | alayv | עָלָיו |
| in (with) a graving-tool (stylus) of | b'ḥĕrĕt | בְּחֶרֶט |
| a man, | ĕnosh | אֱנוֹשׁ, |
| for (to) Maher- (hastening, speedy, swift) | l'maher | לְמַהֵר |
| shalal- (spoil, prey, plunder) | shalal | שָׁלָל |
| hash- (hastens, make haste) | ḥash | חָשׁ |
| baz. (plunder, booty, loot, spoil). | baz | בַּז |

"And the Lord said to me, Take to thyself a volume of a great new *book*, and write in it with a man's pen concerning the making of a rapid plunder of spoils; for it is near at hand." (Esaias VIII.1)

2

| | | |
|---|---|---|
| And I will invoke witness | v'aidah | וְאָעִידָה |
| for (unto) me | li | לִי, |
| witnesses | edim | עֵדִים |
| faithful, | nĕ'ĕmanim | נֶאֱמָנִים-- |
| | et | אֵת |
| Uriah (my light is *the Eternal*) | uriYah | אוּרִיָּה |
| the priest, | ha-kohen | הַכֹּהֵן, |
| and | v'ĕt | וְאֶת- |
| Zechariah (memorial of *the Eternal*) | zĕkharYahu | זְכַרְיָהוּ |
| the son of | bĕn | בֶּן |
| Jeberechiah (blesseth *the Eternal*). | yĕvĕrĕkhYahu | יְבֶרֶכְיָהוּ. |

"And make me witnesses *of* faithful men, Urias and Zacharias the son of Barachias." (Esaias VIII.2)

Uriah can also be taken to mean "flame of the LORD", Zechariah, "the LORD remembers" and Jeberechiah, "the LORD will bless".

3

| | | |
|---|---|---|
| And I drew near | va-ĕqrav | וָאֶקְרַב, |
| unto | ĕl | אֶל- |
| the prophetess; | ha-n'viah | הַנְּבִיאָה, |
| and she conceived (became pregnant) | va-tahar | וַתַּהַר, |

| | | |
|---|---|---|
| and she bore (begat, brought forth) | va-telĕd | וַתֵּלֶד |
| a son. | ben | בֵּן׃ {ס} |
| Then (And) said | va-yoměr | וַיֹּאמֶר |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| to me: | elay | אֵלַי, |
| call | q'ra | קְרָא |
| his name, | sh'mo | שְׁמוֹ, |
| Maher- (hastening, speedy, swift) | maher | מַהֵר |
| shalal- (spoil, prey, plunder) | shalal | שָׁלָל |
| hash- (hastens, make haste) | hash | חָשׁ |
| baz (plunder, booty, loot, spoil). | baz | בַּז. |

"And I went into the prophetess; and she conceived, and bore a son. And the Lord said to me, Call his name, Spoil quickly, plunder speedily." (Esaias VIII.3)

4

| | | |
|---|---|---|
| For | ki | כִּי, |
| ~~before~~ | ~~b'tĕrĕm~~ | ~~בְּטֶרֶם~~ |
| **behold,** | **hineh** | **הִנֵּה** |
| **not** | **lo** | **לֹא־** |
| shall have knowledge | yeda | יֵדַע |
| the lad | ha-naar | הַנַּעַר, |
| to cry (call), | q'ro | קְרֹא, |
| My father, | avi | אָבִי |
| and my mother, | v'imi | וְאִמִּי-- |
| **before** | **b'tĕrĕm** | **בְּטֶרֶם** |
| shall be taken away (removed) | yisa | יִשָּׂא |
| | ĕt | אֶת- |
| wealth (strength, ability) of | hel | חֵיל |
| Damascus | daměsĕq | דַּמֶּשֶׂק, |
| and | v'ĕt | וְאֵת |
| spoil (prey, plunder) of | sh'lal | שְׁלַל |
| Samaria | shomron | שֹׁמְרוֹן, |

| | | |
|---|---|---|
| before (to face of) | li-ph'ney | לִפְנֵי, |
| king of | mĕlĕkh | מֶלֶךְ |
| Assyria. | ashur | אַשּׁוּר. {ס} |

"For before the child shall know *how* to call *his* father and *his* mother, *one* shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians." (Esaias VIII.4)

5

| | | |
|---|---|---|
| And he added (Joseph) | va-yosĕph | וַיֹּסֶף |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| a word | daber | דַּבֵּר |
| unto me | elay | אֵלַי |
| again (more), | od | עוֹד |
| to say: | le-mor | לֵאמֹר. |

"And the Lord spoke to me yet again, *saying,*" (Esaias VIII.5)

6

| | | |
|---|---|---|
| On account of | yaan | יַעַן, |
| because | ki | כִּי |
| spurn (contemn, reject, refuse, distain) | maas | מָאַס |
| the people | ha-am | הָעָם |
| the this | ha-zĕh | הַזֶּה, |
| | et | אֵת |
| the waters of | mey | מֵי |
| the Shiloah (sent forth, as in Apostle) | ha-shiloah | הַשִּׁלֹחַ, |
| the [one] going | ha-holkhim | הַהֹלְכִים |
| gently, | l'at | לְאַט ; |
| and exult (rejoice) | u-m'sos | וּמְשׂוֹשׂ |
| | ĕt | אֶת- |
| Rezin | rĕtsin | רְצִין, |
| and son of | u-vĕn | וּבֶן- |
| Remaliah (possibly meaning *the Eternal* has bedecked); | rĕmalYahu | רְמַלְיָהוּ. |

"Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias *to be* king over them;" (Esaias VIII.6)

7

| | | |
|---|---|---|
| And therefore, | v'la-khen | וְלָכֵן |
| behold, | hineh | הִנֵּה |
| the Lord (my Lords) | Adonai | אֲדֹנָי |
| bringeth up | maaleh | מַעֲלֶה |
| upon them | aleyhem | עֲלֵיהֶם |
| | et | אֶת- |
| waters of | mey | מֵי |
| the river, | ha-nahar | הַנָּהָר, |
| the mighty (numerous, strong) | ha-atsumim | הָעֲצוּמִים |
| and the many (great), | v'ha-rabim | וְהָרַבִּים-- |
| | et | אֶת- |
| king of | melekh | מֶלֶךְ |
| Assyria | ashur | אַשּׁוּר, |
| and | v'et | וְאֶת- |
| all | kol | כָּל- |
| his glory (splendor, honor); | k'vodo | כְּבוֹדוֹ ; |
| and shall come up | v'alah | וְעָלָה, |
| upon | al | עַל- |
| all | kol | כָּל- |
| his river-beds (channels), | aphiqayv | אֲפִיקָיו, |
| and go | v'halakh | וְהָלַךְ, |
| over | al | עַל- |
| all | kol | כָּל- |
| his banks (walls). | g'dotayv | גְּדוֹתָיו. |

"therefore, behold, the Lord brings up upon you the waters of the river, strong and abundant, *even* the king of the Assyrians, and his glory: and he shall come up over every valley of yours, and shall walk over every wall of yours:" (Esaias VIII.7)

8

| | | |
|---|---|---|
| And he shall pass (sweep) through | v'halaph | וְחָלַף |
| in Judah; | bi-yhudah | בִּיהוּדָה |
| overflowing (washing) | shataph | שָׁטַף |

| | | |
|---|---|---|
| and passing over, | v'avar | וְעָבַר, |
| until | ad | עַד- |
| neck (back of neck); | tsavar | צַוָּאר |
| he shall touch | yagia | יַגִּיעַ; |
| and he shall | v'hayah | וְהָיָה |
| spread out | mutot | מְטוֹת |
| his wings | kanaphayv | כְּנָפָיו, |
| filling | m'lo | מְלֹא |
| the breadth of | rohav | רֹחַב- |
| thy land, | arts'kha | אַרְצְךָ |
| [O] Immanuel (with us is God). | Imanu El | עִמָּנוּ אֵל. {ס} |

"And he shall take away from Juda *every* man who shall be able to lift up his head, *and every one* able to accomplish anything; and his camp shall fill-the breadth of thy land, *O* God is with us." (Esaias VIII.8)

9

| | | |
|---|---|---|
| Fraternize (Associate) you, | rou | רֹעוּ |
| [O] peoples, | amim | עַמִּים, |
| and you shall be broken (terrorized); | va-hotu | וָחֹתּוּ, |
| and listen (hear, give ear) you | v'haazinu | וְהַאֲזִינוּ, |
| all | kol | כֹּל |
| from far (distances of)- | mĕrhaqey | מֶרְחַקֵּי- |
| land (earth); | arĕts | אָרֶץ; |
| gird yourselves, | hitaz'ru | הִתְאַזְּרוּ |
| and you shall be broken (terrorized); | va-hotu | וָחֹתּוּ, |
| gird yourselves, | hit'az'ru | הִתְאַזְּרוּ |
| and you shall be broken (terrorized). | va-hotu | וָחֹתּוּ. |

"Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye have strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered." (Esaias VIII.9)

10

| | | |
|---|---|---|
| Counsel (Plan) you | utsu | עֻצוּ |
| a counsel (advisement, plan), | etsah | עֵצָה, |
| and he (it) shall be frustrated (annulled); | v'tuphar | וְתֻפָר; |

| | | |
|---|---|---|
| speak you | dav'ru | דַּבְּרוּ |
| a word, | davar | דָּבָר |
| and not | v'lo | וְלֹא |
| he (it) shall stand; | yaqum | יָקוּם, |
| for | ki | כִּי |
| with us [is] | Imanu | עִמָּנוּ |
| God. | El | אֵל. {ס} |

"And whatsoever counsel ye take, the Lord shall bring it to nought; and whatsoever word ye shall speak, it shall not stand among you: for God is with us." (Esaias VIII.10)

11

| | | |
|---|---|---|
| For | ki | כִּי |
| thus | khoh | כֹּה |
| spake | amar | אָמַר |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| to me | elay | אֵלַי, |
| as strength (urgency) of | k'hĕzqat | כְּחֶזְקַת |
| the hand, | ha-yad | הַיָּד ; |
| and corrected (instructed) me | v'yis'reni | וְיִסְּרֵנִי, |
| from walking | mi-lĕkhĕt | מִלֶּכֶת |
| in the way of | b'dĕrĕkh | בְּדֶרֶךְ |
| the people | ha-am | הָעָם- |
| the this, | ha-zĕh | הַזֶּה |
| to say: | le-mor | לֵאמֹר. |

"Thus saith the Lord, With a strong hand they disobey from the course of the way of this people, saying," (Esaias VIII.11)

The Latter-day Saint Official Study Aid for The Scriptures, follows a Hebrew versions which places a "kof" (כ) instead of a "bet" (ב) before חֶזְקַת in the above verse.

12

| | | |
|---|---|---|
| Not | lo | לֹא- |
| say ye, | tom'run | תֹּאמְרוּן |
| An alliance (conspiracy, league), | qĕshĕr | קֶשֶׁר, |

| | | |
|---|---|---|
| to all | l'khol | לְכֹל |
| that (which) | asher | אֲשֶׁר- |
| he shall say | yomar | יֹאמַר |
| the people | ha-am | הָעָם |
| the this, | ha-zĕh | הַזֶּה |
| A league (conspiracy); | qashĕr | קָשֶׁר ; |
| and | v'ĕt | וְאֶת- |
| his fear (fright, dread) | morao | מוֹרָאוֹ |
| not | lo | לֹא- |
| you will fear (dread), | tir'u | תִּירְאוּ, |
| and not | v'lo | וְלֹא |
| you will be terrified (shaken, affrighted). | taaritsu | תַּעֲרִיצוּ. |

"Let them not say, *It is* hard, for whatsoever this people says, is hard: but fear not ye their fear, neither be dismayed." (Esaias VIII.12)

13

| | | |
|---|---|---|
| | ĕt | אֶת- |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |
| himself | oto | אֹתוֹ |
| you will hallow, | taqdishu | תַּקְדִּישׁוּ ; |
| and he (him) | v'hu | וְהוּא |
| your fear (fright, dread), | moraakhĕm | מוֹרַאֲכֶם, |
| and he (him) | v'hu | וְהוּא |
| your terror (trembling). | maaritskhĕm | מַעֲרִצְכֶם. |

"Sanctify ye the Lord himself; and let him be thy fear." (Esaias VIII.13)

14

| | | |
|---|---|---|
| And he shall be | v'hayah | וְהָיָה, |
| for a sanctuary (holy place); | l'miqdash | לְמִקְדָּשׁ ; |
| and (but) for a stone of | ul'ĕvĕn | וּלְאֶבֶן |
| striking (smiting), | nĕgĕph | נֶגֶף |
| and for a stone block (rock, boulder) of | u-l'tsur | וּלְצוּר |

| | | |
|---|---|---|
| stumbling | mikhshol | מִכְשׁוֹל |
| to two (both) of | li-shney | לִשְׁנֵי |
| the houses of | batey | בָּתֵּי |
| Israel, | yisraEl | יִשְׂרָאֵל, |
| for a bird-trap | l’phah | לְפַח |
| and for bait (lure, snare) | u-l’moqesh | וּלְמוֹקֵשׁ-- |
| to the dweller (inhabitant) of | l’yoshev | לְיוֹשֵׁב, |
| Jerusalem. | y’rushalaim: | יְרוּשָׁלָם. |

“And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against *him* as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit.” (Esaias VIII.14)

15

| | | |
|---|---|---|
| And they shall stumble (stagger, totter) | v’khashlu | וְכָשְׁלוּ |
| in (among) them | vam | בָם, |
| many | rabim | רַבִּים ; |
| and they shall fall, | v’naphlu | וְנָפְלוּ |
| and they shall be broken, | v’nishbaru | וְנִשְׁבָּרוּ, |
| and they shall be ensnared, | v’noqshu | וְנוֹקְשׁוּ |
| and they shall be captured (seized, caught). | v’nilkadu | וְנִלְכָּדוּ. {פ} |

“Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely.” (Esaias VIII.15)

16

| | | |
|---|---|---|
| Bind up | tsor | צוֹר, |
| [the] Testimony (Attestation, Witness), | t’udah | תְּעוּדָה ; |
| seal (affix, seal up) | hatom | חֲתוֹם |
| [the] Law (Teaching that proceeds forth) | torah | תּוֹרָה, |
| among my taught (trained) ones. | b’limuday | בְּלִמֻּדָי. |

“Then shall those who seal themselves that they may not learn the law be made manifest.” (Esaias VIII.16)

17

| | | |
|---|---|---|
| And I will wait | v’hikiti | וְחִכִּיתִי, |
| for *the LORD* (*the Eternal*), | la-*Adonai* | לַיהוה, |

| | | |
|---|---|---|
| the [one] hiding (concealing) | ha-mastir | הַמַּסְתִּיר |
| his face | panayv | פָּנָיו, |
| from house of | mi-beyt | מִבֵּית |
| Jacob, | ya'aqov | יַעֲקֹב; |
| and I will hope (endure, await) | v'qiveyti | וְקִוֵּיתִי- |
| for him. | lo | לוֹ. |

"And *one* shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him." (Esaias VIII.17)

18

| | | |
|---|---|---|
| Behold, | hineh | הִנֵּה |
| I | anokhi | אָנֹכִי, |
| and the children | v'ha-y'ladim | וְהַיְלָדִים |
| which (that) | asher | אֲשֶׁר |
| he gave | natan | נָתַן- |
| to me | li | לִי |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה, |
| for signs | l'otot | לְאֹתוֹת |
| and for wonders (portents, tokens) | u-l'mophtim | וּלְמוֹפְתִים, |
| in Israel | b'yisraEl | בְּיִשְׂרָאֵל-- |
| from with (beside) | me-im | מֵעִם |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| Hosts (Armies), | ts'vaot | צְבָאוֹת, |
| the [one] dwelling (abiding) | ha-shokhen | הַשֹּׁכֵן |
| in Mount | b'har | בְּהַר |
| Zion. | tsion | צִיּוֹן. {ס} |

"Behold I and the children which God has given me, and they shall be *for* signs and wonders in the house of Israel from the Lord of hosts, who dwells in mount Sion." (Esaias VIII.18)

19

| | | |
|---|---|---|
| And because | v'khi | וְכִי- |
| they shall say | yom'ru | יֹאמְרוּ |
| unto you: | aleykhem | אֲלֵיכֶם, |

| | | |
|---|---|---|
| Seek (resort, inquire, consult) you | dirshu | דִּרְשׁוּ |
| unto | ĕl | אֶל- |
| the ghosts ([dead] fathers, necromancy), | ha-ovot | הָאֹבוֹת |
| and unto | v'ĕl | וְאֶל- |
| the [ones who] know [the unseen world] | ha-yid'onim | הַיִּדְּעֹנִים, |
| the [ones] chirp-chirping | ha-m'tsaphts'phim | הַמְצַפְצְפִים, |
| and the [ones] moaning (muttering)- | v'ha-mah'gim | וְהַמַּהְגִּים׃ |
| the (should) not | ha-lo | הֲלוֹא- |
| a people | am | עַם |
| unto | ĕl | אֶל- |
| his God | ĕlohayv | אֱלֹהָיו |
| he should seek (resort, inquire, consult) | yidrosh | יִדְרֹשׁ, |
| in until (behalf) of | b'ad | בְּעַד |
| the living | ha-hayim | הַחַיִּים |
| unto | ĕl | אֶל- |
| the dead | ha-metim | הַמֵּתִים. |
| **he shall hear**? | **yishama** (Ex. 23:13) | **יִשְׁמַע** |

"And if they should say to you, Seek ventriloquists and them that speak out of the earth, them that speak vain words, who speak out of the belly: shall not a nation diligently seek to their God? why do they seek to the dead concerning the living?" (Esaias VIII.19)

20

| | | |
|---|---|---|
| To [the] Law | l'torah | לְתוֹרָה, |
| and to [the] Testimony (Witness); | v'li-t'udah | וְלִתְעוּדָה; |
| **and** if | **v**'im | **וְ**אִם- |
| not | lo | לֹא |
| they will speak | yom'ru | יֹאמְרוּ |
| as (like) word | ka-davar | כַּדָּבָר |
| the this, | ha-zĕh | הַזֶּה, |
| that (which, because that) | ashĕr | אֲשֶׁר |
| without (there is not) | eyn | אֵין- |
| to (for) him. | lo | לוֹ |
| dawn (early light, enchantment). | shahar | שָׁחַר. |

“For he has given the law for a help, that they should not speak according to this word, concerning which there are not gifts to give for it.” (Esaias VIII.20)

The intended meaning of “shahar” (שָׁחַר) in the above verse is unclear to scholars.

21

| | | |
|---|---|---|
| And he shall pass through | v’avar | וְעָבַר |
| in her (it) | bah | בָּהּ, |
| hard pressed | niqshĕh | נִקְשֶׁה |
| and hungry; | v’raev | וְרָעֵב ; |
| and it shall come to pass | v’hayah | וְהָיָה |
| because | khi | כִּי- |
| he shall be hungry, | yir’av | יִרְעַב |
| and shall enrage himself, | v’hitqatsaph | וְהִתְקַצַּף, |
| and curse | v’qilel | וְקִלֵּל |
| in his king | b’malko | בְּמַלְכּוֹ |
| and in his God(s), | u-v-elohayv | וּבֵאלֹהָיו-- |
| and face (turn and look) | u-phanah | וּפָנָה |
| to from above. | l’malah | לְמָעְלָה. |

“And famine shall come sorely upon you, and it shall come to pass, *that* when ye shall be hungry, ye shall be grieved, and ye shall speak ill of the prince and your fathers’ ordinances: and they shall look up to heaven above.” (Esaias VIII.21)

22

| | | |
|---|---|---|
| And unto | v’ĕl | וְאֶל- |
| land (earth) | ĕrĕts | אֶרֶץ, |
| he shall look | yabit | יַבִּיט ; |
| and behold | v’hineh | וְהִנֵּה |
| distress (straits), | tsarah | צָרָה |
| and the darkness, | va-hashekhah | וַחֲשֵׁכָה |
| obscurity (dimness, shadow) of | m’uph | מְעוּף |
| pressure (distress, constraint), | tsuqah | צוּקָה, |
| and calamity (gloominess) | va-aphelah | וַאֲפֵלָה |
| thrust [into]. | m’nudah | מְנֻדָּח. |

“and they shall look on the earth below, and behold severe distress, and darkness, affliction, and a strait, and darkness so *that one* cannot see; and he that is in anguish shall not be distressed only for a time.” (Esaias VIII.22)

Unlike later editions of the *Book of Mormon*, The original 1830 edition does not conclude the chapter with verse (22). Later editions of the *Book of Mormon* follow more closely the order of the *KJV* (which follows the order of the Septuagint). The Hebrew Scripture, on the other hand, concludes the chapter with the following verse:

23 / (2 Nĕphi 19:1)

| | | |
|---|---|---|
| For (Because), | ki | כִּי |
| not | lo | לֹא |
| the gloom (obscuring cover) | muaph | מוּעָף, |
| to which (that) | la-ashĕr | לַאֲשֶׁר |
| constraint (distress) | mutsaq | מוּצָק |
| in her, | lah | לָהּ, |
| as [the former] time | ka-et | כָּעֵת |
| .. first | ..rishon | הָרִאשׁוֹן |
| he lightly esteemed (cursed) | heqal | הֵקַל |
| land of | artsah | אַרְצָה |
| Zebulun (high habitation), | z’vulun | זְבֻלוּן |
| and land of | v’artsah | וְאַרְצָה |
| Naphtali (my wrestling), | naphtali | נַפְתָּלִי, |
| and afterward | v’ha-aḥaron | וְהָאַחֲרוֹן |
| did more heavily | hikhbid | הִכְבִּיד-- |
| [the] way of | dĕrĕkh | דֶּרֶךְ |
| the sea of | ha-yam | הַיָּם |
| ***world’s*** **end** (alt. interp. **reed**) | **soph** (alt. interp. **suph**) | **סוּף** |
| over (beyond) | evĕr | עֵבֶר |
| the Jordan (flowing down) | ha-yarden | הַיַּרְדֵּן, |
| Galilee (circuit, boundary) of | g’lil | גְּלִיל |
| the nations (gentiles). | ha-goyim | הַגּוֹיִם. |

“Drink this first. Do it quickly, O land of Zabulon, land of Nephthalim, and the rest *inhabiting* the sea-coast, and *the land* beyond Jordan, Galilee of the Gentiles.” (Esaias IX.1)

נפי השני יט (ישעיהו ט)

1 See previous verse (2 Nĕphi 18:23)[a]

2 העם ההלכים בחשך ראו אור גדול ישבי בארץ צלמות אור נגה עליהם

3 הרבית הגוי לו הגדלת השמחה שמחו לפניך כשמחת בקציר כאשר יגילו בחלקם שלל

4 כי את על סבלו ואת מטה שכמו שבט הנגש בו החתת …

5 כי כל סאון סאן ברעש ושמלה מגוללה בדמים והיתה לשרפה מאכלת אש

6 כי ילד ילד לנו בן נתן לנו ותהי המשרה על שכמו ויקרא שמו פלא יועץ אל גבור אבי עד שר שלום

7 לם רבה (למרבה) המשרה ולשלום אין קץ על כסא דוד ועל ממלכתו להכין אתה ולסעדה במשפט ובצדקה מעתה ועד עולם קנאת יהוה צבאות תעשה זאת

8 דברו שלח אדני ביעקב ונפל בישראל

9 וידעו העם כּלו אפרים ויושב שמרון בגאוה ובגדל לבב לאמר

10 לבנים נפלו וגזית נבנה שקמים גדעו וארזים נחליף

11 וישגב יהוה את צרי רצין עליו ואת איביו יסכסך

12 ארם מקדם ופלשתים מאחור ויאכלו את ישראל בכל פה בכל זאת לא שב אפו ועוד ידו נטויה

13 והעם לא שב עד המכהו ואת יהוה צבאות לא דרשו

14 ויכרת יהוה מישראל ראש וזנב כפה ואגמון יום אחד

15 זקן … הוא הראש ונביא מורה שקר הוא הזנב

16 ויהיו מאשרי העם הזה מתעים ומאשריו מבלעים

17 על כן על בחוריו לא ישמח אדני ואת יתמיו ואת אלמנותיו לא ירחם כי כלו חנף ומרע וכל פה דבר נבלה בכל זאת לא שב אפו ועוד ידו נטויה

18 כי בערה כאש רשעה שמיר ושית תאכל ותצת בסבכי היער ויתאבכו גאות עשן

19 בעברת יהוה צבאות נעתם ארץ ויהי העם כמאכלת אש איש אל אחיו לא יחמלו

20 ויגזר על ימין ורעב ויאכל על שמאול ולא שבעו איש בשר זרעו יאכלו

21 מנשה את אפרים ואפרים את מנשה יחדו המה על יהודה בכל זאת לא שב אפו ועוד ידו נטויה

See previous verse (2 Nĕphi 18:23)[a] 1

2 ⵣⵒⵑⵔⵔⵔ

See previous verse (2 Nĕphi 18:23)[a] 1

2

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4 …

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8

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10

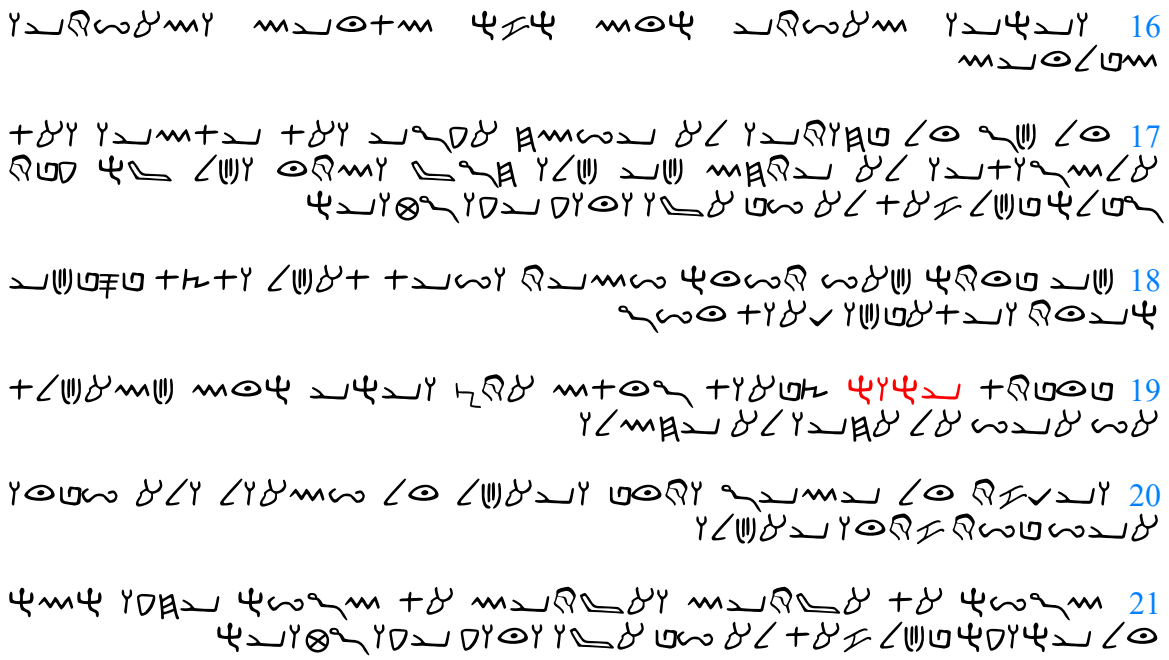
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14

15 …



CHAPTER 19

*Isaiah (Yĕsha'Yahu) speaks Messianically—The people in darkness to see a great Light—Unto us a child is born—He shall be the Prince of Peace (Sar-Shalom) and shall reign on David's throne—Comparing Isaiah (Yĕsha'Yahu) 9, Masoretic Text (source of the King James translation).*

| *Isaiah 9 (KJV)* | *2 Nephi 19* |
|---|---|
| 1 NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations. | 1 NEVERTHELESS, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the **Red** Sea beyond Jordan in Galilee of the nations. |
| 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. | 2 The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. |
| 3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil. | 3 Thou hast multiplied the nation, and increased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. |
| 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. | 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor. |
| 5 For every battle of the warrior *is* with | 5 For every battle of the warrior is with |

| | |
|---|---|
| confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. | confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. |
| 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. | 6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. |
| 7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. | 7 Of the increase of government and peace there **is** no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this. |
| 8 ¶ The Lord sent a word into Jacob, and it hath lighted upon Israel. | 8 The Lord sent **his** word **unto** Jacob and it hath lighted upon Israel. |
| 9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, | 9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart: |
| 10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars. | 10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars. |
| 11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; | 11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; |
| 12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still. | 12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still. |
| 13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts. | 13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts. |
| 14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. | 14 Therefore will the Lord cut off from Israel head and tail, branch and rush in one day. |
| 15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail. | 15 The ancient, he is the head; and the prophet that teacheth lies, he is the tail. |
| 16 For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed. | 16 For the leaders of this people cause them to err; and they that are led of them are destroyed. |
| 17 Therefore the Lord shall have no joy in | 17 Therefore the Lord shall have no joy in |

| | |
|---|---|
| their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still. | their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. |
| 18 ¶ For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke. | 18 For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke. |
| 19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. | 19 Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother. |
| 20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: | 20 And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm— |
| 21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still. | 21 Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still. |

1 See previous verse (2 Nĕphi 18:23)[a].
2 THE people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined[a].
3 Thou hast multiplied the nation, *and* increased *to him*[a] the joy[b]—they *are glad*[c] before *thy face like* the joy in harvest, *and* as *men* rejoice when they divide[d] the spoil[e].
4 For thou hast broken the yoke of his burden, and the branch[a] *against* his shoulder, the rod[b] of his oppressor[c]...
5 For every *sandal*[a] *of the trampling*[b] warrior *was*[c] with *quaking*[d], and *mantle*[e] rolled in blood; *and*[f] *this* shall be *for* burning *and* fuel of fire.
6 For unto us a child is born, unto us a son is given; and the *rule*[a] shall be upon his shoulder; and his name shall be called, Pĕlĕ[b] Yoets[c], El Gibor[d], Avi Ad[e], Sar-Shalom[f].
7 Of the increase of *rule*[a] and peace *there* ***is*** no end, upon the throne of David, and upon his kingdom to *correctly arrange*[b] *her*, and to *support*[c] *her* with judgment and with *righteousness* from henceforth, even forever. The zeal[d] of *the Eternal* of Hosts will *do* this.
8 Adonai sent **his** word **unto** Ya'aqov and *he* hath *fallen*[a] *in* YisraEl.
9 And all the people shall know, *even* Ĕphrayim and the inhabitants of Shomron, that say in the pride[a] and *insolence*[b] of heart:
10 The *white* bricks[a] are fallen down, but we will build with hewn stones; the sycamores are *hewn* down, but we will *replace*[b] *them with pine-trees*[c].

11 *And the Eternal* shall set up[a] the adversaries[b] of Retsin *upon* him, and *weave together*[c] his enemies;
12 Aram before[a] and Pělishtim behind[b]; and they shall devour YisraEl with *all* mouth. For all this his anger is not turned away, but his hand *is* stretched out still.
13 *And* the people turneth not unto him that *smote* them, neither do they seek[a] *the Eternal* of Hosts.
14 *And the Eternal* will cut off from YisraEl head and *end*[a], *frond*[b] and *bulrush*[c] *in* one day.
15 The *elder*[a], … he *is* the head; and the prophet – *teacher of falsehood*[b], he *is* the *end*.
16 For the leaders of this people cause *them* to err[a]; and *they that are* led of *him are swallowed up*[b].
17 Therefore Adonai shall have no joy in *his* young men, neither shall have *compassion* on *his orphans*[a] and *his* widows; for *every one of his is* a *profane person*[b] and *wicked*, and every mouth speaketh *nonsense*[c]. For all this his anger is not turned away, but his hand *is* stretched out still.
18 For wickedness burneth[a] as the fire; *she* shall devour the *thorns* and *thorn-bushes*, and shall kindle in the thickets of the forests, and they shall *roll* up *like a rising billow*[b] of smoke.
19 *In* the *fury*[a] of *the Eternal* of Hosts the land *shall be scorched*[b], and the people shall be as fuel of fire; no man shall spare[c] his brother.
20 And he shall *cut*[a] on *the* right hand and be hungry; and he shall eat on *the* left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm—
21 Měnasheh, Ĕphrayim; and Ĕphrayim, Měnasheh; ..they[a] together *shall be* against Yĕhudah. For all this his anger is not turned away, but his hand *is* stretched out still.

**1*a*** Following the Hebrew *Bible*, instead of the *KJV*, the chapter should begin with verse 2. **2*a*** beamed; **3*a*** Note: the *Book of Mormon* sensibly states "and increased the joy" in contrast to "*and* not increased the joy" (*KJV*). It is likely that the original Heb. "lo" (לו) = "to him" was later misspelled as "lo" (לא) = "not"; ***b*** joy, gladness, mirth; ***c*** rejoice, are glad of heart; ***d*** share; ***e*** plunder, booty; **4*a*** "staff", rod, shaft; ***b*** club, staff, scepter; ***c*** driver, taskmaster, tyrant; **5*a*** military boot; ***b*** treading; ***c*** "*is*" in *KJV* as also in English *Book of Mormon*; ***d*** shaking, rustling, rattling, trembling; ***e*** wrapper,outer "garment"; ***f*** "but"; **6*a*** dominion; ***b*** Wonder of a , Marvel of a, Extraordinary; Unusual; ***c*** "Counselor"; ***d*** "Mighty God"; ***e*** "Everlasting Father"; ***f*** "Prince of Peace"; **7*a*** dominion; ***b*** "order", establish; ***c*** sustain, uphold; ***d*** ardor, jealousy; **8*a*** died; **9*a*** haughtiness, majesty; ***b*** arrogancy, greatness; **10*a*** tiles (made of white clay); ***b*** substitute, succeed; ***c*** cedars; **11*a*** exalt; ***b*** foes; ***c*** hedge together; **12*a*** from *the* East (relative direction); ***b*** from *the* West (relative direction); **13*a*** resort to; **14*a*** "tail"; ***b*** "branch"; ***c*** "rush", sedge; **15*a*** old man; ***b*** deception; **16*a*** wander about, be lead astray, be mislead; ***b*** "destroyed", ruined; **17*a*** "fatherless"; ***b*** irreligious person, godless man; ***c*** disgraceful "folly"; **18*a*** consumeth; ***b*** rising column; **19*a*** outburst of anger; ***b*** burned up with suffocating heat; ***c*** have compassion on; **20*a*** divide; **21*a*** "*and* they" in *KJV*, where *and* is italicized (not from the Hebrew verse). The *Book of Mormon* version reads only "they".

## 2 Nephi 19 (Isaiah 9) נפי שני יט (ישעיה ט)

1

The first verse of 2 Nephi 19 (Isaiah 9, *KJV*) appears as the last verse of chapter 8 in the Hebrew cannon. See last verse of previous chapter (2 Nĕphi 18:23).

2

| | | |
|---|---|---|
| The people | ha-am | הָעָם |
| the walking | ha-holkhim | הַהֹלְכִים |
| in the darkness (obscurity) | ba-hoshekh | בַּחֹשֶׁךְ, |
| they saw | rau | רָאוּ |
| a light | or | אוֹר |
| great; | gadol | גָּדוֹל: |
| they dwelling | yoshvey | יֹשְׁבֵי |
| in a land of | b’ĕrĕts | בְּאֶרֶץ |
| the shadow of death (deep shadow), | tsalmavĕt | צַלְמָוֶת, |
| a light | or | אוֹר |
| shined (beamed). | nagah | נָגַהּ |
| upon them. | aleyhĕm | עֲלֵיהֶם. |

“O people walking in darkness, behold a great light: ye that dwell in the region *and* shadow of death, a light shall shine upon you.” (Esaias IX.2)

3

| | | |
|---|---|---|
| Thou hast multiplied (made many) | hirbita | הִרְבִּיתָ |
| the nation, | ha-goy | הַגּוֹי, |
| to (for) him | lo | ~~לֹא~~ (לוֹ) |
| increased (made great) | higdalta | הִגְדַּלְתָּ |
| the joy- | ha-simha | הַשִּׂמְחָה; |
| they joy | samhu | שָׂמְחוּ |
| to thy face | l’phanĕykha | לְפָנֶיךָ |
| as (like) joy | k’simhat | כְּשִׂמְחַת |
| in the harvest (reaping, cutting), | ba-qatsir | בַּקָּצִיר, |
| as that (which) | ka-ashĕr | כַּאֲשֶׁר |
| Rejoice they will | yagilu | יָגִילוּ |
| in they divide (apportion) | b’hal’qam | בְּחַלְּקָם |
| the spoil (prey). | shalal | שָׁלָל. |

“The greatest part of the people which thou hast brought down in thy joy, they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil.” (Esaias IX.3)

The Hebrew expression, “לא הִגְדַּלְתָּ” (Yĕsha’Yahu 9:2, Masorah) translated “not increased” (Isaiah 9:3, *KJV*) involves a misspelling. The verse should read, “לוֹ הִגְדַּלְתָּ”, meaning “to him increased”. The corrected Hebrew verse is consistent with 2 Nĕphi 9:3

4

| | | |
|---|---|---|
| For (Because) | ki | כִּי |
| | ĕt | אֶת- |
| yoke of | ol | עֹל |
| his burden (load), | subalo | סֻבָּלוֹ, |
| and | v’et | וְאֵת |
| staff (rod, shaft) of | mateh | מַטֵּה |
| his shoulder (back), | shikhmo | שִׁכְמוֹ, |
| rod (staff, club, scepter) of | shevĕt | שֵׁבֶט, |
| the oppressor (tyrant, exactor) | ha-noges | הַנֹּגֵשׂ |
| in (of) him, | bo | בּוֹ-- |
| thou shattered (broke, dismayed). | ha<u>h</u>itota | הַחִתֹּתָ, |
| ~~as in day of~~ | ~~k’yom~~ | ~~כְּיוֹם~~ |
| ~~Midian.~~ | ~~midyan~~ | ~~מִדְיָן.~~ |

“Because the yoke that was laid upon them has been taken away, and the rod that was on their neck: for he has broken the rod of the exactors, as in the day of Madiam.” (Esaias IX.4)

5

| | | |
|---|---|---|
| For (Because) | ki | כִּי |
| every (all, whole) | khol | כָּל- |
| sandal (boot, [leather] shoe) of | s’on | סְאוֹן |
| [a warrior] trampling | soen | סֹאֵן |
| in (with) quaking (shaking [the ground]), | b’raash | בְּרַעַשׁ, |
| and mantle (outer-garment) | v’simlah | וְשִׂמְלָה |
| rolled-over (dabbled) | m’golalah | מְגוֹלָלָה |
| in blood; | v’damim | בְּדָמִים ; |
| and (but) shall be | v’haytah | וְהָיְתָה |
| for (to) burning | li-srephah | לִשְׂרֵפָה, |

| | | |
|---|---|---|
| consumable (fuel) of | maakholĕt | מַאֲכֹלֶת |
| fire. | esh | אֵשׁ. |

"For they shall compensate for every garment that has been acquired by deceit, and *all* raiment with reconciliation; and they shall be willing, *even* if they were burnt with fire." (Esaias IX.5)

6

| | | |
|---|---|---|
| For (Because) | ki | כִּי- |
| a child | yĕlĕd | יֶלֶד |
| is born | yulad | יֻלַּד- |
| unto us, | lanu | לָנוּ, |
| a son | ben | בֵּן |
| is given | nitan | נִתַּן- |
| unto us; | lanu | לָנוּ, |
| and shall be | va-t'hi | וַתְּהִי |
| the rule (dominion) | ha-misrah | הַמִּשְׂרָה, |
| upon | al | עַל- |
| his shoulder (back); | shikhmo | שִׁכְמוֹ ; |
| and shall be called | va-yiqra | וַיִּקְרָא |
| his name, | sh'mo | שְׁמוֹ |
| Wonderful (Extraordinary, Marvel of a) | Pĕlĕ | פֶּלֶא |
| Counselor (Adviser), | yoets | יוֹעֵץ, |
| God | El | אֵל |
| Mighty (Strong, Valiant), | gibor | גִּבּוֹר, |
| Father | Avi | אֲבִי- |
| Everlasting, | ad | עַד, |
| Prince of | Sar | שַׂר- |
| Peace. | shalom | שָׁלוֹם. |

"For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called The Messenger of great counsel: for I will bring peace upon the princes, and health to him." (Esaias IX.6)

"…Wonderful, Counsellor, Mighty one, Potentate, Prince of Peace, Father of the age to come." (Alexandrine Text)

7

| | | |
|---|---|---|
| For (to) the increase (abundance) of | l'marbeh | לם רבה (לְמַרְבֵּה) |
| the dominion (rule) | ha-misrah | הַמִּשְׂרָה |
| and for (to) peace | u-l'shalom | וּלְשָׁלוֹם |
| without | eyn | אֵין- |
| end, | qets | קֵץ, |
| upon | al | עַל- |
| throne (seat) of | kise | כִּסֵּא |
| David (beloved), | david | דָּוִד |
| and upon | v'al | וְעַל- |
| his kingdom | mamlakhto | מַמְלַכְתּוֹ, |
| to establish (make firm, order) | l'hakhin | לְהָכִין |
| her, | otah | אֹתָהּ |
| and to support (sustain) her | u-l'saadah | וּלְסַעֲדָהּ, |
| in judgment | b'mishpat | בְּמִשְׁפָּט |
| and in righteousness | u-vi-tsdaqah | וּבִצְדָקָה ; |
| from time, | me-atah | מֵעַתָּה, |
| and until | v'ad | וְעַד- |
| eternity (everlasting, forever). | olam | עוֹלָם, |
| Zeal (Jealousy, Deep emotion) of | qin'at | קִנְאַת |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |
| she will do (make) | taasĕh | תַּעֲשֶׂה- |
| this. | zot | זֹאת. {פ} |

"His government shall be great, and of his peace there is no end: *it shall be* upon the throne of David, and *upon* his kingdom to establish it, and to support *it* with judgment and with righteousness, from henceforth and forever. The zeal of the Lord of hosts shall perform this." (Esaias IX.7)

8

| | | |
|---|---|---|
| **His Word** | **d'varo** | דְּבָרוֹ |
| sent | shalah | שָׁלַח |
| the Lord (my Lords) | Adonai | אֲדֹנָי, |
| ~~into~~ **unto** Jacob | ~~b~~**l**'ya'aqov | בְּלְיַעֲקֹב ; |
| and he fell | v'naphal | וְנָפַל, |

| | | |
|---|---|---|
| in Israel. | b'yisraEl | בְּיִשְׂרָאֵל. |

"The Lord sent death upon Jacob, and it has come upon Israel." (Esaias IX.8)

9

| | | |
|---|---|---|
| And they shall know | v'yad'u | וְיָדְעוּ |
| the people | ha-am | הָעָם |
| all his, | kulo | כֻּלּוֹ, |
| Ephraim | ĕphrayim | אֶפְרַיִם |
| and inhabitant (dweller) of | v'yoshev | וְיוֹשֵׁב |
| Samaria, | shomron | שֹׁמְרוֹן, |
| in pride (haughtiness, loftiness) | b'gaavah | בְּגַאֲוָה |
| and in largeness of | u-v'godĕl | וּבְגֹדֶל |
| heart | levav | לֵבָב, |
| to say: | lemor | לֵאמֹר. |

"And all the people of Ephraim, and they that dwell in Samaria shall know, who say in their pride and lofty heart," (Esaias IX.9)

10

| | | |
|---|---|---|
| Bricks (White clay bricks, Tiles) | l'venim | לְבֵנִים |
| they are fallen, | naphalu | נָפָלוּ, |
| but (and) hewn (cut) stones | v'gazit | וְגָזִית |
| we will build; | nivnĕh | נִבְנֶה; |
| sycamores | shiqmim | שִׁקְמִים |
| they are hewn down, | gudau | גֻּדָּעוּ, |
| but (and) the cedars (pine-trees) | va-arazim | וַאֲרָזִים |
| we will substitute (change, succeed). | naḥaliph | נַחֲלִיף. |

"The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower." (Esaias IX.10)

11

| | | |
|---|---|---|
| Therefore he shall exalt (set on high) | va-y'sagev | וַיְשַׂגֵּב |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| | ĕt | אֶת- |
| adversaries (foes) of | tsarey | צָרֵי |

| | | |
|---|---|---|
| Rezin | r’tsin | רְצִין, |
| upon him, | alayv | עָלָיו ; |
| and | v’ĕt | וְאֶת- |
| his enemies | oyvayv | אֹיְבָיו, |
| he will entwine (weave, fence) together; | y’sakhsekh | יְסַכְסֵךְ. |

“And God shall dash down them that rise up against him on mount Sion, and shall scatter his enemies;” (Esaias IX.11)

12

| | | |
|---|---|---|
| Syria (Syrians, Aramæans) | aram | אֲרָם |
| from [the] front (East), | mi-qĕdĕm | מִקֶּדֶם, |
| and the Philistines | u-ph’lishtim | וּפְלִשְׁתִּים |
| from behind ([the] West); | me-a͟hor | מֵאָחוֹר, |
| and they shall devour | va-yokh’lu | וַיֹּאכְלוּ |
| | ĕt | אֶת- |
| Israel | yisraEl | יִשְׂרָאֵל, |
| in all | b’khol | בְּכָל- |
| mouth. | pĕh | פֶּה ; |
| In all | b’khol | בְּכָל- |
| this | zot | זֹאת |
| not | lo | לֹא- |
| is turned away | shav | שָׁב |
| his nostril (anger), | apo | אַפּוֹ, |
| but (and) still (yet, again). | v’od | וְעוֹד |
| his hand | yado | יָדוֹ |
| stretched out (extended). | n’tuyah | נְטוּיָה. |

“*even* Syria from the rising of the sun, and the Greeks from the setting of the sun, who devour Israel with open mouth. For *all* this his anger is not turned away, but *his* hand is exalted.” (Esaias IX.12)

13

| | | |
|---|---|---|
| And (but) the people | v’ha-am | וְהָעָם |
| not | lo | לֹא- |
| turn away | shav | שָׁב, |

| | | |
|---|---|---|
| until | ad | עַד- |
| the one smiting them, | ha-makehu | הַמַּכֵּהוּ ; |
| and | v'ĕt | וְאֶת- |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |
| not | lo | לֹא |
| they seek (resort to, consult). | darashu | דָרָשׁוּ. {ס} |

"But the people turned not until they were smitten, and they sought not the Lord." (Esaias IX.13)

14

| | | |
|---|---|---|
| And he will cut off | va-yakhret | וַיַּכְרֵת |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| from Israel | mi-yisraEl | מִיִּשְׂרָאֵל, |
| head | rosh | רֹאשׁ |
| and tail (end, stump), | v'zanav | וְזָנָב |
| palm frond (branch) | kipah | כִּפָּה |
| and rush (bulrush), | v'agmon | וַאֲגְמוֹן-- |
| day | yom | יוֹם |
| one. | ĕḥad | אֶחָד. |

"So the Lord took away from Israel the head and tail, great and small, in one day:" (Esaias IX.14)

15

| | | |
|---|---|---|
| The elder, | zaqen | זָקֵן |
| ~~and high (lifted)~~ | ~~u-n'su~~ | ~~וּנְשׂוּא-~~ |
| ~~profile (faces)~~ | ~~phanim~~ | ~~פָּנִים,~~ |
| he | hu | הוּא |
| the head; | ha-rosh | הָרֹאשׁ ; |
| and prophet | v'navi | וְנָבִיא |
| teacher of | morĕh | מוֹרֵה- |
| falsehood (deception), | shĕqĕr | שֶׁקֶר, |
| he | hu | הוּא |
| the tail (end, stump). | ha-zanav | הַזָּנָב. |

“the old man, and them that respect persons, this is the head; and the prophet teaching unlawful things, he is the tail:” (Esaias IX.15)

16

| | | |
|---|---|---|
| And they were | va-yih’yu | וַיִּהְיוּ |
| leaders (straight, upright) of | m’ash’rey | מְאַשְּׁרֵי |
| the people | ha-am | הָעָם- |
| the this | ha-zĕh | הַזֶּה, |
| causing them to err (stray); | mat’im | מַתְעִים ; |
| and he [that is] led (straight, upright) | u-m’usharayv | וּמְאֻשָּׁרָיו, |
| are swallowed up (engulfed). | m’vulaim | מְבֻלָּעִים. |

“And they that pronounce this people blessed shall mislead them; and they mislead them that they may devour them.” (Esaias IX.16)

17

| | | |
|---|---|---|
| Therefore | al-ken | עַל-כֵּן |
| upon | al | עַל- |
| his young men | bahurayv | בַּחוּרָיו |
| not | lo | לֹא- |
| he shall have joy | yismah | יִשְׂמַח |
| the Lord, | Adonai | אֲדֹנָי, |
| and | v’ĕt | וְאֶת- |
| his fatherless (orphans, bereaved ones) | y’tomayv | יְתֹמָיו |
| and | v’ĕt | וְאֶת- |
| his widows | alm’notayv | אַלְמְנוֹתָיו |
| not | lo | לֹא |
| he shall have compassion; | y’rahem | יְרַחֵם-- |
| for (because) | ki | כִּי |
| every one (all) of his | kulo | כֻּלּוֹ |
| profane (irreligious, godless) | haneph | חָנֵף |
| and an evildoer, | u-mera | וּמֵרַע, |
| and all (every) | v’khol | וְכָל- |
| mouth | pĕh | פֶּה |
| speaketh | dover | דֹּבֵר |

| | | |
|---|---|---|
| foolishness (senselessness, contumely). | n'valah | נְבָלָה ; |
| In all | b'kol | בְּכָל- |
| this | zot | זֹאת |
| not | lo | לֹא- |
| is turned away | shav | שָׁב |
| his nostril (anger), | apo | אַפּוֹ, |
| but (and) still (yet, again) | v'od | וְעוֹד |
| his hand | yado | יָדוֹ |
| stretched out (extended). | n'tuyah | נְטוּיָה. |

"Therefore the Lord shall not take pleasure in their young men, neither shall he have pity on their orphans or on their widows: for they are all transgressors and wicked, and every mouth speaks unjustly. For all this *his* anger is not turned away, but *his* hand is yet exalted." (Esaias IX.17)

18

| | | |
|---|---|---|
| For (Because) | ki- | כִּי- |
| burneth (consumes) | baarah | בָעֲרָה |
| as the fire | kha-esh | כָּאֵשׁ |
| wickedness; | rishah | רִשְׁעָה, |
| thorns | shamir | שָׁמִיר |
| and the thorn-bush | va-shayit | וָשַׁיִת |
| she shall devour (consume), | tokhel | תֹּאכֵל ; |
| and she shall kindle (burn) | va-titsat | וַתִּצַּת |
| in the thickets (entangled thorns) of | b'sivkhey | בְּסִבְכֵי |
| the forest (wood, thicket), | ha-yaar | הַיַּעַר, |
| and they shall (coil upward, roll up) | va-yitab'khu | וַיִּתְאַבְּכוּ |
| lifting up (column of) | geut | גֵּאוּת |
| smoke. | ashan | עָשָׁן. |

"And iniquity shall burn as fire, and shall be devoured by fire as dry grass: and it shall burn in the thickets of the wood, and shall devour all that is round about the hills." (Esaias IX.18)

19

| | | |
|---|---|---|
| In overflow (fury, outburst) of | b'ĕvrat | בְּעֶבְרַת |
| *the LORD* (*the Eternal*) | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |

| | | |
|---|---|---|
| he shall have burned up (scorched) | nĕ'tam | נָעְתַּם |
| land (earth), | arĕts | אָרֶץ ; |
| and shall be | va-y'hi | וַיְהִי |
| the people | ha-am | הָעָם |
| as (like) a consumable (fuel) of | k'maakholĕt | כְּמַאֲכֹלֶת |
| fire; | esh | אֵשׁ, |
| a man | ish | אִישׁ |
| to (for) | ĕl- | אֶל- |
| his brother | ahiv | אָחִיו |
| not | lo | לֹא |
| shall they spare (bear, be responsible). | yahmolu | יַחְמֹלוּ. |

"The whole earth is set on fire because of the fierce anger of the Lord, and the people shall be as men burnt by fire: no man shall pity his brother." (Esaias IX.19)

20

| | | |
|---|---|---|
| And (But) he shall cut (cut off, divide) | va-yigzor | וַיִּגְזֹר |
| on (upon) | al | עַל- |
| [the] right hand | yamin | יָמִין |
| and be hungry; | v'raev | וְרָעֵב, |
| and he shall eat | va-yokhal | וַיֹּאכַל |
| on (upon) | al | עַל- |
| [the] left hand | s'movl | שְׂמֹאול |
| and not | v'lo | וְלֹא |
| they shall be satisfied (sated); | saveu | שָׂבֵעוּ : |
| a man | ish | אִישׁ |
| the flesh of | bsar | בְּשַׂר- |
| his own arm | z'roo | זְרֹעוֹ, |
| they shall eat— | yokhelu | יֹאכֵלוּ. |

"But *one* shall turn aside to the right hand, for he shall be hungry; and shall eat on the left, and a man shall by no means be satisfied with eating the flesh of his own arm." (Esaias IX.20)

21

| | | |
|---|---|---|
| Manasseh (forgetting), | m'nashĕh | מְנַשֶּׁה |

| | | |
|---|---|---|
| | ĕt | אֶת- |
| Ephraim (fruitful); | ĕphrayim | אֶפְרַיִם, |
| and Ephraim (fruitful), | v'ĕphrayim | וְאֶפְרַיִם |
| | ĕt | אֶת- |
| Manasseh (forgetting); | m'nashĕh | מְנַשֶּׁה-- |
| together (he as one) | yaḥdav | יַחְדָּו |
| they | hemah | הֵמָּה, |
| upon | al | עַל- |
| Judah (he will be praised). | y'hudah | יְהוּדָה ; |
| In all | b'khol | בְּכָל- |
| this | zot | זֹאת |
| not | lo | לֹא- |
| is turned away | shav | שָׁב |
| his nostril (anger), | apo | אַפּוֹ, |
| but (and) still (yet, again) | v'od | וְעוֹד |
| his hand | yado | יָדוֹ |
| stretched out (extended). | n'tuyah | נְטוּיָה. |

"For Manasses shall eat *the flesh* of Ephraim, and Ephraim *the flesh* of Manasses; for they shall besiege Juda together. For all this *his* anger is not turned away, but *his* hand is yet exalted." (Esaias IX.21)

## CHAPTER 20

נפי השני כ (ישעיהו י)

1 הוי החקקים חקקי און ומכתבים עמל כתבו

2 להטות מדין דלים ולגזל משפט עניי עמי להיות אלמנות שללם ואת יתומים יבזו

3 ומה תעשו ליום פקדה ולשואה ממרחק תבוא על מי תנוסו לעזרה ואנה תעזבו כבודכם

4 בלתי כרע תחת אסיר ותחת הרוגים יפלו בכל זאת לא שב אפו ועוד ידו נטויה

5 הוי אשור שבט אפי ומטה הוא בידם זעמם

6 בגוי חנף אשלחנו ועל עם עברתי אצונו לשלל שלל ולבז בז ולשימו (ולשומו) מרמס כחמר חוצות

7 והוא לא כן ידמה ולבבו לא כן יחשב כי להשמיד בלבבו ולהכרית גוים לא מעט

8 כי יאמר הלא שרי יחדו מלכים

9 הלא ככרכמיש כלנו אם לא כארפד חמת אם לא כדמשק שמרון

10 כאשר מצאה ידי לממלכת האליל ופסיליהם מירושלם ומשמרו

11 הלא כאשר עשיתי לשמרון ולאליליה כן אעשה לירושלם ולעצביה

12 והיה כי יבצע אדני את כל מעשהו בהר ציון ובירושלם אפקד על פרי גדל לבב מלך אשור ועל תפארת רום עיניו

13 כי אמר בכח ידי ובחכמתי עשיתי כי נבנותי ואסיר גבולת עמים ועתידתיהם (ועתודתיהם) שושתי ואוריד כאביר יושבים

14 ותמצא כקן ידי לחיל העמים וכאסף ביצים עזבות כל הארץ אני אספתי ולא היה נדד כנף ופצה פה ומצפצף

15 היתפאר הגרזן על החצב בו אם יתגדל המשור על מניפו כהניף שבט ואת מרימיו כהרים מטה לא עץ

16 לכן ישלח האדון יהוה צבאות במשמניו רזון ותחת כבדו יקד יקד כיקוד אש

17 והיה אור ישראל לאש וקדושו ללהבה ובערה ואכלה שיתו ושמירו ביום אחד

18 וכבוד יערו וכרמלו מנפש ועד בשר יכלה והיה כמסס נסס

19 ושאר עץ יערו מספר יהיו ונער יכתבם

20 והיה ביום ההוא לא יוסיף עוד שאר ישראל ופליטת בית יעקב להשען על מכהו ונשען על יהוה קדוש ישראל באמת

21 שאר ישוב **אף** שאר יעקב אל אל גבור

22 כי אם יהיה עמך ישראל כחול הים שאר ישוב בו כליון חרוץ שוטף צדקה

23 כי כלה ונחרצה אדני יהוה צבאות עשה בקרב כל הארץ

24 לכן כה אמר אדני יהוה צבאות אל תירא עמי ישב ציון מאשור בשבט יככה ומטהו ישא עליך בדרך מצרים

25 כי עוד מעט מזער וכלה זעם ואפי על תבליתם

26 ועורר עליו יהוה צבאות שוט כמכת מדין בצור עורב ומטהו על הים ונשאו בדרך מצרים

27 והיה ביום ההוא יסור סבלו מעל שכמך ועלו מעל צוארך וחבל על מפני שמן

28 בא על עית עבר במגרון למכמש יפקיד כליו

29 עברו מעברה גבע מלון לנו חרדה הרמה גבעת שאול נסה

30 צהלי קולך בת גלים הקשיבי לישה עניה ענתות

31 נדדה מדמנה ישבי הגבים העיזו

32 עוד היום בנב לעמד ינפף ידו הר בית (בת) ציון גבעת ירושלם

33 הנה האדון יהוה צבאות מסעף פארה במערצה ורמי הקומה גדועים והגבהים ישפלו

34 ונקף סבכי היער בברזל והלבנון באדיר יפול

1 ויצא חטר מגזע ישי וניצר משרשיו יפרה

2 ונחה עליו רוח יהוה רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יהוה

3 והריחו ביראת יהוה ולא למראה עיניו ישפוט ולא למשמע אזניו יוכיח

4 ושפט בצדק דלים והוכיח במישור לענוי ארץ והכה ארץ בשבט פיו וברוח שפתיו ימית רשע

5 והיה צדק אזור מתניו והאמונה אזור חלציו

6 וגר זאב עם כבש ונמר עם גדי ירבץ ועגל וכפיר ומריא יחדו ונער קטן נהג בם

7 ופרה ודב תרעינה יחד ירבצו ילדיהן ואריה כבקר יאכל תבן

8 ושעשע יונק על חר פתן ועל מאורת צפעוני גמול ידו הדה

9 לא ירעו ולא ישחיתו בכל הר קדשי כי מלאה הארץ דעה את יהוה כמים לים מכסים

10 והיה ביום ההוא שרש ישי אשר עמד לנס עמים אליו גוים ידרשו והיתה מנוחתו כבוד

11 והיה ביום ההוא יוסיף אדני שנית ידו לקנות את שאר עמו אשר ישאר מאשור וממצרים ומפתרוס ומכוש ומעילם ומשנער ומחמת ומאיי הים

12 ונשא נס לגוים ואסף נדחי ישראל ופזורי יהודה יקבץ מארבעת כנפות הארץ

13 וסרה קנאת אפרים וצרי יהודה יכרתו אפרים לא יקנא את יהודה ויהודה לא יצר את אפרים

14 ועפו בכתף פלשתים ימה יחדו יבזו את בני קדם אדום ומואב משלח ידם ובני עמון משמעתם

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34 ⵍⵅⵊⵣ ⵔⵣⴷⴾⵖ ⵅⵅⵅⵖⵍⵣⵔ ⵍⵜⵔⵖⵖⵖ ⵔⵁⵣⵔⵣ ⵣⵜⵣⵅⵅⵔ ⵔⵜⵣⵅⵅⵔ

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6 ⵣⵣⵅⵜ ⵏⵣⵣⵣⵜⵏⵏ ⵣⵣⵅⵜ ⵏⵣⵣⵣⵜⵏⵏ ⵣⵣⵅⵜ ⵏⵣⵣⵣⵜⵏⵏ
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8 ⵣⵣⵅⵜ ⵏⵣⵣⵣⵜⵏⵏ ⵣⵣⵅⵜ ⵏⵣⵣⵣⵜⵏⵏ ⵣⵣⵅⵜ ⵏⵣⵣⵣⵜⵏⵏ
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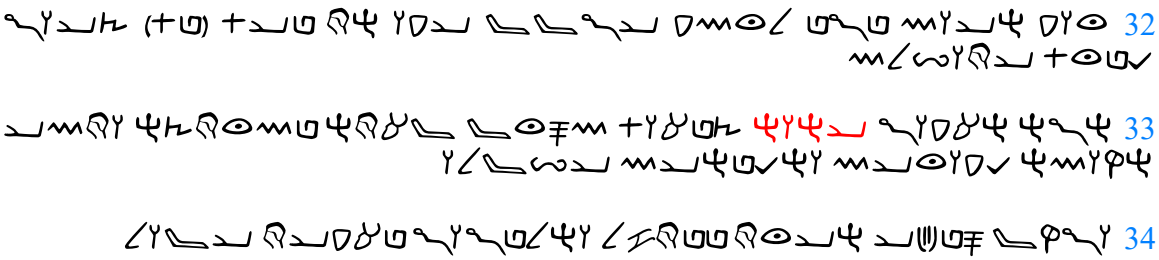
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15 ⵔⵓⵎⵉⵔⵉⵙ ⵏ ⵜⵉⵎⵣⵉⵔⵜ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍⵉⵏ



CHAPTER 20

*Destruction of Assyria (Ashur) is a prophetic pattern of the destruction of the wicked at the coming of Messiah (Mashiah)—Few people shall be left after the Lord (Adonai, ha-Adon) comes again—The remnant of Jacob (Ya'aqov) shall return in that day—Comparing Isaiah (Yĕsha'Yahu) 10, Masoretic Text (source of the King James translation).*

| *Isaiah 10 (KJV)* | *2 Nephi 20* |
|---|---|
| 1 WOE unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed; | 1 WO unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; |
| 2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless! | 2 To turn **away** the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! |
| 3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory? | 3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? |
| 4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still. | 4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still. |
| 5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. | 5 O Assyrian, the rod of mine anger, and the staff in their hand is **their** indignation. |
| 6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. | 6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. |
| 7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few. | 7 Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few. |
| 8 For he saith, *Are* not my princes altogether kings? | 8 For he saith: Are not my princes altogether kings? |
| 9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as | 9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as |

| Damascus? | Damascus? |
|---|---|
| 10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; | 10 As my hand hath **founded** the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; |
| 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? | 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols? |
| 12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. | 12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. |
| 13 For he saith, By the strength of my hand I have done *it,* and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:* | 13 For he saith: By the strength of my hand and by my wisdom I have done **these things;** for I am prudent; and I have **moved** the **borders** of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man; |
| 14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. | 14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. |
| 15 Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood. | 15 Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood! |
| 16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. | 16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire. |
| 17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; | 17 And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers in one day; |
| 18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. | 18 And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard–bearer fainteth. |
| 19 And the rest of the trees of his forest shall be few, that a child may write them. | 19 And the rest of the trees of his forest shall be few, that a child may write them. |
| 20 ¶ And it shall come to pass in that day, | 20 And it shall come to pass in that day, |

| | |
|---|---|
| *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. | that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. |
| 21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God. | 21 The remnant shall return, **yea,** even the remnant of Jacob, unto the mighty God. |
| 22 For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. | 22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. |
| 23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land. | 23 For the Lord God of Hosts shall make a consumption, even determined in all the land. |
| 24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. | 24 Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. |
| 25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction. | 25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction. |
| 26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. | 26 And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of Egypt. |
| 27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. | 27 And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. |
| 28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: | 28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages. |
| 29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. | 29 They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled. |
| 30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. | 30 Lift up the voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth. |
| 31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee. | 31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee. |
| 32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of | 32 As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of |

| Jerusalem. | Jerusalem. |
|---|---|
| 33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. | 33 Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled. |
| 34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. | 34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one. |

1 WO[a] *unto* them that decree[b] *troubling*[c] *statutes*[d], and *to the writers of mischief*[e] *which* they have prescribed[f];
2 To turn **away** the *helpless*[a] from judgement[b], and to take away the right[c] from the *afflicted*[d] of my people, that widows may be their prey[e], and *that* they may *plunder*[f] the *orphan*[g]!
3 And what will *you* do in the day of visitation[a], and in the *devastation*[b] *which* shall come from far? to whom will ye flee[c] for help? and where will ye leave your *abundance*[d]?
4 Without me they shall bow down[a] under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.
5 *Wo unto* Ashur, the rod[a] of mine anger, and the staff[b] in their hand is **their**[c] indignation.
6 I will send him against a *profane*[a] nation, and *upon* the people of my *fury*[b] will I charge[c] him to *plunder*[d] the *prey*[e], and to *spoil*[f] the *booty*[g], and to *trample* them like the mire[h] of the streets[i].
7 *And* he meaneth not so, neither doth his heart think so; but in his heart *it is* to *exterminate*[a] and cut off nations not a few.
8 For he saith: *Are* not my princes altogether kings?
9 *Is* not Kalno *like* kharkemish? *Is* not Hamat *like* Arpad? *Is* not Shomron *like* Daměsěq?
10 As my hand hath **founded**[a] the kingdoms of the the *worthless god*[b], and whose graven images[c] did *exceed those* of Yĕrushalayim and of Shomron;
11 Shall I not, as I have done unto Shomron and her *worthless gods*, so do to Yĕrushalayim and to her *fashioned* idols?
12 Wherefore it shall come to pass that when Adonai hath performed *all* his work upon Mount Tsion and upon Yĕrushalayim, I will punish[a] the fruit of *insolence*[b] of the heart of the king of Ashur, and the *glorying* of his *lofty eyes*.
13 For he saith: By the strength[a] of my hand and by my wisdom I did ***these things***; for I am *discerning*[b]; and I have **moved** the **borders** of *peoples*, and have *spoiled*[c] their *stores*, and I have put down the inhabitants like a *mighty*[d] *one*;
14 And my hand hath found as a nest the *fortress*[a] of the people; and as one gathereth eggs *that are forsaken* have I gathered kol-ha-arĕts[b]; and there was none that *fluttered* the wing, or opened the mouth, or *chirped*.
15 Shall the ax[a] boast *upon* him that heweth therewith? Shall the saw *be magnified upon* him that *moves* it *to and fro*? As if the rod[b] should shake *itself* against them that lift it up, *or* as if the staff[c] should lift up *itself as if it were not* wood[d]!

16 Therefore shall ha-Adon[a], *the Eternal* of Hosts, send among his fat ones, leanness[b]; and under his glory he shall kindle[c] a burning like the burning of fire.
17 And the light of YisraEl *he* shall be for a fire, and his Holy One for a flame, and shall burn[a] and shall devour his *thorn-bushes* and his briers[b] in one day;
18 And shall consume the *abundance*[a] of his forest[b], and of his *garden-land*[c], both soul[d] and body[e]; and they shall be as when a *sick man*[f] *wasteth away*[g].
19 And *the remainder*[a] of the trees of his forest[b] shall be *numbered*[c], that a *lad*[d] may write them.
20 And it shall come to pass in that day, *that* the remnant of YisraEl, and such as are escaped of the house of Ya'aqov, shall no more yosiph[a] *lean*[b] upon him that smote them, but shall *lean* upon *the Eternal*, the Holy One of YisraEl, in truth.
21 The remnant shall return, **yea,** *even* the remnant of Ya'aqov, unto El Gibor.
22 For though thy people YisraEl be as the sand of ha-yam, *yet* a remnant of them shall return; the *annihilation, decided*[a] shall overflow with righteousness.
23 For Adonai *the Eternal* of Hosts shall make a consumption[a], *and act decisively* in all the land.
24 Therefore, thus saith Adonai *the Eternal* of Hosts: *O* my people that dwellest in Tsion, be not afraid of Ashur; he shall smite thee with a rod[a], and shall lift up his staff[b] *upon* thee, in *the way*[c] of Mitsrayim.
25 For yet a very little while[a], and the *annihilation*[b] shall cease, and mine anger *upon* their destruction.
26 And *the Eternal* of Hosts shall *wield*[a] a *whip*[b] *upon* him according to the *scourging*[c] of Midyan at the rock of Orev; and *as* his *staff*[d] *was* upon ha-yam[e] so shall he lift it up *in the way*[f] of Mitsrayim.
27 And it shall come to pass in that day *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck[a], and the yoke shall be *broken*[b] because of the anointing[c].
28 He is come *upon* Ayat, he is passed *in* Migron; *to* Mikhmas he hath *deposited*[a] his *baggage-trains*[b].
29 They are *passed*[a] over ma-avarah[b]; their lodging[c] *is at* Gĕva; ha-Ramah is *terrified*[d]; Givat-Sha'ul is fled.
30 *Thy voice shall cry shrilly*, *O* Bat-Galim; *hearken*[a] Layshah, *O afflicted*[c] Anatot.
31 Madmenah is *put to flight*[a]; the inhabitants of ha-Gevim *seek refuge*.
32 *What is more* he *will stand*[a] at Nov that day; he shall shake his hand *against* the mount of the daughter of Tsion, the hill of Yĕrushalayim.
33 Behold, ha-Adon, *the Eternal* of Hosts shall lop *off* the bough[a] with *awful shock*[b]; and the high ones of stature *shall be* hewn down; and the haughty[c] shall *become low*[d].
34 And he shall *strike away* the thickets of the forest**s** with iron, and ha-Levanon shall fall by a *majestic* one.

**1*a*** "WOE" (*KJV*); ***b*** inscribe, engrave; ***c*** wicked, sorrowful; ***d*** prescriptions; ***e*** trouble, toil, labor ***f*** written; **2*a*** lowly, weak, thin, reduced, "poor"; ***b*** justice; ***c*** judgment, decision of judgment, litigation, sentence; ***d*** "poor", needy, humble, weak; ***e*** plunder, spoil; ***f*** spoil; ***g*** "fatherless"; **3*a*** punishment; ***b*** ruin, waste; ***c*** escape; ***d*** honor, glory, riches; **4*a*** falldown; **5*a*** staff, club, scepter; ***b*** rod, shaft, branch; ***c*** Heb. "mine" (*KJV*), the Nĕphite version says "their"; **6*a*** irreligious, heathen, apostate, godless; ***b*** overflow, excess,

outburst; ***c*** command, order; ***d*** spoil; ***e*** spoil, plunder, booty; ***f*** plunder; ***g*** spoil, plunder; ***h*** clay, cement, mortar; ***i*** outsides; **7*a*** "destroy", annihilate; **10*a*** Heb. "matsah" means *reached*, "found" (*KJV*). Compare with verse 14. The English *B of M*, however has "founded"; ***b*** idol; ***c*** idols; **12*a*** visit; ***b*** greatness, magnificence; **13*a*** power; ***b*** understanding, intelligent; ***c*** plundered; ***d*** valiant; **14*a*** wealth, strength, army; ***b*** all the land, "all the earth"; **15*a*** "axe" (*KJV*), pick, pick-ax; ***b*** staff, club, scepter; ***c*** rod, shaft, branch; ***d*** tree, article of wood, timber, pole; **16*a*** "the Lord"; ***b*** wasting; ***c*** burn; **17*a*** consume; ***b*** thorns; **18*a*** splendor, wealth, riches, honor, "glory"; ***b*** thicket, wood; ***c*** plantation; ***d*** inner being, living being, blood; ***e*** flesh; ***f*** Heb. "nasas" = "sick". The *KJV* and hence the English *Book of Mormon* interprets "standard bearer"; ***g*** melteth away; **19*a*** "rest", residue, remnant; ***b*** thicket, wood; ***c*** "few"; ***d*** boy, youth; **20*a*** Heb. "yosiph" = "again" – possible wordplay with the name "Yoseph"; ***b*** support oneself; **22*a*** sharply, strictly decided, determined, fixed; **23*a*** annihilation, complete destruction; **24*a*** staff, club, scepter; ***b*** rod, shaft; ***c*** "manner"; **25*a*** a trifle of time; ***b*** complete destruction; **26*a*** rouse, awaken, brandish; ***b*** "scourge"; ***c*** beating, "slaughter"; ***d*** "rod", shaft; ***e*** "the sea", body of water; ***f*** "manner"; **27*a*** back of neck; ***b*** ruined; ***c*** fatness; **28*a*** mustered, attended to; ***b*** plural stuff, load; **29*a*** traversed; ***b*** pass, passage, ford; ***c*** lodging-place, inn, camp; ***d*** trembles; **30*a*** incline, attend, give attention; ***b*** "poor", needy, weak, humble; **31*a*** retreated, departed, fled; **32*a*** "remain"; **33*a*** crown of branches; ***b*** crashing; ***c*** high ones, exalted ones; ***d*** be abased;

## 2 Nephi 20 (Isaiah 10) נפי השני כ (ישעיה י)

1

| | | |
|---|---|---|
| Wo (Ah, Alas) | hoy | הוֹי |
| the ones prescribing (decreeing) | ha-ḥoq'qim | הַחֹקְקִים, |
| prescriptions (decrees, statutes, enactments) | ḥiq'qey | חִקְקֵי- |
| vain (unjust), | avĕn | אָוֶן ; |
| and writing (recording) | u-m'khat'vim | וּמְכַתְּבִים |
| trouble (mischief, toil) | amal | עָמָל, |
| they wrote. | kitevu | כָּתֵבוּ. |

"Woe to them that write wickedness; for when they write they do write wickedness," (Esaias X.1)

2

| | | |
|---|---|---|
| To turn (bend) [**away**] | l'hatot | לְהַטּוֹת |
| from judgment (justice) | mi-din | מִדִּין, |
| the low (weak, helpless, poor), | dalim | דַּלִּים, |
| and to tear away (seize, rob) | v'ligzol | וְלִגְזֹל, |
| the right (judgment) of | mishpat | מִשְׁפַּט |

| | | |
|---|---|---|
| poor (afflicted, meek) ones of | aniyey | עֲנִיֵּי |
| my people, | ami | עַמִּי-- |
| to be | li-h'yot | לִהְיוֹת |
| widows | almanot | אַלְמָנוֹת |
| their prey (spoil, plunder), | sh'lalam | שְׁלָלָם, |
| and | v'ĕt | וְאֶת- |
| fatherless (orphans, bereaved ones) | y'tomim | יְתוֹמִים |
| they will plunder (loot, spoil)! | yavozu | יָבֹזּוּ. |

"perverting the cause of the poor, violently wresting the judgment of the needy ones of my people, that the widows may be a prey to them, and the orphan a spoil." (Esaias X.2)

3

| | | |
|---|---|---|
| And what | u-mah | וּמַה- |
| will you do | taasu | תַּעֲשׂוּ |
| for (to) a day of | l'yom | לְיוֹם |
| visitation (mustering, oversight), | p'qudah | פְּקֻדָּה, |
| and in (to) a ruin (devastation, holocaust) | u-l'shoah | וּלְשׁוֹאָה |
| from far | mi-mĕrḥaq | מִמֶּרְחָק |
| she shall come? | tavo | תָּבוֹא׃ |
| upon | al | עַל- |
| whom | mi | מִי |
| will you flee (escape) | tanusu | תָּנוּסוּ |
| for (to) help? | l'ĕzrah | לְעֶזְרָה, |
| and where (whither) | v'anah | וְאָנָה |
| will you leave (forsake) | taazvu | תַּעַזְבוּ |
| your glory? | k'vodkhĕm | כְּבוֹדְכֶם. |

"And what will they do in the day of visitation? for affliction shall come to you from afar: and to whom will ye flee for help? and where will ye leave your glory," (Esaias X.3)

4

| | | |
|---|---|---|
| Without me | bilti | בִּלְתִּי |
| he shall bow down | khara | כָּרַע |
| under (beneath) | taḥat | תַּחַת |

| | | |
|---|---|---|
| a prisoner (bondman, prisoners [of war]), | asir | אַסִּיר, |
| and under (beneath) | v'tahat | וְתַחַת |
| those slain (slaughtered, killed, murdered) | harugim | הֲרוּגִים |
| they shall fall. | yipolu | יִפֹּלוּ; |
| In all | b'khol | בְּכָל- |
| this | zot | זֹאת |
| not | lo | לֹא- |
| is turned away | shav | שָׁב |
| his nostril (anger), | apo | אַפּוֹ, |
| but (and) still (yet, again) | v'od | וְעוֹד |
| his hand | yado | יָדוֹ |
| stretched out (extended). | n'tuyah | נְטוּיָה. {פ} |

"that ye may not fall into captivity? For *all* this his wrath is not turned away, but *his* hand is yet exalted." (Esaias X.4) See previous verse.

"…and they shall fall under the slain." (Alexandrine Text)

5

| | | |
|---|---|---|
| Ah (Wo, Alas) | hoy | הוֹי |
| Assyria (Assyrian), | ashur | אַשּׁוּר, |
| rod (staff, club, scepter, tribe) of | shevĕt | שֵׁבֶט |
| mine anger (nostril), | api | אַפִּי; |
| and staff (rod, shaft, branch, tribe) | u-matĕh | וּמַטֶּה- |
| he | hu | הוּא |
| in their hand is | v'yadam | בְּיָדָם, |
| mine indignation. | za'mi | זַעְמִי. |
| **their** indignation. | za'm**am** | זַעְמָם. |

"Woe to the Assyrians; the rod of my wrath, and anger are in their hands." (Esaias X.5)

6

| | | |
|---|---|---|
| In (Against) a nation | b'goy | בְּגוֹי |
| profane (irreligious, godless) | haneph | חָנֵף |
| I will send them, | ashal'hĕnu | אֲשַׁלְּחֶנּוּ, |
| and upon | v'al | וְעַל- |

| | | |
|---|---|---|
| a people of | am | עַם |
| my fury (overflow, outburst) | ěvrati | עֶבְרָתִי |
| I will charge (order, command) them | atsavěnu | אֲצַוֶּנּוּ-- |
| to spoil (plunder) | lishlol | לְשָׁלֹל |
| spoil (plunder, prey), | shalal | שָׁלָל |
| and to plunder | v'lavoz | וְלָבֹז |
| plunder (loot, spoil)!, | baz | בַּז, |
| and to put (place, set) him | u-l'simo (u-l'sumo) | ולשימו (וּלְשׂוֹמוֹ) |
| a trampling-place (tread down) | mirmas | מִרְמָס |
| like cement (mortar, clay, mire) of | k'homěr | כְּחֹמֶר |
| [the] outside (outsides, streets, abroad). | hutsot | חוּצוֹת. |

"I will send my wrath against a sinful nation, and I will charge my people to take plunder and spoil, and to trample the cities, and to make them dust." (Esaias X.6)

7

| | | |
|---|---|---|
| And (But) he | v'hu | וְהוּא |
| not | lo | לֹא- |
| so (thus) | khen | כֵּן |
| he will consider (compare, devise), | y'daměh | יְדַמֶּה, |
| and his heart | u-l'vavo | וּלְבָבוֹ |
| not | lo | לֹא- |
| so (thus) | khen | כֵּן |
| he will think (account); | yah'shov | יַחְשֹׁב: |
| because | ki | כִּי |
| to annihilate (exterminate, destroy) | l'hashmid | לְהַשְׁמִיד |
| [is] in his heart | bi-lvavo | בִּלְבָבוֹ, |
| and to cut off | u-l'hakhrit | וּלְהַכְרִית |
| nations (gentiles) | goyim | גּוֹיִם |
| not | lo | לֹא |
| a few (little). | m'at | מְעָט. |

"But he meant not thus, neither did he devise thus in his soul: but his mind shall change, and *that* to destroy nations not a few." (Esaias X.7)

8

| | | |
|---|---|---|
| For (Because) | ki | כִּי, |
| he saith: | yomar | יֹאמַר׃ |
| [Are] The not | ha-lo | הֲלֹא |
| my princes | sarai | שָׂרַי |
| altogether (all alike, united) | yaḥdav | יַחְדָּו, |
| kings? | m'lakhim | מְלָכִים. |

"And if they should say to him, Thou alone art ruler;" (Esaias X.8)

9

| | | |
|---|---|---|
| [Is] the not | ha-lo | הֲלֹא |
| as (like) Carchemish (castle of mish) | k'khark'mish | כְּכַרְכְּמִישׁ, |
| Calno? | kalno | כַּלְנוֹ׃ |
| [Is] If | im | אִם- |
| not | lo | לֹא |
| as (like) Arpad | kh'arpad | כְּאַרְפַּד |
| Hamath (fortress)? | ḥamat | חֲמָת, |
| [Is] If | im- | אִם- |
| not | lo | לֹא |
| as Damascus | kh'daměšěq | כְּדַמֶּשֶׂק |
| Samaria? | shomron | שֹׁמְרוֹן. |

"then shall he say, Have I not taken the country above Babylon and Chalanes, where the tower was built? and have I *not* taken Arabia, and Damascus and Samaria?" (Esaias X.9)

10

| | | |
|---|---|---|
| As (Like) that (which) | ka-ashĕr | כַּאֲשֶׁר |
| ~~hath found~~ | ~~mats'ah~~ (see verse 14) | ~~מָצְאָה~~ |
| hath **founded** | **khon'nah** (Is. 45:18) | **כּוֹנְנָה** |
| my hand | yadi | יָדִי, |
| to kingdoms (dominions) of | l'maml'khot | לְמַמְלְכֹת |
| the idol (idolatrous worthlessness, thing of not), | ha-ĕlil | הָאֱלִיל; |
| and their images (idols) | u-ph'sileyhĕm | וּפְסִילֵיהֶם, |
| [better than] from Jerusalem | mi-yrushalaim | מִירוּשָׁלַם |

| | | |
|---|---|---|
| and from Samaria; | u-mi-shomron | וּמִשֹּׁמְרוֹן. |

“As I have taken them, I will also take all the kingdoms: howl, ye idols in Jerusalem, and in Samaria.” (Esaias X.10)

11

| | | |
|---|---|---|
| [shall] the not, | ha-lo | הֲלֹא, |
| as (like) that (which) | ka-ashĕr | כַּאֲשֶׁר |
| I have done | asiti | עָשִׂיתִי |
| to Samaria | l’shomron | לְשֹׁמְרוֹן-- |
| and to her worthless gods, | v’lĕ-ĕliliĕyha | וְלֶאֱלִילֶיהָ׃ |
| so | ken | כֵּן |
| shall I do | ĕĕsĕh | אֶעֱשֶׂה |
| to Jerusalem | li-yrushalaim | לִירוּשָׁלַם, |
| and to her carved shapes (idols)? | v’la-atsabĕyha | וְלַעֲצַבֶּיהָ. {פ} |

“For as I did to Samaria and her idols, so will I do also to Jerusalem and her idols.” (Esaias X.11)

12

| | | |
|---|---|---|
| And shall be | v’hayah | וְהָיָה, |
| because | ki | כִּי- |
| he will finish (complete, cut off) | y’vatsa | יְבַצַּע |
| the Lord (my Lords) | Adonai | אֲדֹנָי |
| | ĕt | אֶת- |
| all | kol | כָּל- |
| his doing (work) | maasehu | מַעֲשֵׂהוּ, |
| in mount | b’har | בְּהַר |
| Zion | tsiyon | צִיּוֹן, |
| and in Jerusalem, | u-vi-yrushalaim | וּבִירוּשָׁלִַם-- |
| I will visit (punish, muster) | ĕphqod | אֶפְקֹד, |
| upon | al | עַל- |
| fruit of | p’ri | פְּרִי- |
| great (proud, insolent) | godĕl | גֹּדֶל |
| heart of | l’vav | לְבַב |
| king of | mĕlĕkh | מֶלֶךְ- |

| | | |
|---|---|---|
| Assyria, | ashur | אַשּׁוּר, |
| and upon | v'al | וְעַל- |
| glorying (boasting) of | tiphĕrĕt | תִּפְאֶרֶת, |
| high (exalted) | rum | רוּם |
| his eyes (mindedness). | eynayv | עֵינָיו. |

"And it shall come to pass, when the Lord shall have finished doing all things on mount Sion and Jerusalem, *that* I will visit upon the proud heart, *even* upon the ruler of the Assyrians, and upon the boastful haughtiness of his eyes." (Esaias X.12)

"…I will visit upon the great mind…" (Alexandrine Text)

GIS 10:12 does not begin with, "And it shall be…" but rather, "Because the Lord will finish…"

13

| | | |
|---|---|---|
| For | ki | כִּי |
| he saith: | amar | אָמַר, |
| In strength (power) of | b'khoah | בְּכֹחַ |
| my hand | yadi | יָדִי |
| and by my wisdom | u-v-hakh'mati | עָשִׂיתִי, וּבְחָכְמָתִי, |
| I did [**these things**]; | asiti | |
| for | ki | כִּי |
| I am discerning; | n'vunoti | נְבֹנוֹתִי ; |
| and I will **move** (turn aside) | v'asir | וְאָסִיר |
| **borders** (boundaries) of | g'vulot | גְּבוּלֹת |
| peoples, | amim | עַמִּים, |
| and their stores (preparations) | va-atidoteyhĕm (va-atudoteyhĕm) | ועתידתיהם (וַעֲתוּדֹתֵיהֶם) |
| I have plundered, | shoseti | שׁוֹשֵׁתִי, |
| and I will bring down (prostrate) | v'orid | וְאוֹרִיד |
| like a mighty (valiant) one | k-abir | כַּאבִּיר, |
| the inhabitants (settlers, dwellers); | yoshvim | יוֹשְׁבִים. |

"For he said, I will act in strength, and in the wisdom of *my* understanding I will remove the boundaries of nations, and will spoil their strength." (Esaias X.13)

14

| | | |
|---|---|---|
| And hath found | va-timtsa | וַתִּמְצָא |
| as (like) a nest | kha-qen | כַּקֵּן |
| my hand | yadi | יָדִי, |
| to strength (wealth) of | l’heyl | לְחֵיל |
| the peoples; | ha-amim | הָעַמִּים, |
| and as (like) one gathereth | v’khĕ-ĕsoph | וְכָאֹסֵף |
| eggs | betsim | בֵּיצִים |
| left behind (forsaken) | azuvot | עֲזֻבוֹת, |
| all | kol | כָּל- |
| the land (earth) | ha-arĕts | הָאָרֶץ |
| I | ani | אֲנִי |
| Gathered; | asaphti | אָסָפְתִּי ; |
| and not | v’lo | וְלֹא |
| he was | hayah | הָיָה |
| fluttering | noded | נֹדֵד |
| wing, | kanaph | כָּנָף, |
| and parting (opening) | u-photsĕh | וּפֹצֶה |
| mouth, | fĕh | פֶּה |
| and chirping (peeping). | u-m’tsaphtseph | וּמְצַפְצֵף. |

“And I will shake the inhabited cities: and I will take with my hand all the world as a nest: even take them as eggs that have been left; and there is none that shall escape me, or contradict me.” (Esaias X.14)

15

| | | |
|---|---|---|
| The (Shall) glorify (honor) himself | ha-yitpaer | הַיִתְפָּאֵר, |
| the axe (pick, pick axe) | ha-garzĕn | הַגַּרְזֶן, |
| upon (above) | al | עַל, |
| the hewer (cleaver, one chopping) | ha-hotsev | הַחֹצֵב |
| in (with) him? | bo | בּוֹ : |
| If (Shall) | im | אִם- |
| magnify (enlarge, make big) himself | yitgadel | יִתְגַּדֵּל |
| the saw | ha-masor | הַמַּשּׂוֹר, |
| upon (above) | al | עַל- |

| | | |
|---|---|---|
| from him swinging (wielding) him? | m'nipho | מִנִיפוֹ, |
| As if shake (swing, wield) [himself] | k'haniph | כְּהָנִיף |
| the rod (staff, club, scepter) | shevĕt | שֵׁבֶט |
| and | v'ĕt | וְאֶת- |
| from him lifting (raising) him up, | m'rimayv | מְרִימָיו, |
| as if (like) lift up (raise) [himself] | k'harim | כְּהָרִים |
| a staff (rod, shaft, branch, tribe) | matĕh | מַטֶּה |
| no (not) | lo | לֹא- |
| wood (a tree, a stick)! | ets | עֵץ. {פ} |

"Shall the axe glorify itself without him that hews with it? or shall the saw lift up itself without him that uses it? as if one should lift a rod or staff? but it shall not be so;" (Esaias X.15)

16

| | | |
|---|---|---|
| Therefore | la-khen | לָכֵן |
| he shall send | y'shalah | יְשַׁלַּח |
| the Lord, | ha-Adon | הָאָדוֹן |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies), | ts'vaot | צְבָאוֹת, |
| in (among) his fat (robust) ones, | b'mishmanayv | בְּמִשְׁמַנָּיו-- |
| leanness (wasting, scantiness); | razon | רָזוֹן ; |
| and under (below, beneath) | v'tahat | וְתַחַת |
| his glory (splendor, abundance) | k'vodo | כְּבֹדוֹ |
| he shall kindle (burn) | yeqad | יֵקַד |
| a burning | y'qod | יְקֹד, |
| like (as) a burning of | ki-yqod | כִּיקוֹד |
| fire (a fire). | esh | אֵשׁ. |

"but the Lord of hosts shall send dishonor upon thine honour, and burning fire shall be kindled upon thy glory." (Esaias X.16)

17

| | | |
|---|---|---|
| And he shall be | v'hayah | וְהָיָה |
| a light of | or | אוֹר- |
| Israel | yisraEl | יִשְׂרָאֵל |

| | | |
|---|---|---|
| for (to) a fire, | l’esh | לְאֵשׁ, |
| and his Holy One | u-q’dosho | וּקְדוֹשׁוֹ |
| for (to) a flame (blade, spear point), | l’lĕhavah | לְלֶהָבָה ; |
| and she shall consume (burn) | u-vaarah | וּבָעֲרָה, |
| and she shall devour | v’akhlah | וְאָכְלָה |
| his garment (thorns-bushes) | shito | שִׁיתּוֹ |
| and his adamants (gems, briers) | u-sh’miro | וּשְׁמִירוֹ-- |
| in day | b’yom | בְּיוֹם |
| one; | ĕḥad | אֶחָד. |

“And the light of Israel shall be for a fire, and he shall sanctify him with burning fire, and it shall devour the wood as grass.” (Esaias X.17)

18

| | | |
|---|---|---|
| And glory (weight) of | u-kh’vod | וּכְבוֹד |
| his thicket (forest, wood), | ya’ro | יַעְרוֹ |
| and of his fruitful garden (orchard), | v’kharmilo | וְכַרְמְלוֹ, |
| from soul (living being, blood) | mi-nĕphĕsh | מִנֶּפֶשׁ |
| and until | v’ad | וְעַד- |
| flesh | basar | בָּשָׂר |
| shall he finish (consume); | y’khaleh | יְכַלֶּה ; |
| and he shall be | v’hayah | וְהָיָה, |
| as (like) melting (dissolving, wasting) of | ki-msos | כְּמְסֹס |
| a waning (sick, sad) [man] (sign raised up). | noses | נֹסֵס. |

“In that day the mountains shall be consumed, and the hills, and the forests, and *fire* shall devour *both* soul and body: and he that flees shall be as one fleeing from burning flame.” (Esaias X.18)

19

| | | |
|---|---|---|
| And [the] rest (remainder, remnant) of | u-sh’ar | וּשְׁאָר |
| trees (tree, wood) of | ets | עֵץ |
| his forest (thicket, wood) of | ya’ro | יַעְרוֹ, |
| number (finite) | mispar | מִסְפָּר |
| they shall be, | yih’yu | יִהְיוּ ; |
| and a lad (youth) | v’naar | וְנַעַר, |

| | | |
|---|---|---|
| he will write them. | yikht'vem | יִכְתְּבֵם׃ {ס} |

"And they that are left of them shall be a *small* number. And a child shall write them." (Esaias X.19)

20

| | | |
|---|---|---|
| And it shall be (come to pass) | v'hayah | וְהָיָה |
| in the day | ba-yom | בַּיּוֹם |
| the he (that), | ha-hu | הַהוּא, |
| no | lo | לֹא- |
| he will add (again, further) | yosiph | יוֹסִיף |
| more, | od | עוֹד |
| the remnant (remainder) of | sh'ar | שְׁאָר |
| Israel, | yisraEl | יִשְׂרָאֵל |
| and escaped (delivered) of | u-ph'letat | וּפְלֵיטַת |
| [the] house of | beyt | בֵּית- |
| Jacob, | ya'aqov | יַעֲקֹב, |
| to lean (stay, support) | l'hishaen | לְהִשָּׁעֵן, |
| upon | al | עַל- |
| him that smote (struck) them, | makehu | מַכֵּהוּ; |
| but (and) shall lean (stay, support) | v'nish'an | וְנִשְׁעַן, |
| upon | al | עַל- |
| *the LORD* (*the Eternal*), | *Adonai* | יהוה |
| [the] Holy One of | q'dosh | קְדוֹשׁ |
| Israel, | yisraEl | יִשְׂרָאֵל-- |
| in truth. | bĕ-ĕmĕt | בֶּאֱמֶת. |

"And it shall come to pass in that day *that* the remnant of Israel shall no more join themselves with, and the saved of Jacob shall no more trust in, them that injured them; but they shall trust in the Holy God of Israel, in truth." (Esaias X.20)

21

| | | |
|---|---|---|
| A remnant | sh'ar | שְׁאָר |
| he shall return, | yashuv | יָשׁוּב, |
| **yea,** | **aph** (Is. 40:24; 48:15) | **אַף** |
| a remnant of | sh'ar | שְׁאָר |

| | | |
|---|---|---|
| Jacob (heel, supplanter), | ya'aqov | יַעֲקֹב-- |
| unto | ĕl | אֶל- |
| God | El | אֵל, |
| Mighty (Valiant). | Gibor | גִּבּוֹר. |

"And the remnant of Jacob shall *trust* on the mighty God." (Esaias X.21)

22

| | | |
|---|---|---|
| For | ki | כִּי |
| if (though) | im | אִם- |
| will be | yih'yĕh | יִהְיֶה |
| thy people | am'kha | עַמְּךָ |
| Israel | yisraEl | יִשְׂרָאֵל, |
| as the sand of | k'hol | כְּחוֹל |
| the sea, | ha-yam | הַיָּם-- |
| a remnant | sh'ar | שְׁאָר, |
| shall return | yashuv | יָשׁוּב |
| of them; | bo | בּוֹ ; |
| the consumption (annihilation) | kilayon | כִּלָּיוֹן |
| decreed (cut, decided) | haruts | חָרוּץ, |
| shall overflow | shoteph | שׁוֹטֵף |
| righteousness. | ts'daqah | צְדָקָה. |

"And though the people of Israel be as the sand of the sea, a remnant of them shall be saved." (Esaias X.22)

23

| | | |
|---|---|---|
| For | ki | כִּי |
| a consumption (annihilation, extermination), | khalah | כָלָה, |
| even determined, | v'nĕhĕratsah | וְנֶחֱרָצָה-- |
| the Lord (my Lords) | Adonai | אֲדֹנָי |
| GOD (*Eternal*) of | *Elohim* | יהוה |
| Hosts | ts'vaot | צְבָאוֹת, |
| makes | osĕh | עֹשֶׂה |
| in the midst of | b'qĕrĕv | בְּקֶרֶב |

| | | |
|---|---|---|
| all | kol | כָּל- |
| the land. | ha-arĕts | הָאָרֶץ. {פ} |

"He will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the world." (Esaias X.23)

24

| | | |
|---|---|---|
| Therefore, | lakhen | לָכֵן, |
| thus | koh | כֹּה- |
| saith | amar | אָמַר |
| the Lord (my Lords) | Adonai | אֲדֹנָי |
| GOD (*Eternal*) of | *Elohim* | יהוה |
| Hosts: | ts'vaot | צְבָאוֹת, |
| Not | al | אַל- |
| be afraid | tira | תִּירָא |
| my people | ami | עַמִּי |
| that dwellest in | yoshev | יֹשֵׁב |
| Zion, | tsion | צִיּוֹן, |
| of Assyria (the Assyrian); | me-ashur | מֵאַשּׁוּר ; |
| with a rod | ba-shevĕt | בַּשֵּׁבֶט |
| he shall smite thee, | yakĕkah | יַכֶּכָּה, |
| and his staff | u-matehu | וּמַטֵּהוּ |
| shall lift up | yisa | יִשָּׂא- |
| upon thee, | alĕkha | עָלֶיךָ |
| in the manner (way) of | b'dĕrĕkh | בְּדֶרֶךְ |
| Egypt. | mitsraim | מִצְרָיִם. |

"Therefore thus saith the Lord of hosts, Be not afraid, my people who dwell in Sion, of the Assyrians, because he shall smite thee with a rod: for I am bringing a stroke upon thee, that *thou* mayest see the way of Egypt." (Esaias X.24)

25

| | | |
|---|---|---|
| For | ki | כִּי- |
| yet | od | עוֹד, |
| a very little | m'at | מְעַט |
| while, | mizar | מִזְעָר, |

| | | |
|---|---|---|
| and shall cease (be consummate) | v'khalah | וְכָלָה |
| [the] indignation, | zaam | זַעַם, |
| and mine anger | v'api | וְאַפִּי |
| in (upon) | al | עַל- |
| their destruction. | tavlitam | תַּבְלִיתָם. |

"For yet a little while, and the indignation shall cease: but my wrath shall be against their council." (Esaias X.25)

26

| | | |
|---|---|---|
| And shall stir up (wield) | v'orer | וְעוֹרֵר |
| for (upon) him | alayv | עָלָיו |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |
| a scourge | shot | שׁוֹט, |
| according to the slaughter of | k'makat | כְּמַכַּת |
| Midian | midyan | מִדְיָן, |
| at the rock of | b'tsur | בְּצוּר |
| Oreb; | orev | עוֹרֵב ; |
| and his rod | u-matehu | וּמַטֵּהוּ, |
| upon | al | עַל- |
| the sea | ha-yam | הַיָּם, |
| and so shall he lift it up | u-n'sao | וְנָשָׂאוֹ, |
| after the manner (in the way) of | b'dĕrĕkh | בְּדֶרֶךְ |
| Egypt. | mitsraim | מִצְרָיִם. |

"And God will stir up *enemies* against them, according to the stroke of Madiam in the place of affliction: and his wrath shall be by the way of the sea, *even* to the way that leads to Egypt." (Esaias X.26)

27

| | | |
|---|---|---|
| And it shall come to pass | v'hayah | וְהָיָה |
| in the day, | ba-yom | בַּיּוֹם |
| the he (that) | ha-hu | הַהוּא, |
| shall be removed | yasur | יָסוּר |
| his burden | subalo | סִבְלוֹ |

| | | |
|---|---|---|
| from off (upon) | me-al | מֵעַל |
| thy shoulder, | shikhmĕkha | שִׁכְמֶךָ, |
| and his yoke | v’ulo | וְעֻלּוֹ, |
| from off (upon) | me-al | מֵעַל |
| thy neck, | tsavarĕkha | צַוָּארֶךָ ; |
| and shall be destroyed | v’hubal | וְחֻבַּל |
| [the] yoke | ol | עֹל, |
| because (from the face) of | mi-pne | מִפְּנֵי- |
| anointing oil (fatness, olive oil, Messiah). | shamĕn | שָׁמֶן. |

“And it shall come to pass in that day, *that* his yoke shall be taken away from thy shoulder, and his fear from thee, and the yoke shall be destroyed from off your shoulders.” (Esaias X.27)

28

| | | |
|---|---|---|
| He is come | ba | בָּא |
| upon (to) | al | עַל- |
| Aiath (Ai), | Ayat (Ay) | עַיָּת, |
| he hath passed | avar | עָבַר |
| in (to) Migron; | b’migron | בְּמִגְרוֹן ; |
| at (to) Michmash | l’mikhmas | לְמִכְמָשׂ, |
| he hath attended | yaphqid | יַפְקִיד |
| his baggage (equipment, articles, vessels): | kalayv | כֵּלָיו. |

“For he shall arrive at the city of Angai, and shall pass on to Maggedo, and shall lay up his stores in Machmas.” (Esaias X.28)

29

| | | |
|---|---|---|
| They have passed over | avru | עָבְרוּ, |
| the passage; | ma’barah | מַעְבָּרָה, |
| Geba | gĕva | גֶּבַע, |
| lodging | malon | מָלוֹן |
| they have taken up their; | lanu | לָנוּ ; |
| afraid (terrified) is | hardah | חָרְדָה, |
| the Ramah (the height); | ha-ramah | הָרָמָה-- |
| Gibeah of | giv’at | גִּבְעַת |

| | | |
|---|---|---|
| Saul | shaul | שָׁאוּל, |
| is fled. | nasah | נָסָה. |

“And he shall pass by the valley, and shall arrive at Angai: fear shall seize upon Rama, the city of Saul.” (Esaias X.29)

30

| | | |
|---|---|---|
| Cry shrilly | tsahali | צַהֲלִי |
| thy voice, | qolekh | קוֹלֵךְ, |
| O daughter of | bat- | בַּת- |
| Gallim (Heaps, Mounds): | galim | גַּלִּים ; |
| cause it to be heard | haqshivi | הַקְשִׁיבִי |
| [unto] Laish (Lion *town*), | layshah | לַיְשָׁה, |
| [O] poor (humble, afflicted) | aniyah | עֲנִיָּה |
| Anathoth | anatot | עֲנָתוֹת. |

“The daughter of Gallim shall flee; Laisa shall hear; one shall hear in Anathoth.” (Esaias X.30)

31

| | | |
|---|---|---|
| is removed (has fled); | nad’dah | נָדְדָה, |
| Madmenah [*of Benjamin*] | madmenah | מַדְמֵנָה ; |
| the inhabitants of | yosh’vey | יֹשְׁבֵי |
| *the* Gebim (trenches) | ha-gevim | הַגֵּבִים, |
| gather (flee) to cover (refuge). | heizu | הֵעִיזוּ. |

“Madebena also is amazed, and the inhabitants of Gibbir.” (Esaias X.31)

32

| | | |
|---|---|---|
| As yet (Moreover) | od | עוֹד |
| that (the) day | ha-yom | הַיּוֹם, |
| in (at) Nob | b’nov | בְּנֹב |
| shall he remain (to stand); | la-amod | לַעֲמֹד ; |
| he shall shake | y’nopheph | יְנֹפֵף |
| his hand (fist) | yado | יָדוֹ |
| [at the] mount of | har | הַר |
| the daughter of | beyt (bat) | בית- (בַּת-) |
| Zion, | tsion | צִיּוֹן, |

| | | |
|---|---|---|
| [the] hill of | givat | גִּבְעַת |
| Jerusalem. | y'rushalaim | יְרוּשָׁלִָם. |

"Exhort ye *them* to-day to remain in the way: exhort ye *beckoning* with the hand the mountain, the daughter of Sion, even ye hills that are in Jerusalem." (Esaias X.32)

33

| | | |
|---|---|---|
| Behold, | hineh | הִנֵּה |
| the Lord, | ha-Adon | הָאָדוֹן |
| *the LORD* (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies), | ts'vaot | צְבָאוֹת, |
| shall lop | m'saeph | מְסָעֵף |
| the bough | pu'rah | פְּאֹרָה |
| with terror (awful shock); | b'maaratsah | בְּמַעֲרָצָה ; |
| and high ones of | v'ramey | וְרָמֵי |
| stature | ha-qomah | הַקּוֹמָה |
| [will be] hewn down; | g'duim | גְּדוּעִים, |
| and the haughty | v'ha-g'vohim | וְהַגְּבֹהִים |
| shall be humbled (abased). | yishpalu | יִשְׁפָּלוּ. |

"Behold, the Lord, the Lord of hosts, will mightily confound the glorious ones; and the haughty in pride shall be crushed, and the lofty shall be brought low:" (Esaias X.33)

34

| | | |
|---|---|---|
| And he shall cut down | v'niqaph | וְנִקַּף |
| the thickets of | sivkhe | סִבְכֵי |
| the forest | ha-yaar | הַיַּעַר, |
| in (with) the iron, | ba-barzĕl | בַּבַּרְזֶל ; |
| and the Lebanon | v'ha-lĕvanon | וְהַלְּבָנוֹן, |
| in (by) a majestic (mighty) one | b'adir | בְּאַדִּיר |
| shall fall. | yipol | יִפּוֹל. {ס} |

"and the lofty ones shall fall by the sword, and the Libanus shall fall with his lofty ones." (Esaias X.34)

## CHAPTER 21

1 ויצא חטר מגזע ישי ונצר משרשיו יפרה

2 ונחה עליו רוח יהוה רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יהוה

3 והריחו ביראת יהוה ולא למראה עיניו ישפוט ולא למשמע אזניו יוכיח

4 ושפט בצדק דלים והוכיח במישור לענוי ארץ והכה ארץ בשבט פיו וברוח שפתיו ימית רשע

5 והיה צדק אזור מתניו והאמונה אזור חלציו

6 וגר זאב עם כבש ונמר עם גדי ירבץ ועגל וכפיר ומריא יחדו ונער קטן נהג בם

7 ופרה ודב תרעינה יחדו ירבצו ילדיהן ואריה כבקר יאכל תבן

8 ושעשע יונק על חר פתן ועל מאורת צפעוני גמול ידו הדה

9 לא ירעו ולא ישחיתו בכל הר קדשי כי מלאה הארץ דעה את יהוה כמים לים מכסים

10 והיה ביום ההוא שרש ישי אשר עמד לנס עמים אליו גוים ידרשו והיתה מנחתו כבוד

11 והיה ביום ההוא יוסיף אדני שנית ידו לקנות את שאר עמו אשר ישאר מאשור וממצרים ומפתרוס ומכוש ומעילם ומשנער ומחמת ומאיי הים

12 ונשא נס לגוים ואסף נדחי ישראל ונפצות יהודה יקבץ מארבע כנפות הארץ

13 וסרה קנאת אפרים וצררי יהודה יכרתו אפרים לא יקנא את יהודה ויהודה לא יצר את אפרים

14 ועפו בכתף פלשתים ימה יחדו יבזו את בני קדם אדום ומואב משלוח ידם ובני עמון משמעתם

15 והחרים יהוה את לשון ים מצרים והניף ידו על הנהר בעים רוחו והכהו לשבעה נחלים והדריך בנעלים

16 והיתה מסלה לשאר עמו אשר ישאר מאשור כאשר היתה לישראל ביום עלתו מארץ מצרים

1 ⵄⵔⵜⵙⵡⵔⵜⵙⵔⵜⵙⵔⵜⵙ

CHAPTER 21

*Stem of Jesse (Yishai), the Anointed (Mashiah) shall judge in righteousness—The knowledge of God shall cover the earth (ha-arěts) in the day of the Lord (Adonai)—The LORD (the Eternal) shall raise an ensign and gather Israel (YisraEl)—Comparing Isaiah (Yěsha'Yahu) 11, Masoretic Text (source of the King James translation).*

| *Isaiah 11 (KJV)* | *2 Nephi 21* |
|---|---|
| 1 AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: | 1 AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. |
| 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and | 2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and |

| | |
|---|---|
| might, the spirit of knowledge and of the fear of the LORD; | might, the spirit of knowledge and of the fear of the Lord; |
| 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: | 3 And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. |
| 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. | 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. |
| 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. | 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. |
| 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. | 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and a little child shall lead them. |
| 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. | 7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. |
| 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. | 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice**'s** den. |
| 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. | 9 They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. |
| 10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. | 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. |
| 11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. | 11 And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. |
| 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. | 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. |

| | |
|---|---|
| 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. | 13 The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. |
| 14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. | 14 But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. |
| 15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. | 15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. |
| 16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. | 16 And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt. |

1 AND there shall come forth a rod[a] out of the stem[b] of Yishay, and a netser[c] shall *bear fruit*[d] *from* his roots.
2 And the Spirit of *the Eternal* shall rest upon him, the spirit of Hokhmah[a] and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of *the Eternal*;
3 And *his delight shall be* in the fear of *the Eternal*; and he shall not judge after the sight of his eyes, neither *decide*[a] after the hearing of his ears.
4 But *in* righteousness shall he judge the *weak*[a], and *decide* with *uprightness* for the meek[b] of the earth; and he shall smite the earth with the rod[c] of his mouth, and with the breath[d] of his lips shall he slay the wicked.
5 And righteousness shall be the girdle[a] of his *back*[b], and faithfulness the girdle of his *loins*.
6 The wolf also shall dwell with the lamb, and the namer[a] shall lie down with the kid, and the calf and the young lion and fatling together; and a little *lad* shall *conduct*[b] them.
7 And the *heifer*[a] and the bear shall *graze*[b]; their young shall lie down together; and the lion shall eat straw like the ox.
8 And the *suckling* shall *sport* on the *hollow* of the paten[a], and the weaned child shall put his hand on the *light-hole*[b] *of the* tsiphoni[c].
9 They shall not *injure*[a] nor destroy[b] in all my holy mountain, for ha-arĕts[c] shall be full of the knowledge of *the Eternal*, as the waters cover the sea.
10 And in that day there shall be a root of Yishay, which shall stand for an ensign[a] of the *peoples*; to *him* shall the Goyim seek[b]; and his rest shall be glorious[c].
11 And it shall come to pass in that day *that* Adonai shall yosiph[a] his hand the second time to recover the remnant of his people which shall *remain*[b], from Ashur, and from Mitsrayim, and from Patros, and from Kush, and from Eylam, and from Shin'ar, and from Hamat, and from iyey ha-yam.

12 And he shall *lift* up an ensign[a] for the Goyim, and shall asaph[b] the outcasts[c] of YisraEl, and *collect* the dispersed[d] of Yĕhudah from the four *extremities*[e] of ha-arĕts[f].
13 The *rivalry*[a] of Ĕphrayim *also* shall *come to an end*[b], and the *foes*[c] of Yĕhudah shall be cut off; Ĕphrayim shall not *jealously rival* Yĕhudah, and Yĕhudah shall not *harass*[d] Ĕphrayim.
14 But they shall fly *in*[a] the *side*[b] of the Pĕlishtim *seaward*[c]; together they shall *plunder*[d] *sons* of the east; they shall *outstretch* their hand *upon* Edom and Moav; and the *sons* of Amon shall *be their subjects*.
15 And *the Eternal* shall utterly destroy the tongue of *the* yam[a] *of* Mitsrayim[b]; and with his mighty wind he shall *brandish*[c] his hand over the river, and shall smite it in the seven streams, and make *men* go over dry shod[d].
16 And there shall be a highway[a] for the remnant of his people which shall *remain*, from Ashur, like as it was to YisraEl in the day that he came up out of the land of Mitsrayim[b].

**1*a*** branch or twig; ***b*** stock, trunk; ***c*** sprout, shoot, branch; ***c*** be fruitful, blossom; **2*a*** "Wisdom" personified as a female companion of God (Mishley (Prov.) 8:1); **3*a*** adjudge, judge; **4*a*** low, poor, reduced, helpless; ***b*** "poor", afflicted, humble; ***c*** staff, club, scepter; ***d*** spirit; **5*a*** waistcloth; ***b*** loins; **6*a*** spotted cat, panther, "leopard"; bobcat and lynx are possible American equivalents. Not explicitly named in the American setting. ***a*** drive, lead; **7*a*** "cow"; ***b*** graze; **8*a*** venomous serpent, possibly an asp or cobra; ***b*** eye ball; ***c*** hissing viper; **9*a*** "hurt"; ***b*** ruin; ***c*** the land, "the earth"; **10*a*** standard, signal, sign, miracle, flag; ***b*** resort; ***c*** honorable; **11*a*** add, "set again"; ***b*** "shall be left"; **12*a*** standard, signal, sign, miracle, flag; ***b*** gather, collect; ***c*** banished; ***d*** scattered; ***e*** wings, ends, corners; ***f*** the land, "the earth"; **13*a*** jealosy; ***b*** turn aside; ***c*** "adversaries"; ***d*** "vex"; **14*a*** "upon"; ***b*** shoulder; ***c*** "toward the west"; ***d*** "spoil"; **15*a*** body of water, large river, lake, "sea"; ***b*** Egypt; ***c*** wave, "shake"; ***d*** "dryshod" (*KJV*); **16*a*** raised way, publc road; ***b*** Egypt;

## 2 Nephi 21 (Isaiah 11) נפי השׁני כא (ישׁעיה יא)

1

| | | |
|---|---|---|
| And there shall come forth | v'yatsa | וְיָצָא |
| a rod | hotĕr | חֹטֶר, |
| out of the stem of | mi-geza | מִגֵּזַע |
| Jesse, | yishai | יִשָׁי; |
| and a Branch | v'netsĕr | וְנֵצֶר, |
| from his roots | mi-sharashayv | מִשָּׁרָשָׁיו |
| will grow (bear fruit). | yiphrĕh | יִפְרֶה. |

"And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from *his* roots." (Esaias XI.1)

2

| | | |
|---|---|---|
| And shall rest | v'naha | וְנָחָה |
| upon him | alayv | עָלָיו, |
| the spirit of | ruah | רוּחַ |
| *the LORD* (*the Eternal*), | *Adonai* | יהוה-- |
| the spirit of | ruah | רוּחַ |
| wisdom | hokhmah | חָכְמָה |
| and understanding, | u-vinah | וּבִינָה, |
| the spirit of | ruah | רוּחַ |
| counsel | atsah | עֵצָה |
| and might, | u-g'vurah | וּגְבוּרָה, |
| the spirit of | ruah | רוּחַ |
| knowledge | daat | דַּעַת, |
| and of the fear of | v'yirat | וְיִרְאַת |
| *the LORD* (*the Eternal*); | *Adonai* | יהוה. |

"and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him;" (Esaias XI.2)

3

| | | |
|---|---|---|
| And his delight (quick understanding) shall be | va-hariho | וַהֲרִיחוֹ, |
| in the fear of | b'yir'at | בְּיִרְאַת |
| *the LORD* (*the Eternal*); | *Adonai* | יהוה ; |
| and not | v'lo | וְלֹא- |
| for (after) the sight of | l'mar'eh | לְמַרְאֵה |
| his eyes | eynayv | עֵינָיו |
| shall he judge, | yishpot | יִשְׁפּוֹט, |
| and not | v'lo | וְלֹא- |
| for (after) the hearing of | l'mishma | לְמִשְׁמַע |
| his ears | aznayv | אָזְנָיו |
| decide. | yokhiah | יוֹכִיחַ. |

"the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report:" (Esaias XI.3)

4

| | | |
|---|---|---|
| But (And) he shall judge | v'shaphat | וְשָׁפַט |
| in righteousness | b'tsĕdĕq | בְּצֶדֶק |
| the weak (helpless), | dalim | דַּלִּים, |
| and decide | v'hokhiah | וְהוֹכִיחַ |
| with uprightness | b'mishor | בְּמִישׁוֹר |
| for the meek of | l'anvey | לְעַנְוֵי- |
| *the* earth (land); | arĕts | אָרֶץ ; |
| and he shall smite | v'hikah | וְהִכָּה- |
| [the] earth (land) | ĕrĕts | אֶרֶץ |
| in (with the) rod of | b'shevĕt | בְּשֵׁבֶט |
| his mouth, | piv | פִּיו, |
| and in (with the) breath of | u-v'ruah | וּבְרוּחַ |
| his lips | s'phatayv | שְׂפָתָיו |
| shall he slay | yamit | יָמִית |
| [the] wicked. | rasha | רָשָׁע. |

"but he shall judge the cause of the lowly, and shall reprove the lowly of the earth, and he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy the ungodly one." (Esaias XI.4)

5

| | | |
|---|---|---|
| And shall be | v'hayah | וְהָיָה |
| righteousness | tsĕdĕq | צֶדֶק, |
| the girdle (waistcloth) of | ezor | אֵזוֹר |
| his loins (back), | matnayv | מָתְנָיו ; |
| and faithfulness | v'ha-ĕmunah | וְהָאֱמוּנָה, |
| the girdle (waistcloth) of | ezor | אֵזוֹר |
| his reins (loins) | halatsayv | חֲלָצָיו. |

"And he shall have his loins girt with righteousness, and his sides clothed with truth." (Esaias XI.5)

6

| | | |
|---|---|---|
| And shall dwell | v'gar | וְגָר |
| [the] wolf | z'ev | זְאֵב |
| with | im | עִם- |

| | | |
|---|---|---|
| [the] lamb, | kĕvĕs | כֶּבֶשׂ, |
| and [the] leopard | v’namer | וְנָמֵר |
| with | im | עִם- |
| [the] kid, | g’di | גְּדִי |
| shall lie down | yirbats | יִרְבָּץ ; |
| and calf | v’egĕl | וְעֵגֶל |
| and young lion | u-kh’phir | וּכְפִיר |
| and fatling | u-m’ri | וּמְרִיא |
| together; | yaḥdav | יַחְדָּו, |
| and a lad | v’naar | וְנַעַר. |
| little | qaton | קָטֹן |
| shall conduct (drive, lead) | noheg | נֹהֵג |
| them (in them). | bam | בָּם. |

“And the wolf shall feed with the lamb, and the leopard shall lie down with the kid; and the young calf and bull and lion shall feed together; and a little child shall lead them.” (Esaias XI.6)

7

| | | |
|---|---|---|
| And the cow (heifer) | u-pharah | וּפָרָה |
| and the bear | va-dov | וָדֹב |
| shall feed (graze); | tirĕynah | תִּרְעֶינָה, |
| together; | yaḥdav | יַחְדָּו |
| shall lie down | yirbetsu | יִרְבְּצוּ |
| their young ones | yal’deyhĕn | יַלְדֵיהֶן ; |
| and the lion | v’aryeh | וְאַרְיֵה, |
| like the ox. | ka-baqar | כַּבָּקָר |
| shall eat | yokhal | יֹאכַל- |
| straw | tĕvĕn | תֶּבֶן. |

“And the ox and bear shall feed together; and their young shall be together: and the lion shall eat straw like the ox.” (Esaias XI.7)

8

| | | |
|---|---|---|
| And shall play (sport) | v’shiasha | וְשִׁעֲשַׁע |
| the suckling | yoneq | יוֹנֵק, |

| | | |
|---|---|---|
| upon | al | עַל- |
| the hole of | hur | חֻר |
| the asp (cobra, venomous serpent), | patĕn | פֶּתֶן ; |
| and upon | v'al | וְעַל |
| the light-hole of | m'urat | מְאוּרַת |
| the hissing viper | tsiphoni | צִפְעוֹנִי, |
| the weaned child | gamul | גָּמוּל |
| his hand | yado | יָדוֹ |
| shall put | hada | הָדָה |

"And an infant shall put his hand on the holes of asps, and on the nest of young asps." (Esaias XI.8)

9

| | | |
|---|---|---|
| not | lo | לֹא- |
| They shall hurt (injure) | yareu | יָרֵעוּ |
| and not | v'lo | וְלֹא- |
| destroy (ruin) | yashhitu | יַשְׁחִיתוּ, |
| in all | b'col | בְּכָל- |
| mountain: | har | הַר |
| my holy | qadshi | קָדְשִׁי : |
| for | ki | כִּי- |
| shall be full of | mal'ah | מָלְאָה |
| the earth (land) | ha-arĕts | הָאָרֶץ, |
| the knowledge of | deah | דֵּעָה |
| | et | אֶת- |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| as the waters | ka-mayim | כַּמַּיִם, |
| the sea. | la-yam | לַיָּם |
| cover | m'khasim | מְכַסִּים. {ס} |

"And they shall not hurt, nor shall they at all be able to destroy anyone on my holy mountain: for the whole *world* is filled with the knowledge of the Lord, as much water covers the seas." (Esaias XI.9)

10

| | | |
|---|---|---|
| And there shall be | v'hayah | וְהָיָה, |
| in day | ba-yom | בַּיּוֹם |
| that | ha-hu | הַהוּא, |
| a root of | shorĕsh | שֹׁרֶשׁ |
| Jesse, | yishai | יִשַׁי |
| which | ashĕr | אֲשֶׁר |
| shall stand | omed | עֹמֵד |
| for an ensign (standard, signal, sign, miracle, flag) of | l'nes | לְנֵס |
| the peoples; | amim | עַמִּים, |
| to him | elayv | אֵלָיו |
| the Gentiles (nations) | goyim | גּוֹיִם |
| shall seek (resort): | yidroshu | יִדְרֹשׁוּ; |
| and shall be | v'haytah | וְהָיְתָה |
| his rest | m'nuḥatu | מְנֻחָתוֹ, |
| glorious (honorable). | kavod | כָּבוֹד. {פ} |

"And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious." (Esaias XI.10)

11

| | | |
|---|---|---|
| And it shall come to pass | v'haya | וְהָיָה |
| in day, | ba-yom | בַּיּוֹם |
| that | ha-hu | הַהוּא, |
| shall set again | yosiph | יוֹסִיף |
| the Lord | Adonai | אֲדֹנָי |
| the second time | shenit | שֵׁנִית |
| his hand | yado | יָדוֹ, |
| to recover | li-qnot | לִקְנוֹת, |
| | et | אֶת- |
| the remnant of | sh'ar | שְׁאָר |
| his people, | amo | עַמּוֹ-- |
| which | ashĕr | אֲשֶׁר |
| shall be left (remain), | yishaer | יִשָּׁאֵר |

| | | |
|---|---|---|
| from Assyria, | me-ashur | מֵאַשּׁוּר |
| and from Egypt, | u-mi-mitsrayim | וּמִמִּצְרַיִם |
| and from Pathros, | u-mi-patros | וּמִפַּתְרוֹס |
| and from Cush, | u-mi-kush | וּמִכּוּשׁ, |
| and from Elam, | u-me-eylam | וּמֵעֵילָם, |
| and from Shinar, | u-mi-shinar | וּמִשִּׁנְעָר, |
| and from Hamath, | u-me-ḥamat | וּמֵחֲמָת, |
| and from the islands of | u-me-iyey | וּמֵאִיֵּי |
| the sea. | ha-yam | הַיָּם. |

“And it shall be in that day, *that* the Lord shall again shew his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians, and *that* from Egypt, and from the country of Babylon, and from Ethiopia, and from the Elamites, and from the rising of the sun, and out of Arabia.” (Esaias XI.11)

12

| | | |
|---|---|---|
| And he shall set up (lift) | v’nasha | וְנָשָׂא |
| an ensign | nes | נֵס |
| for the nations, | la-goyim | לַגּוֹיִם, |
| and shall assemble (gather) | v’asaph | וְאָסַף |
| the outcasts (banished) of | nidḥey | נִדְחֵי |
| Israel, | yisraEl | יִשְׂרָאֵל; |
| and the dispersed of | u-n’phutsot | וּנְפֻצוֹת |
| Judah | yĕhudah | יְהוּדָה |
| gather together (collect) | y’qabets | יְקַבֵּץ, |
| from the four | me-arba | מֵאַרְבַּע |
| corners (extremities, wings, ends) of | kanphot | כַּנְפוֹת |
| the earth (the land). | ha-arĕts | הָאָרֶץ. |

“And he shall lift up a standard for the nations, and he shall gather the lost ones of Israel, and he shall gather the dispersed of Juda from the four corners of the earth.” (Esaias XI.12)

13

| | | |
|---|---|---|
| And shall depart (turn aside), | v’sara | וְסָרָה |
| envy (rivalry) of | qin’at | קִנְאַת |
| Ephraim [also], | ĕphrayim | אֶפְרַיִם, |

| | | |
|---|---|---|
| and the adversaries (foes) of | v’tsor’rey | וְצֹרְרֵי |
| Judah | yĕhudah | יְהוּדָה |
| shall be cut off (come to an end); | yikaretu | יִכָּרֵתוּ׃ |
| Ephraim | ĕphrayim | אֶפְרַיִם |
| not | lo | לֹא- |
| shall envy (jealously rival) | y’qane | יְקַנֵּא |
| | ĕt | אֶת- |
| Judah, | yĕhudah | יְהוּדָה, |
| and Judah | viyhudah | וְיהוּדָה |
| not | lo | לֹא- |
| shall vex (harass) | yatsor | יָצֹר |
| | ĕt | אֶת- |
| Ephraim. | ĕphrayim | אֶפְרָיִם. |

“And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not afflict Ephraim.” (Esaias X.13)

14

| | | |
|---|---|---|
| But they shall fly | v’aphu | וְעָפוּ |
| in the side | b’khateph | בְכָתֵף |
| of the Philistines | pĕlishtim | פְּלִשְׁתִּים |
| seaward (westward) | yamah | יָמָּה, |
| together: | yahdav | יַחְדָּו |
| they shall spoil (plunder) | yavozu | יָבֹזּוּ |
| | | אֶת- |
| sons (children) of | beney | בְּנֵי- |
| the east | qĕdĕm | קֶדֶם; |
| Edom | ĕdom | אֱדוֹם |
| and Moab; | u’moav | וּמוֹאָב |
| they shall lay | mishloah | מִשְׁלוֹחַ |
| their hand | yadam | יָדָם, |
| and the sons (children) of | u-v’ney | וּבְנֵי |
| Ammon | amon | עַמּוֹן |

| | | |
|---|---|---|
| shall be their subjects. | mishma'tam | מִשְׁמַעְתָּם. |

"And they shall fly in the ships of the Philistines: they shall at the same time spoil the sea, and them *that come* from the east, and Idumea: and they shall lay their hands on Moab first; but the children of Ammon shall first obey *them.*" (Esaias X.14)

15

| | | |
|---|---|---|
| And shall utterly destroy | v'hĕḥĕrim | וְהֶחֱרִים |
| the LORD (*the Eternal*) | *Adonai* | יהוה, |
| | et | אֵת |
| the tongue of | l'shon | לְשׁוֹן |
| the sea of | yam | יָם- |
| Egypt; | mitsrayim | מִצְרַיִם, |
| and he shall shake (wave, brandish) | v'heniph | וְהֵנִיף |
| his hand | yado | יָדוֹ |
| over | al | עַל- |
| the river, | ha-nahar | הַנָּהָר, |
| with mighty | ba-yam | בַּעְיָם |
| his wind | ruaḥo | רוּחוֹ ; |
| and shall smite it | v'hikhahu | וְהִכָּהוּ |
| in the seven | li'shiv'ah | לְשִׁבְעָה |
| streams, | neḥalim | נְחָלִים, |
| and make go over | v'ḥidrikh | וְהַדְרִיךְ |
| dry-shod (in sandals, shoes). | ba-n'alim | בַּנְּעָלִים. |

"And the Lord shall make desolate the sea of Egypt; and he shall lay his hand on the river with a strong wind, and he shall smite the seven channels, so that men shall pass through it dry-shod." (Esaias XI.15)

16

| | | |
|---|---|---|
| And there shall be | v'haytah | וְהָיְתָה |
| an highway (raised way) | m'silah | מְסִלָּה-- |
| for the remnant of | li-shar | לִשְׁאָר |
| his people, | amo | עַמּוֹ, |
| which | asher | אֲשֶׁר |
| shall be left (remain), | yisher | יִשָּׁאֵר |
| from Assyria; | me-ashur | מֵאַשּׁוּר : |

| | | |
|---|---|---|
| like as | ka-ashĕr | כַּאֲשֶׁר |
| it was | haytah | הָיְתָה |
| to Israel | l'yisraEl, | לְיִשְׂרָאֵל, |
| in the day that | b'yom | בְּיוֹם |
| he came up | aloto | עֲלֹתוֹ |
| out of the land of | me-ĕrĕts | מֵאֶרֶץ |
| Egypt. | mitsrayim | מִצְרָיִם. |

"And there shall be a passage for my people that is left in Egypt: and it shall be to Israel as the day when he came forth out of the land of Egypt." (Esaias XI.16)

## CHAPTER 22

נפי השני כב (ישעיהו יב)

1 ואמרת ביום ההוא אודך יהוה כי אנפת בי ישב אפך ותנחמני

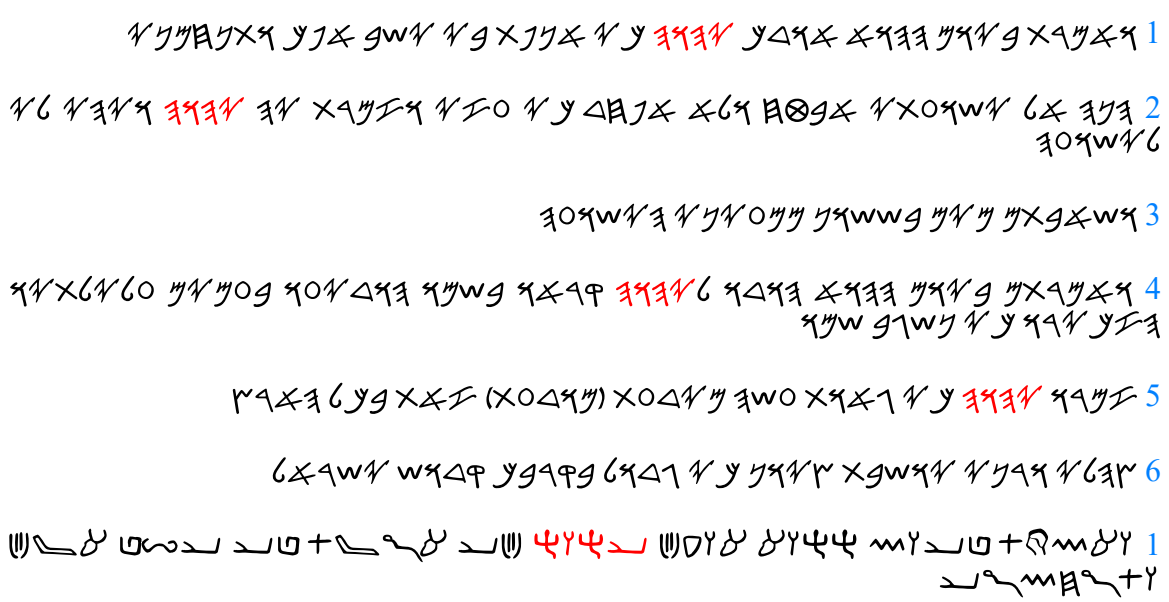
2 הנה אל ישועתי אבטח ולא אפחד כי עזי וזמרת יה יהוה ויהי לי לישועה

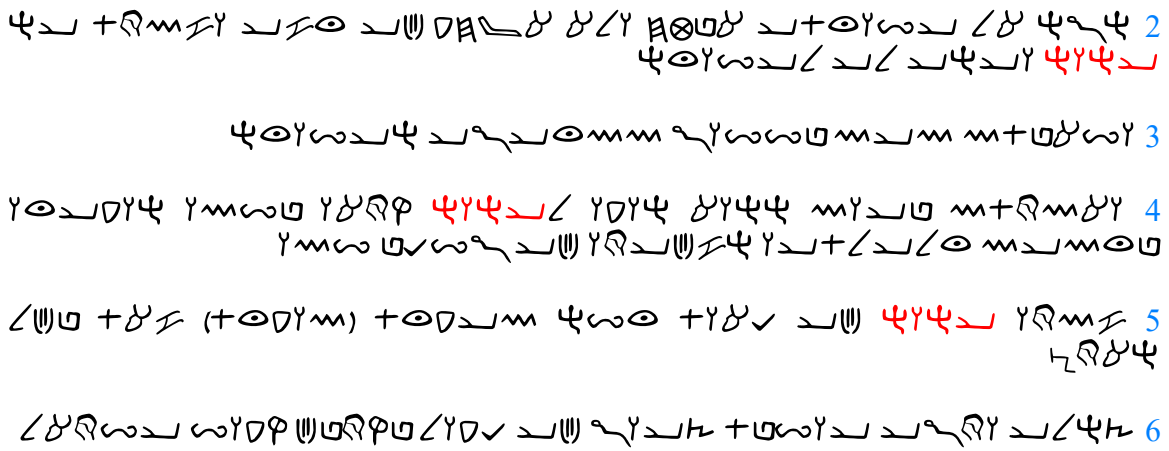
3 ושאבתם מים בששון ממעיני הישועה

4 ואמרתם ביום ההוא הודו ליהוה קראו בשמו הודיעו בעמים עלילתיו הזכירו כי נשגב שמו

5 זמרו יהוה כי גאות עשה מידעת (מודעת) זאת בכל הארץ

6 צהלי ורני יושבת ציון כי גדול בקרבך קדוש ישראל





CHAPTER 22

*The prophetic significance of the name Isaiah (Yĕsha'Yahu), is revealed. In the millennial day all people shall praise the LORD (the Eternal)—He shall dwell among them—Comparing Isaiah (Yĕsha'Yahu) 12, Masoretic Text (source of the King James translation).*

| *Isaiah 12 (KJV)* | *2 Nephi 22* |
|---|---|
| 1 AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. | 1 AND in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedest me. |
| 2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation. | 2 Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also **has** become my salvation. |
| 3 Therefore with joy shall ye draw water out of the wells of salvation. | 3 Therefore, with joy shall ye draw water out of the wells of salvation. |
| 4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. | 4 And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. |
| 5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth. | 5 Sing unto the Lord; for he hath done excellent things; this is known in all the earth. |
| 6 Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee. | 6 Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee. |

1 AND in that day thou shalt say: *O Eternal*, I will praise thee; though thou wast angry with me thine anger is turned away, and thou *dost comfort*[a] me.

2 Behold, El *is* Yĕshuati[a] I will trust, and not be afraid; for Yah *the Eternal is* my strength and *my* song; he also **has** become my Yĕshuah[b].
3 Therefore, with joy[a] shall you draw water out of the wells of Yĕshuah.
4 And in that day shall you say: Praise *the Eternal*, call upon his name, *make known* his *deeds* among the people, *remember* that his name *will be* exalted.
5 *Make music*[a] *unto the Eternal*; for he hath done *majestically*; this *is* known in all the earth.
6 Cry *shrilly* and shout, *female* inhabitant of Tsion; for great *is* the Holy One of YisraEl in the midst[a] of thee.

**1*a*** console; **2*a*** "my salvation; ***b*** "salvation"; **2*a*** exultation; **5*a*** melody; **6*a*** within.

## 2 Nephi 22 (Isaiah 12) נפי השני כב (ישעיה יב)

1

| | | |
|---|---|---|
| And thou shalt say, | v'armarta | וְאָמַרְתָּ, |
| in day | ba-yom | בַּיּוֹם |
| that | ha-hu | הַהוּא, |
| I will praise thee | odkha | אוֹדְךָ |
| O LORD (*Eternal*) | *Adonai* | יהוה, |
| though | ki | כִּי |
| thou wast angry | anaphta | אָנַפְתָּ |
| with (in), | bi | בִּי ; |
| is turned away, | yashav | יָשֹׁב |
| thine anger | apĕkha | אַפְּךָ, |
| and thou dost comfort (console) me. | u-t'naḥmeni | וּתְנַחֲמֵנִי. |

"And in that day thou shalt say, I *will* bless thee, O Lord; for thou wast angry with me, but thou hast turned aside thy wrath, and hast pitied me." (Esaias XII.1)

2

| | | |
|---|---|---|
| Behold, | hineh | הִנֵּה |
| God is | El | אֵל |
| my salvation | yĕshuati | יְשׁוּעָתִי |
| I will trust, | ĕvtaḥ | אֶבְטַח, |
| and not | v'lo | וְלֹא |

| | | |
|---|---|---|
| be afraid; | ĕphhad | אֶפְחָד : |
| for (because) | ki | כִּי- |
| my strength | ozi | עָזִּי |
| and my song | v'zimrat | וְזִמְרָת |
| Is Yah | Yah | יָהּ |
| the LORD (*the Eternal*) | *Adonai* | יהוה, |
| and he **has** become (was) | va-y'hi | וַיְהִי- |
| to me | li | לִי |
| for salvation | li-yshuah | לִישׁוּעָה. |

"Behold, my God is my Saviour; I will trust in him, and not be afraid: for the Lord is my glory and my praise, and is become my salvation." (Esaias XII.2)

3

| | | |
|---|---|---|
| And you [plural] shall draw | u-sh'avetĕm | וּשְׁאַבְתֶּם- |
| water | mayim | מַיִם, |
| with (in) joy | b'shashon | בְּשָׂשׂוֹן, |
| from the wells of | mi-maayney | מִמַּעַיְנֵי, |
| salvation | ha-yĕshuah | הַיְשׁוּעָה. |

"Draw ye therefore water with joy out of the wells of salvation." (Esaias XII.3)

4

| | | |
|---|---|---|
| And you [plural] shall say | va-amartrĕm | וַאֲמַרְתֶּם |
| in the day | ba-yam | בַּיּוֹם |
| that (the he) | ha-hu | הַהוּא, |
| Praise (Thank) you | hodu | הוֹדוּ |
| to *the Eternal*; | *Adonai* | לַיהוה |
| call | qiru | קִרְאוּ |
| upon (in) his name | vi-shmo | בִּשְׁמוֹ, |
| make known | hodiu | הוֹדִיעוּ |
| among (in) the people | ba-amim | בָּעַמִּים, |
| his doings (deeds) | alilotayv | עֲלִילֹתָיו ; |
| remember | Ha-zkiru | הַזְכִּירוּ, |
| because (that) | ki | כִּי |

| | | |
|---|---|---|
| will be exalted (high) | nishgav | נִשְׂגָּב |
| his name | shĕmo | שְׁמוֹ. |

"And in that day thou shalt say, sing to the Lord, call aloud upon his name, proclaim his glorious *deeds* among the Gentiles; make mention that his name is exalted." (Esaias XII.4)

5

| | | |
|---|---|---|
| Make you music *unto* | zamru | זַמְּרוּ |
| the LORD (*the Eternal*); | *Adonai* | יהוה, |
| for (because) | ki | כִּי |
| excellent (majestic) things | geut | גֵּאוּת |
| he hath done | asa | עָשָׂה; |
| known *is* | miyada'at | מידעת (מוּדַעַת) |
| this | zot | זֹאת, |
| in all | b'khol | בְּכָל- |
| the earth (land) | ha-arĕts | הָאָרֶץ. |

"Sing praise to the name of the Lord; for he has done great *things*: declare this in all the earth." (Esaias XII.5)

6

| | | |
|---|---|---|
| Cry shrilly | tsahali | צַהֲלִי |
| and shout | va-roni | וְרֹנִי, |
| female inhabitant of | yoshĕvĕt | יוֹשֶׁבֶת |
| Zion | tsion | צִיּוֹן: |
| for (because) | ki | כִּי- |
| great | gadol | גָּדוֹל |
| in the midst (within) thee | b'qirbekh | בְּקִרְבֵּךְ, |
| the Holy One of | q'dosh | קְדוֹשׁ |
| Israel | yisraEl | יִשְׂרָאֵל. {ס} |

"Exalt and rejoice, ye that dwell in Sion: for the Holy One of Israel is exalted in the midst of her." (Esaias XII.6)

## CHAPTER 23

נפי השני כג (ישעיהו יג)

1 משא בבל אשר חזה ישעיהו בן אמוץ

2 על הר נשפה שאו נס הרימו קול להם הניפו יד ויבאו פתחי נדיבים

3 אני צויתי למקדשי גם קראתי גבורי אפי **לא על** עליזי גאותי

4 קול המון בהרים דמות עם רב קול שאון ממלכות גוים נאספים יהוה צבאות מפקד צבא מלחמה

5 באים מארץ מרחק מקצה השמים **אף** יהוה וכלי זעמו לחבל כל הארץ

6 הילילו כי קרוב יום יהוה כשד משדי יבוא

7 על כן כל ידים תרפינה וכל לבב אנוש ימס

8 ונבהלו צירים וחבלים יאחזון … איש אל רעהו יתמהו פני להבים פניהם

9 הנה יום יהוה בא אכזרי ועברה וחרון אף לשום הארץ לשמה וחטאיה ישמיד ממנה

10 כי כוכבי השמים וכסיליהם לא יהלו אורם חשך השמש בצאתו וירח לא יגיה אורו

11 ופקדתי על תבל רעה ועל רשעים עונם ..השבתי גאון זדים וגאות עריצים אשפיל

12 אוקיר אנוש מפז ואדם מכתם אופיר

13 על כן שמים ארגיז ותרעש הארץ ממקומה בעברת יהוה צבאות וביום חרון אפו

14 והיה כצבי מדח וכצאן ואין מקבץ **ו**איש אל עמו יפנו ואיש אל ארצו ינוסו

15 כל **זדים** ידקרו וכל הנספה **לרשעים** יפול בחרב

16 ועלליהם ירטשו לעיניהם ישסו בתיהם ונשיהם תשגלנה (תשכבנה)

17 הנני מעיר עליהם את מדי אשר כסף לא יחשבו וזהב לא יחפצו בו

18 וקשתות נערים תרטשנה ופרי בטן לא ירחמו על בנים לא תחוס **עיניהם**

19 והיתה בבל צבי ממלכות תפארת גאון כשדים כמהפכת אלהים את סדם ואת עמרה

20 לא תשב לנצח ולא תשכן עד דור ודור ולא יהל שם ערבי ורעים לא ירבצו שם

21 ורבצו שם ציים ומלאו בתיהם אחים ושכנו שם בנות יענה ושעירים ירקדו שם

22 וענה איים באלמנותיו ותנים בהיכלי ענג וקרוב לבוא עתה **ו**ימה לא ימשכו **כי השמתי אותה מהר**
**אף כי אסלח אל עמי כי רשעים יאבדו**

1 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

2 يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

3 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

4 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

5 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

6 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

7 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

8 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح. ... يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

9 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

10 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

11 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح..

12 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

13 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

14 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

15 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

16 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

17 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

18 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

19 ملاحظة: يجب أن تكون جميع الإجابات مكتوبة بخط واضح.

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2 ⵜⵉⵎⵓⵔⵜⴰⵙⵜⵓⴷⵢⵓⵏⵉⵜⵉⴽⵓⵜⵜⴰⵎⵉⵏⵉⵙⵜⴻⵔ

3 ⵜⵉⵎⵓⵔⵜⴰⵙⵜⵓⴷⵢⵓⵏⵉⵜⵉⴽⵓⵜⵜⴰⵎⵉⵏⵉⵙⵜⴻⵔ

4 ⵜⵉⵎⵓⵔⵜⴰⵙⵜⵓⴷⵢⵓⵏⵉⵜⵉⴽⵓⵜⵜⴰⵎⵉⵏⵉⵙⵜⴻⵔ

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8 ⵜⵉⵎⵓⵔⵜⴰⵙⵜⵓⴷⵢⵓⵏⵉⵜⵉⴽⵓⵜⵜⴰⵎⵉⵏⵉⵙⵜⴻⵔ … ⵜⵉⵎⵓⵔⵜⴰⵙⵜⵓⴷⵢⵓⵏⵉⵜⵉⴽⵓⵜⵜⴰⵎⵉⵏⵉⵙⵜⴻⵔ

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CHAPTER 23

*Destruction of Babylon (Bavĕlah) is a type of destruction in the last days—It shall be a day of wrath and vengeance—Babylon (Bavĕlah) shall fall forever—Comparing Isaiah (Yĕsha'Yahu) 13, Masoretic Text (source of the King James translation).*

| *Isaiah 13 (KJV)* | *2 Nephi 23* |
|---|---|
| 1 THE burden of Babylon, which Isaiah the son of Amoz did see. | 1 THE burden of Babylon, which Isaiah the son of Amoz did see. |
| 2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. | 2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. |
| 3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness. | 3 I have commanded my sanctified ones, I have also called my mighty ones, for mine anger **is not upon** them that rejoice in my highness. |
| 4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. | 4 The noise of the multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together, the Lord of Hosts mustereth the hosts of the battle. |

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| 5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land. | 5 They come from a far country, from the end of heaven, **yea,** the Lord, and the weapons of his indignation, to destroy the whole land. |
| 6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty. | 6 Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. |
| 7 Therefore shall all hands be faint, and every man's heart shall melt: | 7 Therefore shall all hands be faint, every man's heart shall melt; |
| 8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames. | 8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames. |
| 9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. | 9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. |
| 10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. | 10 For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. |
| 11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. | 11 And I will punish the world for evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and will lay **down** the haughtiness of the terrible. |
| 12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. | 12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. |
| 13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. | 13 Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger. |
| 14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. | 14 And it shall be as the chased roe, and as a sheep that no man taketh up; and they shall every man turn to his own people, and flee every one into his own land. |
| 15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword. | 15 Every one that is **proud** shall be thrust through; yea, and every one that is joined **to the wicked** shall fall by the sword. |
| 16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. | 16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled and their wives ravished. |
| 17 Behold, I will stir up the Medes against | 17 Behold, I will stir up the Medes against |

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|---|---|
| them, which shall not regard silver; and *as for* gold, they shall not delight in it. | them, which shall not regard silver and gold, **nor** shall they delight in it. |
| 18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. | 18 Their bows shall also dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children. |
| 19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. | 19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. |
| 20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. | 20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. |
| 21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. | 21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. |
| 22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged. | 22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, 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.** |

1 THE *revelation*[a] of Bavěl, which Yĕsha'Yahu son of Amots *saw*.
2 Lift *you* up *an ensign* upon the *wind-swept*[a] mountain, *raise* the voice unto them, *wave*[b] the hand, that they may go into the *entrances*[c] of the *noble ones*[d].
3 I have commanded my *holy* ones, I have also called my mighty ones. *for*[a] … mine anger … **is not upon** them that *are exultant*[b] in my *majesty*[c].
4 The *sound*[a] of the multitude in the mountains like as of a great people, a *roaring sound* of the kingdoms of Goyim gathered together, *the Eternal* of Hosts mustereth the hosts of the battle.
5 They come from a far , from the end[a] of *the heavens*, **yea,** … *the Eternal*, and the weapons[b] of his indignation, to destroy the whole land.
6 Howl *you*, for the day of *the Eternal is near*; *he* shall come as a *devastation*[a] from Shadai.
7 Therefore shall all hands *drop*[a], *and* every heart *of mortal* man shall melt[b];
8 And they shall be *dismayed*[a]; pangs and *pains* shall take hold of them; … they shall be *astonished - a man* at *his companion*; their faces *shall be faces of* flames.
9 Behold, the day of *the Eternal* cometh, cruel both with *fury* and *burning* anger, to *put* the land desolate; and he shall destroy[a] the sinners thereof out of *her*.
10 For the stars of *the heavens* and k'sileyhem[a] shall not *shine* their light; the sun shall be darkened in his going forth, and the moon shall not cause *his*[b] light to *beam*[c].

11 And I will punish the world *for*.. evil, and the wicked *for* their iniquity; … I will cause the *majesty* of the *insolent ones* to cease, and will lay **down**… the *pride* of the *terrorizing ones*.
12 I will make a man more *rare*[a] than *refined*[b] gold; *and* adam[c] than kětěm[d] of Ophir.
13 Therefore, I will shake the heavens, and the earth shall *quake* out of her place, in the *overflowing fury* of *the Eternal* of Hosts, and in the day of his *burning* anger.
14 And *he* shall be[a] as the chased[b] *deer*[c], and as a *flock* that *none gathereth*[c]; **and** they shall *every* man turn to his *own* people, and flee *every man* into his *own* land.
15 Every one that is **proud** … shall be *pierced* through; ***yea,*** and every one that is *caught up*[a] **to the wicked** … shall fall by the hěrěv.
16 *And* their children *also* shall be dashed to pieces before their eyes; their houses shall be *plundered* and their *women*[a] *violated*[b].
17 Behold, I will *rouse*[a] *the* Madai against them, which shall not regard[b] silver and … gold, **nor** shall they delight in it.
18 *Their* bows shall *also*[a] dash *boys* to pieces; and they shall have no *compassion* on the fruit of the womb; their **eyes** shall not *pitty* children.
19 And Bavěl, the *beauty* of kingdoms, the *glory* of the Kasdim *majesty*[a], shall be as when God overthrew Sědom and Amorah.
20 *She* shall *not* be inhabited *forever*[a], neither shall *she* be dwelt in from generation to generation: neither shall *the* Aravi pitch tent there; neither shall the shepherds *lie down* there.
21 But tsiim[a] shall lie there; and their houses shall be full of ohim[b]; and *daughters of* ya'anah[c] shall dwell there, and se'irim[d] shall *skip about*[e] there.
22 And *the wild beasts of the* iim[a] shall cry in their *citadels*[b], and tanim[c] in *their* palaces[d] *of exquisite delight*; and her time *is* near to come, and her **day** shall not be prolonged[e]. **For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.**

**1*a*** Heb. "masa" also meaning "burden", "lifting", "utterance"; **2*a*** bare; ***b*** shake, move to and fro; ***c*** openings; ***d*** generous ones, princely ones, willing ones; **3*a*** The Něphite version of the verse makes more sense if "for" is not present in the Hebrew. ***b*** jubilant; ***c*** pride; **4*a*** voice; **5*a*** extremities; ***b*** apparatus; **6*a*** violence, havoc, ruin; **7*a*** sink; ***b*** grow fearful; **8*a*** terrified, be disturbed; **9*a*** annihilate, devastate; **10*a*** their Orions (burly, foolish giants in the sky), their giants, their "constellations"; ***b*** *KJV* and English *Book of Mormon* read "her light", the Masoretic verse reads "his light"; ***c*** shine; **12*a*** prized, highly valued, "precious"; ***b*** pure gold; ***c*** a man, men, mankind; ***d*** gold, fine gold, ore; – see Mishley (Proverbs) 25:12; **14*a*** he shall come to pass (in other cases); ***b*** hunted; ***c*** gazelle; ***c*** collects; **15*a*** captured; **16*a*** wives; ***b*** ravished; **17*a*** stir up; ***b*** account; **18*a*** "also shall" in the *KJV*, the order of the words is reversed in the *Book of Mormon*; **19*a*** excellency, pride; **20*a*** the *KJV* and therefore the English *Book of Mormon* omits translating the Hebrew expression "la-netsah" = forever; **21*a*** desert-dwellers, yelpers, criers, wild cats; ***b*** howlers, jackals (wild doglike animals); ***c*** ostrich, voracious one; ***d*** he-goats, hairy ones, demons; ***e*** dance, leap; **22*a*** coasts, regions; ***b*** Heb. "almnotayv" should possibly be "armnotayv" = "their citadels"; ***c*** jackals, wild dogs, wolves; ***d*** temples; ***e*** drawn out.

1

| | | |
|---|---|---|
| Revelation of | masa | מַשָּׂא, |
| Babylon | bavĕl | בָּבֶל-- |
| which | ashĕr | אֲשֶׁר |
| saw | ḥazah | חָזָה, |
| Isaiah (Salvation (Jesus) [is, of] Jehovah) | Yĕsha'Yahu | יְשַׁעְיָהוּ |
| son of | ben | בֶּן- |
| Amoz (Strong, Mighty) | amots | אָמוֹץ. |

"THE VISION WHICH ESAIAS SON OF AMOS SAW AGAINST BABYLON." (Esaias XIII.1)

2

| | | |
|---|---|---|
| upon | al | עַל |
| the mountain, | har | הַר- |
| wind-swept | nishpĕh | נִשְׁפֶּה |
| Lift you up (raise) | s'u | שְׂאוּ- |
| an ensign (banner) | nes | נֵס, |
| raise you | harimu | הָרִימוּ |
| the voice | qol | קוֹל |
| to them, | la-hĕm | לָהֶם; |
| wave (move to and fro) | ha-niphu | הָנִיפוּ |
| the hand, | yad | יָד, |
| that they may go into | v'yavo'u | וְיָבֹאוּ |
| the entrances (openings) of | pithey | פִּתְחֵי |
| the nobles (generous ones, princely ones, willing ones). | n'divim | נְדִיבִים. |

"Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open *the gates*, ye rulers." (Esaias XIII.2)

3

| | | |
|---|---|---|
| I | ani | אֲנִי |
| have commanded | tsiveti | צִוִּיתִי, |
| my holy ones, | limqudashai | לִמְקֻדָּשָׁי; |
| also | gam | גַּם |

| | | |
|---|---|---|
| I have called | qarati | קָרָאתִי |
| my mighty ones, | giborai | גִּבּוֹרַי |
| for mine anger | api | אַפִּי |
| **is not** | **lo** | **לֹא** |
| **upon** | **al** | **עַל** |
| them that are exultant (jubilant) in | alizey | עַלִּיזֵי |
| my majesty (pride) | ga'avati | גַּאֲוָתִי. |

"I give command, and I bring them: giants are coming to fulfil my wrath, rejoicing at the same time and insulting." (Esaias XIII.3)

4

| | | |
|---|---|---|
| The voice (sound) of | qol | קוֹל |
| the multitude | hamon | הָמוֹן |
| in the mountains | bĕ-harim | בָּהָרִים, |
| like as of | demut | דְּמוּת |
| a people | am | עַם- |
| great (many, multitudinous), | rav | רָב; |
| a voice (sound) | qol | קוֹל |
| roaring of | sh'on | שְׁאוֹן |
| kingdoms of | mamlĕkhot | מַמְלְכוֹת |
| nations (Gentiles) | goyim | גּוֹיִם, |
| gathered together, | nĕ'ĕsaphim | נֶאֱסָפִים-- |
| the LORD (*the Eternal*) of | *Adonai* | יְהוָה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |
| mustereth | m'phaqed | מְפַקֵּד |
| an host (army) of | ts'va | צְבָא |
| war | milḥamah | מִלְחָמָה. |

"A voice of many nations on the mountains, *even* like *to that* of many nations; a voice of kings and nations gathered together: the Lord of hosts has given command to a war-like nation," (Esaias XIII.4)

5

| | | |
|---|---|---|
| They come | baim | בָּאִים |
| from an earth (land), | me-ĕrĕts | מֵאֶרֶץ |

| far | měraḥaq | מֵרָחָק, |
|---|---|---|
| from the end of | mi-q'tseh | מִקְצֵה |
| the heavens, | ha-shamayim | הַשָּׁמָיִם ; |
| **yea,** | **aph,** | **אַף** |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| and the weapons (apparatus) of | u-kh'ley | וּכְלֵי |
| his indignation (rage, fury) | za'mo | זַעְמוֹ, |
| to destroy | l'ḥabel | לְחַבֵּל |
| all | kol | כָּל- |
| the earth (land) | ha-arĕts | הָאָרֶץ. {ס} |

"to come from a land afar off, from the utmost foundation of heaven; the Lord and his warriors *are coming* to destroy all the world." (Esaias XIII.5)

6

| Howl you | heylilu | הֵילִילוּ, |
|---|---|---|
| for (because) | ki | כִּי |
| is near | qarov | קָרוֹב |
| the day of | yom | יוֹם |
| the LORD (*the Eternal*) | *Adonai* | יהוה ; |
| As a devastation (violence, havoc, ruin) | k'shod | כְּשֹׁד, |
| from the Almighty (Devastator) | mi-shadai | מִשַּׁדַּי |
| he shall come | yavo | יָבוֹא. |

"Howl ye, for the day of the Lord is near, and destruction from God shall arrive." (Esaias XIII.6)

7

| Therefore | al-ken | עַל- כֵּן, |
|---|---|---|
| all | kol | כָּל- |
| hands | yadayim | יָדַיִם |
| shall drop (sink), | tirpĕynah | תִּרְפֶּינָה ; |
| and every | v'kol | וְכָל- |
| heart of | lĕvav | לְבַב |
| mortal man | ĕnosh | אֱנוֹשׁ, |

| | | |
|---|---|---|
| shall melt | yimas | יִמַּס. |

"Therefore every hand shall become powerless, and every soul of man shall be dismayed." (Esaias XIII.7)

8

| | | |
|---|---|---|
| And they shall be dismayed | v'nivhalu | וְנִבְהָלוּ-- |
| pangs | tsirim | צִירִים |
| and pains | vahavalim | וַחֲבָלִים |
| shall take hold of them | yohezun | יֹאחֵזוּן, |
| ~~as a woman that travaileth~~ | ~~ka-yoledah~~ | ~~כַּיּוֹלֵדָה~~ |
| ~~they shall be in pain~~ | ~~yehilun~~ | ~~יְחִילוּן;~~ |
| a man | ish | אִישׁ |
| at (to) | ĕl | אֶל- |
| his companion | reehu | רֵעֵהוּ |
| they shall be astonished | yitmahu | יִתְמָהוּ, |
| faces of | pĕney | פְּנֵי |
| flames | l'havim | לְהָבִים |
| their faces | pĕneyhĕm | פְּנֵיהֶם. |

"The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance as a flame." (Esaias XIII.8)

9

| | | |
|---|---|---|
| Behold, | hineh | הִנֵּה |
| the day of | yom | יוֹם- |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| cometh, | ba | בָּא, |
| cruel | akhzari | אַכְזָרִי |
| and with fury | v'ĕvrah | וְעֶבְרָה |
| and burning | va-haron | וַחֲרוֹן |
| anger | aph | אָף-- |
| to put | la-sum | לָשׂוּם |
| the land | ha-arĕts | הָאָרֶץ |
| to ruin (desolation, waste) | l'shamah | לְשַׁמָּה, |
| and the sinners thereof | v'hataĕyah | וְחַטָּאֶיהָ |

| | | |
|---|---|---|
| he shall destroy (annihilate, devastate) | yashmid | יַשְׁמִיד |
| from the midst of her | mi-mĕnah | מִמֶּנָּה. |

“For behold! the day of the Lord is coming which cannot be escaped, *a day* of wrath and anger, to make the world desolate, and to destroy sinners out of it.” (Esaias XIII.9)

10

| | | |
|---|---|---|
| For | ki | כִּי- |
| stars of | khokavey | כוֹכְבֵי |
| the heavens | ha-shamayim | הַשָּׁמַיִם |
| and their constellations (giants in the sky) | u-kh’sileyhĕm | וּכְסִילֵיהֶם, |
| not | lo | לֹא |
| shall give | yahelu | יָהֵלּוּ |
| their light | oram | אוֹרָם ; |
| darkened shall be | hashakh | חָשַׁךְ |
| the sun | ha-shĕmĕsh | הַשֶּׁמֶשׁ |
| in his going forth | b’tseto | בְּצֵאתוֹ, |
| and moon | v’yareah | וְיָרֵחַ |
| not | lo | לֹא- |
| shall cause to beam | yagiah | יַגִּיהּ |
| his light | oro | אוֹרוֹ. |

“For the stars of heaven, and Orion, and all the host of heaven, shall not give their light; and it shall be dark at sunrise, and the moon shall not give her light.” (Esaias XIII.10)

11

| | | |
|---|---|---|
| And I will visit | u-paqadti | וּפָקַדְתִּי |
| upon | al | עַל- |
| the world | tevel | תֵּבֵל |
| evil (calamity), | raah | רָעָה, |
| and upon | v’al | וְעַל- |
| wicked ones | r’shaim | רְשָׁעִים |
| their iniquity; | avanam | עֲוֹנָם ; |
| .. I will cause to cease, | hishbati | וְהִשְׁבַּתִּי |
| arrogance (majesty) of | g’on | גְּאוֹן |

| | | |
|---|---|---|
| the proud (insolent) | zedim | זֵדִים, |
| haughtiness (pride) of | v'ga'avat | וְגַאֲוַת |
| tyrants (terrorizing ones) | aritsim | עָרִיצִים |
| I will lay low (**down**) | ashpil | אַשְׁפִּיל. |

"And I will command evils for the whole world, and *will visit* their sins on the ungodly: and I will destroy the pride of transgressors, and will bring low the pride of the haughty." (Esaias XIII.11)

12

| | | |
|---|---|---|
| I will make precious (prized, highly valued) | oqir | אוֹקִיר |
| a man | ĕnosh | אֱנוֹשׁ, |
| more than refined (pure) gold | mipaz | מִפָּז ; |
| and a man (men, mankind) | v'adam | וְאָדָם, |
| than fine gold (ore) of | mi-kĕtĕm | מִכֶּתֶם |
| Ophir | ophir | אוֹפִיר. |

"And they that are left shall be more precious than gold tried in the fire; and a man shall be more precious than the stone that is in Suphir." (Esaias XIII.12)

13

| | | |
|---|---|---|
| Therefore, | al ken | עַל-כֵּן |
| heavens, | shamayim | שָׁמַיִם |
| I will shake | argiz | אַרְגִּיז, |
| and will quake | v'tirash | וְתִרְעַשׁ |
| the earth | ha- arĕts | הָאָרֶץ |
| from her place, | mi-m'qomah | מִמְּקוֹמָהּ-- |
| in the overflowing fury of | b'ĕvrat | בְּעֶבְרַת |
| the LORD (*the Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies), | ts'vaot | צְבָאוֹת, |
| and in the day of | u-v'yom | וּבְיוֹם |
| burning | haron | חֲרוֹן |
| his anger. | apo | אַפּוֹ. |

"For the heaven shall be enraged, and the earth shall be shaken from her foundation, because of the fierce anger of the Lord of hosts, in the day in which his wrath shall come on." (Esaias XIII.13)

14

| | | |
|---|---|---|
| And he shall be | v'hayah | וְהָיָה |
| as the deer, | kitsvi | כִּצְבִי |
| chased (hunted) | mudah | מֻדָּח, |
| and like a flock | u-kh'tson | וּכְצֹאן |
| that (and) none | v'eyn | וְאֵין |
| gathers (collects); | m'qabets | מְקַבֵּץ : |
| **and** a (every) man | **v'**ish | **וְ**אִישׁ |
| to | ěl | אֶל- |
| his people, | amo | עַמּוֹ |
| they shall turn | yiphnu | יִפְנוּ, |
| and a (every) man | v'ish | וְאִישׁ |
| to | ěl | אֶל- |
| his land. | artso | אַרְצוֹ |
| they shall flee | yanusu | יָנוּסוּ. |

"And they that are left shall be as a fleeing fawn, and as a stray sheep, and there shall be none to gather *them*: so that a man shall turn back to his people, and a man shall flee to his own land." (Esaias XIII.14)

15

| | | |
|---|---|---|
| All (Every one) | kol | כָּל- |
| ~~that is found~~ | ~~hanimtsah~~ | ~~הַנִּמְצָא,~~ |
| **the proud (insolent, arrogant)** | **zedim** | **זֵדִים,** |
| they shall be pierced through; | yidqru | יִדָּקֵרוּ; |
| and all (every one) | v'khol | וְכָל- |
| caught up (captured) | ha-nispěh | הַנִּסְפֶּה, |
| **to the wicked ones** | **la-r'shaim** | **לָרְשָׁעִים** |
| shall fall | yipol | יִפּוֹל |
| by the sword. | bě-harěv | בֶּחָרֶב. |

"For whosoever shall be taken shall be overcome; and they that are gathered together shall fall by the sword.." (Esaias XIII.15)

16

| | | |
|---|---|---|
| And their children | v'ol'leyhěm | וְעֹלְלֵיהֶם |
| shall be dashed to pieces | y'rutshu | יְרֻטָּשׁוּ, |

| | | |
|---|---|---|
| before their eyes; | l’eyneyhĕm | לְעֵינֵיהֶם ; |
| shall be plundered | yishasu | יְשֻׁסוּ, |
| their houses | bateyhĕm | בָּתֵּיהֶם, |
| and their women (wives) | u’n’sheyhĕm | וּנְשֵׁיהֶם, |
| violated (ravished). | tishagalnah (tishakhavnah) | תִּשְׁגַּלְנָה (תִּשְׁכַּבְנָה) |

“And they shall dash their children before their eyes; and they shall spoil their houses, and shall take their wives.” (Esaias XIII.16)

17

| | | |
|---|---|---|
| Behold, I | hin’ni | הִנְנִי |
| rouse (stir up) | meir | מֵעִיר |
| upon them | aleyhĕm | עֲלֵיהֶם, |
| | et | אֶת- |
| Medes | maday | מָדָי, |
| which | asher | אֲשֶׁר- |
| silver | kĕsĕph | כֶּסֶף |
| not | lo | לֹא |
| shall regard (account) | yahshovu | יַחְשֹׁבוּ, |
| and gold | v’zahav | וְזָהָב |
| not | lo | לֹא |
| they shall delight | yahp’tsu | יַחְפְּצוּ- |
| in him | vo | בוֹ. |

“Behold, I will stir up against you the Medes, who do not regard silver, neither have they need of gold.” (Esaias XIII.17)

18

| | | |
|---|---|---|
| And bows | u-q’shatot | וּקְשָׁתוֹת, |
| boys (young men) | narim | נְעָרִים |
| they shall dash to pieces; | t’ratashnah | תְּרַטַּשְׁנָה : |
| and the fruit of | u-ph’ri | וּפְרִי- |
| the belly (womb) | vĕtĕn | בֶּטֶן |
| not (no) | lo | לֹא |
| they shall have compassion (pity) | y’rahemu | יְרַחֵמוּ, |

| | | |
|---|---|---|
| upon (on) | al | עַל- |
| children (sons) | banim | בָּנִים |
| not (no) | lo | לֹא- |
| shall pitty | tahus | תָּחוּס |
| their **eyes** | **eyneyhĕm** | **עֵינֵיהֶם**. |

"They shall break the bows of the young men; and they shall have no mercy on your children; nor shall their eyes spare thy children." (Esaias XIII.18)

19

| | | |
|---|---|---|
| And she will be | v'haytah | וְהָיְתָה |
| Babylon, | vavĕl | בָּבֶל |
| the beauty of | tsevi | צְבִי |
| kingdoms, | mamlakhot | מַמְלָכוֹת, |
| the glory of | tiph'ĕrĕt | תִּפְאֶרֶת |
| majesty (excellency, pride) of | g'on | גְּאוֹן |
| Chaldees | kasdim | כַּשְׂדִּים, |
| As when overthrew | ka-mahpekhat | כְּמַהְפֵּכַת |
| God (Gods) | Ĕlohim | אֱלֹהִים, |
| | ĕt | אֶת- |
| Sodom | sĕdom | סְדֹם |
| and | v'ĕt | וְאֶת- |
| Gomorrah | amorah | עֲמֹרָה. |

"And Babylon, which is called glorious by the king of the Chaldeans, shall be as *when* God overthrew Sodoma, and Gomorrha." (Esaias XIII.19)

20

| | | |
|---|---|---|
| not | lo | לֹא- |
| she shall be inhabited | teshev | תֵּשֵׁב |
| forever, | la-nĕtsah | לָנֶצַח, |
| and not (neither) | v'lo | וְלֹא |
| shall she be dwelt in | tishkon | תִּשְׁכֹּן |
| from | ad | עַד- |
| generation | dor | דּוֹר |

| | | |
|---|---|---|
| and (to) generation: | va-dor | וָדוֹר ; |
| and not (neither) | v'lo | וְלֹא- |
| he will pitch tent | yahel | יַהֵל |
| there; | sham | שָׁם |
| the Arabian | aravi | עֲרָבִי, |
| and the shepherds | v'roim | וְרֹעִים |
| not (neither) | lo | לֹא- |
| they will repose (croach, recline, lie down) | yarbatsu | יַרְבִּצוּ |
| There. | sham | שָׁם. |

"It shall never be inhabited, neither shall any enter into it for many generations: neither shall the Arabians pass through it; nor shall shepherds at all rest in it." (Esaias XIII.20)

21

| | | |
|---|---|---|
| And (But) they shall lie | v'ravtsu | וְרָבְצוּ- |
| there; | sham | שָׁם |
| wild beasts (desert-dweller, yelpers, criers, wild cats) | tsiyim | צִיִּים, |
| and they shall be full of | u-malu | וּמָלְאוּ |
| their houses | vateyhĕm | בָּתֵּיהֶם |
| howlers (jackals, wild doglike animals); | ohim | אֹחִים ; |
| and shall dwell | v'shakhnu | וְשָׁכְנוּ |
| there, | sham | שָׁם |
| daughters of | benot | בְּנוֹת |
| ostrich (voracious one) | ya'anah | יַעֲנָה, |
| and he-goats (harry ones, devils) | u-sĕirim | וּשְׂעִירִים |
| they will skip about (dance, leap) | y'raq'du | יְרַקְּדוּ- |
| there. | sham | שָׁם. |

"But wild beasts shall rest there; and the houses shall be filled with howling; and monsters shall rest there, and devils shall dance there," (Esaias XIII.21)

22

| | | |
|---|---|---|
| And shall cry | v'anah | וְעָנָה |
| isles (coasts, regions) | iim | אִיִּים |

| | | |
|---|---|---|
| in their citadels, | b'almnotayv | בְּאַלְמְנוֹתָיו, |
| and jackals (wild dogs, wolves) | v'tanim | וְתַנִּים |
| in their palaces of | b'heykh'ley | בְּהֵיכְלֵי |
| delight; | oněg | עֹנֶג ; |
| and near | v'qarov | וְקָרוֹב |
| to come, | la-vo | לָבוֹא |
| her time | itah | עִתָּהּ, |
| and **her day** | v'**yamah** | **וְיָמָהּ** |
| not | lo | לֹא |
| prolonged (drawn out). | yimashekhu | יִמָּשֵׁכוּ. |
| **For** | **ki** | **כִּי** |
| **I will destroy (astonish, make destitute, desolate)** | **hashimoti** | **הַשְׁמֹתִי** |
| **her** | **otah** | **אוֹתָהּ** |
| **speedily;** | **maher** | **מַהֵר** |
| **yea,** | **aph** | **אַף** |
| **for** | **ki** | **כִּי** |
| **I will be merciful (forgiving)** | **ěslah** | **אֶסְלַח** |
| **unto** | **ěl** | **אֶל-** |
| **my people,** | **ami** | **עַמִּי** |
| **but (for)** | **ki** | **כִּי** |
| **the wicked** | **rěshaim** | **רְשָׁעִים,** |
| **they shall perish (wander, become lost).** | **yovedu** | **יֹאבֵדוּ** |

"and satyrs shall dwell there; and hedgehogs shall make their nests in their houses. It will come soon, and will not tarry." (Esaias XIII.22)

Hosea 2:12, Ps 69:17, Hebrews 8:12, Gen. 49:29, Ps 37:20 referenced in translation.

## CHAPTER 24

נפי השני כד (ישעיהו יד)

1 כי ירחם יהוה את יעקב ובחר עוד בישראל והניחם על אדמתם ונלוה הגר עליהם ונספחו על בית יעקב

2 ולקחום עמים והביאום אל מקומם **אף מרחוק מקצות הארץ ושבו לארצתם ברית** והתנחלום בית ישראל על אדמת יהוה **תהיה** לעבדים ולשפחות והיו שבים לשביהם ורדו בנגשיהם

3 והיה ביום **ההוא** הניח יהוה לך מעצבך ומרגזך ומן העבדה הקשה אשר עבד בך

4 **והיה ביום ההוא** ונשאת המשל הזה על מלך בבל ואמרת איך שבת נגש שבתה מרהבה

5 שבר יהוה מטה רשעים **שבטי** משלים

6 מכה עמים בעברה מכת בלתי סרה רדה באף גוים מרדף בלי חשך

7 נחה שקטה כל הארץ פצחו רנה

8 גם ברושים שמחו לך **גם-**ארזי לבנון מאז שכבת לא יעלה הכרת עלינו

9 שאול מתחת רגזה לך לקראת בואך עורר לך רפאים כל עתודי ארץ הקים מכסאותם כל מלכי גוים

10 כלם יענו ויאמרו אליך גם אתה חלית כמונו אלינו נמשלת

11 הורד שאול גאונך המית נבליך **אינם נשמעים** תחתיך יצע רמה ומכסיך תולעה

12 איך נפלת משמים הילל בן שחר נגדעת לארץ חולש על גוים

13 ואתה אמרת בלבבך השמים אעלה ממעל לכוכבי אל ארים כסאי ואשב בהר מועד בירכתי צפון

14 אעלה על במתי עב אדמה לעליון

15 אך אל שאול תורד אל ירכתי בור

16 ראיך אליך ישגיחו אליך יתבוננו **ויאמרו** הזה האיש מרגיז הארץ מרעיש ממלכות

17 שם תבל כמדבר ועריו הרס אסיריו לא פתח ביתה

18 כל מלכי גוים כלם שכבו בכבוד איש בביתו

19 ואתה השלכת מקברך כנצר נתעב **שאר** לבש הרגים מטעני חרב יורדי אל אבני בור כפגר מובס

20 לא תחד אתם בקבורה כי ארצך שחת עמך הרגת לא יקרא לעולם זרע מרעים

21 הכינו לבניו מטבח בעון אבותם בל יקמו וירשו ארץ ומלאו פני תבל ערים

22 וקמתי עליהם נאם יהוה צבאות והכרתי לבבל שם ושאר ונין ונכד נאם יהוה

23 ושמתיה למורש קפד ואגמי מים וטאטאתיה במטאטא השמד נאם יהוה צבאות

24 נשבע יהוה צבאות לאמר אם לא כאשר דמיתי כן היתה וכאשר יעצתי היא תקום

25 **למען אביא** אשור בארצי ועל הרי אבוסנו וסר מעליהם עלו וסבלו מעל שכמו יסור

26 זאת העצה היעוצה על כל הארץ וזאת היד הנטויה על כל הגוים

27 כי יהוה צבאות יעץ ומי יפר וידו הנטויה ומי ישיבנה

28 בשנת מות המלך אחז היה המשא הזה

29 אל תשמחי פלשת כלך כי נשבר שבט מכך כי משרש נחש יצא צפע ופריו שרף מעופף

30 ורעו בכורי דלים ואביונים לבטח ירבצו והמתי ברעב שרשך ושאריתך יהרג

31 הילילי שער זעקי עיר נמוג פלשת כלך כי מצפון עשן בא ואין בודד במועדיו

32 ומה יענה מלאכי גוים כי יהוה יסד ציון ובה יחסו עניי עמו

13 ⵖⵡⴰⵚⵉ ⵔⴰⵚⵉⵊ ⵛⵛⵍⴰⵚ ⵣⵚ ⵔⵖⵊⵉⵍⵣ ⵇⵔⵛⵛ ⵉⵇⵔⵚ ⵛⵛⵔⵛⵡⵉ ⵊⵖⵖⵇⵖ ⵅⵍⵛⵚ ⵉⵅⵚⵚⵉ ⵖⵍⵍⵚ ⵚⵣ ⵚⵔⵍⵍⵚ
ⵣⵉⵍⵔ ⵔⵅⵊⵍⵉⵖ ⵄⵇⵉⵛ ⵖⵍⵉⵅ

14 ⵚⵇⵉⵇ ⵇ ⵖⵛⵅⵔ ⵇⵔ ⵚⵄⵛⵉⵇ ⵣⵇⵔⵔⵉ

15 ⵚⵍ ⵚⵣ ⵡⵚⵉⵣ ⵅⵍⵚⵡ ⵣⵣ ⵄⵍⵍⵅ ⵔⵍⵔⵅⵔ ⵍⵍⵉⵖ

16 ⵅⵉⵣⵍⵛⵛⵡ ⵡⵔⵔⵇⵉⵍ ⵚⵣⵍⵍ ⵍⵔⵍⵡⵔ ⵍⵅⵇⵉⵖⵚⵔⵉⵍⵉⵣⵉⵣⵉⵍ ⵚⵣⵍⵍ ⵚⵣⵍⵍ ⵉⵚⵉⵔ ⵡⵔⵔⵇⵉⵍ ⵄⵍⵍⵔⵉⵍ

17 ⵡⵡ ⵅⵣⵍ ⵖⵄⵔⵔⵉⵍ ⵉⵔⵍⵉⵚ ⵚⵉⵍⵔⵔⵉⵍⵉⵚ ⵍⵔⵄⵔⵉⵍ ⵍⵣⵄⵔⵔⵉⵍ ⵚⵉⵍⵔⵔⵉⵍⵉⵚ ⵅⵖⵔⵉⵍ

18 ⵍⵣ ⵍⵣⵍⵉ ⵔ ⵍⵍⵔⵉⵍ ⵉⵍⵉⵍⵉⵍ ⵚⵣⵍⵉⵍ ⵉⵖⵖⵍⵉⵍ ⵚⵣⵍⵉⵍ ⵡⵖⵖⵍⵉⵍ ⵍⵣⵍⵉⵍ ⵚⵣⵍⵉⵍ

19 ⵍⵚⵚⵉⵍ ⵣⵚⵅⵍⵉⵍ ⵉⵅⵣⵍⵉⵍ ⵅⵣⵍⵉⵍ ⵚ

ᛋᛋᚷᛋᛋ ᚷᚵ ᛋᚹᚢᚩ ᛋᛋᛁᚳᛗᛋ ᚻᛇ ᛇᚢᛇ ᛇᚷᚹᚢᛁ ᛚᛋᛗᛋ ᛋᛋᚩ ᚻᚠᚩᚷ ᛋᚩᚹ ᚻᚢᚻᚢᚻᛊ 31
ᛋᛋᚲᚩᛋᛗᚵᛋ ᚲᚲᛋᚵ

ᛋᛗᚩ ᚻᚻᚢᚩ ᛋᚾᛒᚱᚻ ᚾᚵᛋ ᚢᛋᛋᚻᛁ ᚲᚾᛒᚻ ᛊᛊᛊᚻ ᚻ ᛇ ᛗᚻᛋᚳᛚ ᚻ ᛇᚷᚲᚢᛇ ᛊᚵᚩᚻ ᛊᛒᚩᚻ 32

ᛗᚱᚷᛁᛋᚢᛇ ᚢᛇᚩᚾᚢᚲᚵᚩ ᚩᛇᚩ ᚱᚱᚢᚵᚩ ᚢᛇᚩ ᛋᚩᚾᚢᚲᚵᚩ ᛋᚩᚾᚢᚲᚵᚩ ᛋᚩᚾᚢᚲᚵᚩ ᚩᛇᚩ ᚢᚲᚵᚩᚾᚢᛁᛋᚢᛇ ᚢᚲᚵᚩᚾᚢᚲᚵᚩ ᚢᚲᚵᚩᚾᚢᚲᚵᚩ ᚢᚲᚵᚩᚾᚢᚲᚵᚩ

16 ꡜꡞꡜ ꡖꡚꡦꡟꡕꡞ ꡖꡞꡔꡟꡕꡞꡔꡟꡕꡞ ꡕꡞꡔꡟꡕꡞ ꡖꡞꡔꡟꡕꡞ ꡖꡞꡔꡟꡕꡞ ꡕꡞꡔꡟꡕꡞ ꡕꡞꡔꡟꡕꡞ ꡖꡞꡔꡟꡕꡞ ꡕꡞꡔꡟꡕꡞ ꡕꡞꡔꡟꡕꡞ ꡕ

CHAPTER 24

*Israel (YisraEl) shall be gathered and shall enjoy millennial rest—the proud king of Babylon (Bavĕlah) is fallen from heaven—Israel (YisraEl) shall triumph over Babylon (Bavĕlah, typical of the world)—Comparing Isaiah (Yĕsha'Yahu) 14, Masoretic Text (source of the King James translation).*

| *Isaiah 14 (KJV)* | *2 Nephi 24* |
|---|---|
| 1 FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. | 1 FOR the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. |
| 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. | 2 And the people shall take them 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 house of Israel shall possess them, **and** the land of the Lord **shall be** for servants and handmaids; and they shall take them captives **unto whom** they were captives; and they shall rule over their oppressors. |
| 3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, | 3 And it shall come to pass in **that** day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. |
| 4 ¶ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! | 4 **And it shall come to pass in that day,** that thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased! |
| 5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers. | 5 The Lord hath broken the staff of the wicked, the **scepters** of the rulers. |
| 6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. | 6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. |
| 7 The whole earth is at rest, *and* is quiet: they break forth into singing. | 7 The whole earth is at rest, and is quiet; they break forth into singing. |
| 8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying,* Since thou art laid down, no feller is come up against us. | 8 Yea, the fir–trees rejoice at thee, and **also** the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us. |
| 9 Hell from beneath is moved for thee to | 9 Hell from beneath is moved for thee to |

| | |
|---|---|
| meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. | meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. |
| 10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? | 10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us? |
| 11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee. | 11 Thy pomp is brought down to the grave; the noise of thy viols **is not heard;** the worm is spread under thee, and the worms cover thee. |
| 12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! | 12 How art thou fallen from heaven, O Lucifer, son of the morning! Art thou cut down to the ground, which did weaken the nations! |
| 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: | 13 For thou hast said in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; |
| 14 I will ascend above the heights of the clouds; I will be like the most High. | 14 I will ascend above the heights of the clouds; I will be like the Most High. |
| 15 Yet thou shalt be brought down to hell, to the sides of the pit. | 15 Yet thou shalt be brought down to hell, to the sides of the pit. |
| 16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying, Is* this the man that made the earth to tremble, that did shake kingdoms; | 16 They that see thee shall narrowly look upon thee, and **shall** consider thee, **and shall say:** Is this the man that made the earth to tremble, that did shake kingdoms? |
| 17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? | 17 **And** made the world as a wilderness, and destroyed the cities thereof, **and** opened not the house of his prisoners? |
| 18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house. | 18 All the kings of the nations, **yea,** all of them, lie in glory, every one **of them** in his own house. |
| 19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. | 19 But thou art cast out of thy grave like an abominable branch, and the **remnant** of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. |
| 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned. | 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evil–doers shall never be renowned. |
| 21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face | 21 Prepare slaughter for his children for the iniquities of their fathers, that they do not rise, nor possess the land, nor fill the |

| | |
|---|---|
| of the world with cities. | face of the world with cities. |
| 22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. | 22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. |
| 23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts. | 23 I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts. |
| 24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand: | 24 The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand— |
| 25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. | 25 That I will **bring** the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders. |
| 26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations. | 26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. |
| 27 For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back? | 27 For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back? |
| 28 In the year that king Ahaz died was this burden. | 28 In the year that king Ahaz died was this burden. |
| 29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent. | 29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. |
| 30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant. | 30 And the first–born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant. |
| 31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times. | 31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times. |
| 32 What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it. | 32 What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it. |

1 FOR *the Eternal* will have mercy on Ya'aqov, and will yet choose YisraEl, and *settle* them in their own land; and the *sojourner* shall be joined with them, and they shall *attach themselves* to the house of Ya'aqov.
2 And the people shall take them and bring them to their place; **yea, from far unto**[a] **the ends of the earth; and they shall return to their lands of promise.** And the house of YisraEl shall *inherit* them, **and** … the land of *the Eternal* **shall be** for servants and *maid-servants*; and they shall take them captives **unto whom they were captives** …; and they shall rule over their oppressors.
3 And it shall come to pass in … **that** day that *the Eternal* shall give thee rest, from thy *hurt*, and from thy *disquiet*, and from the hard bondage[a] wherein thou *didst* serve.
4 **And it shall come to pass in that day,** that[a] thou shalt take up this *parallelism* against the king of Bavěl, and say: How hath the oppressor ceased, *Marhevah*[b] ceased!
5 *The Eternal* hath broken the staff[a] of the wicked, .. [b] the **scepters**[c] of the rulers.
6 He who smote *peoples* in *arrogant, overflowing rage* with a continual stroke, he that ruled nations in anger *with unrelenting persecution*.
7 The whole earth is at rest, *and* is quiet; they break forth into *stridulous* singing[a].
8 Yea, the *cypresses* rejoice at thee, *and* **also** the cedars of Levanon, *saying*: Since thou art laid down no *hewer* is come up against us.
9 Shĕol from beneath *rumbles* for thee to meet *thee* at thy coming; she stirreth up the *sunken spirits* for thee, *even* all the chief ones of the earth; she hath raised up from their thrones all the kings of nations.
10 All they shall *respond* and say unto thee: Art thou also become weak as we? Art thou become like unto us?
11 Thy pomp[a] is brought down to shĕol; … the *sound* of thy *harps*[b] **is not heard**; the worm is spread under thee, and the *gnawing* worms cover thee.
12 How art thou fallen from heaven, *O* Heylel[a], son of shahar[b]! … Art thou cut down to the *earth*, which did *prostrate*[c] the nations!
13 For thou hast said in thy heart: I will ascend into *the heavens*, I will exalt my throne above the stars of God; I will sit also upon the mount of *meeting*, in the *remote parts*[a] of tsaphon[b];
14 I will ascend above the heights of the *nebula*[a]; I will be like Elyon[b].
15 Yet thou shalt be brought down to shĕol, to the *recesses*[a] of the pit.
16 They that see thee shall *gaze* upon thee, *and* **shall** *discern* thee, … **and shall say**: Is this the man that made the earth to tremble, that did shake kingdoms?
17 ***And*** … *put* the world as a wilderness, and destroyed the cities thereof, ***and*** … opened not the house of his prisoners?
18 All the kings of nations, ***yea,*** all of them, lie in glory, every *man* **of them** in his own house.
19 But thou art cast out of thy *sepulchre*[a] like an abominable[b] branch, *and* … the *raiment*[c] **remnant** of those that are slain, *pierced* with a harev, that go down to the stones of the pit; as a carcass trodden under feet.
20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land *and* slain thy people; *may* the seed of evil–doers *nevermore be named*.
21 *Establish*[a] *the place of* slaughter for his children for the iniquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith *the Eternal* of Hosts, and cut off from Bavěl the name, and remnant, and *offspring*[a], and *posterity*[b], saith *the Eternal*.
23 I will also make it a possession for *the porcupine*[a], and pools[b] of water; and I will sweep it with the *broom*[c] of destruction, saith *the Eternal* of Hosts.
24 *The Eternal* of Hosts hath sworn, saying: Surely as I have *imagined*[a], so shall *she be*; and as I have *counseled*, *so* shall *she arise*[b]—
25 That I will **bring** … Ashur in my land, and upon my mountains *trample* him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.
26 This *is* the *counsel* that *is counseled* upon the whole earth; and this *is* the hand stretched out upon all the Goyim.
27 For *the Eternal* of Hosts hath *counseled*, and who shall *frustrate*[a]…? And his hand *is* stretched out, and who shall turn her back?
28 In the year that king Ahaz died was this *revelation*[a].
29 Rejoice not thou, whole Pělěshět, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a tsepha[a], and his fruit *shall be* a saraph měopheph[b].
30 And *the* first–born of *the* poor[a] shall feed, and the needy shall lie down[b] *securely*; and I will *deaden*[c] thy root with *hunger*[d], and he shall slay thy remnant.
31 Howl, O gate; cry, O city; thou, whole Peleshet, *art* dissolved; for there shall come from tsaphon a smoke, and none *shall be* alone[a] in his *meeting*[b].
32 What shall .. then answer the messengers of the nation**s**[a]? That *the Eternal* hath founded Tsion, and the poor of his people shall *seek refuge*[b] in *her*.

**1*a*** labor, work; **2*a*** The context suggests "from", as in "from the ends of the earth …" (Yěsha'Yahu (Is.) 41:9; 43:6); **4*a*** The Masoretic verse begins with "And". ***b*** Heb. "madhevah", possibly ר mistaken for a ד, thus "marhevah"; suggesting "rage", "arrogance", and the mythical monster (dragon) "Rahav" (Yěsha'Yahu (Is.) 51:9; 27:1); **5*a*** rod, shaft, tribe; ***b*** no *and* (*KJV*) in Masoretic verse; ***c*** rods, staffs, clans (plural in Něphite version); **7*a*** ringing cry; **11*a*** exaltation, excellence, majesty, pride; ***b*** viols, lutes; **12*a*** Shining One, One Who Shows Off, Boastful One – "Lucifer" is a Latin based substitution for the original "Heylel"; ***b*** dawn, morning; ***c*** disable, weaken; **13*a*** flanks, sides, extreme parts, recesses; ***b*** "the north", hidden, divine abode – see verse 31; **14*a*** cloud, dense darkness; ***b*** most high, above all; **15*a*** flanks, sides, extreme parts; **19*a*** grave, burial-place; ***b*** abhorred; ***c*** Heb. "l'vush" meaning "garment", "clothing". The Hebrew term for "remnant" (Něphite version) does not appear in the Masoretic verse; **21*a*** arrange, prepare; **22*a*** posterity; ***b*** progeny; **23*a*** possibly a wild bird, bittern, or hedgehog; ***b*** ponds, marshes; ***c*** besom; **24*a*** thought; ***b*** stand; **27*a*** break, crumble, shatter; **28*a*** utterance, burden, oracle; **29*a*** hissing serpent, viper; ***b*** venomous springing serpent; **30*a*** weak, thin, low, helpless; ***b*** repose; ***c*** kill; ***d*** famine; **31*a*** separate, isolated, go alone, act independently; ***b*** appointed time, place of assembly, sacred season, synagogue – see verse 13; **32*a*** nations (plural in Něphite version); ***b*** shelter, protection.

## 2 Nephi 24 (Isaiah 14) נפי השני כד (ישעיה יד)

| | | |
|---|---|---|
| For (Because) | ki | כִּי |
| will have mercy | yerḥem | יְרַחֵם |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| | ĕt | אֶת- |
| Jacob, | ya'aqov | יַעֲקֹב, |
| and will choose | u-vaḥar | וּבָחַר |
| yet | od | עוֹד |
| in Israel, | b'yisra'El | בְּיִשְׂרָאֵל, |
| and settle them | v'hiniḥam | וְהִנִּיחָם, |
| in (upon) | al | עַל- |
| their own land; | admatam | אַדְמָתָם ; |
| and shall be joined | v'nilvah | וְנִלְוָה |
| the sojourner | ha-ger | הַגֵּר |
| with (upon) them | aleyhĕm | עֲלֵיהֶם, |
| and they shall attach themselves | v'nisp'ḥu | וְנִסְפְּחוּ |
| to (upon) | al | עַל- |
| the house of | bet | בֵּית |
| Jacob. | ya'aqov | יַעֲקֹב. |

"And the Lord will have mercy on Jacob, and will yet choose Israel, and they shall rest on their land: and the stranger shall be added to them, yea, shall be added to the house of Jacob." (Esaias XIV.1)

2

| | | |
|---|---|---|
| And shall take them | U-l'qaḥum | וּלְקָחוּם |
| peoples | | עַמִּים, |
| And bring them | vĕ-hĕvium | וְהֵבִיאוּם |
| to | ĕl | אֶל- |
| their place; | meqomam | מְקוֹמָם ; |
| **yea,** | **aph** | **אַף** |
| **from far,** | **me-raḥoq** | **מֵרָחוֹק** |
| **from (unto) the ends** | **miqtsot** (Is. 41:9) | **מִקְצוֹת** |
| **of the earth** | **ha-arĕts** | **הָאָרֶץ** |
| **and they shall return** | **v'shavu** (Is. 19:22) | **וְשָׁבוּ** |

| | | |
|---|---|---|
| **to their lands of** | **l'artsotam** | **לְאַרְצָתָם** |
| **covenant (promise)** | **brit** | **בְּרִית** |
| and shall inherit them, | v'hitnaḥalum | וְהִתְנַחֲלוּם, |
| the house of | beyt | בֵּית- |
| Israel | yisraEl | יִשְׂרָאֵל |
| ~~upon~~ | ~~al~~ | ~~עַל~~ |
| **and** the land of | **v'**admat | **וְ**אַדְמַת |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| **she will be** | tih'yĕh | **תִּהְיֶה** |
| for man servants | la-avadim | לַעֲבָדִים |
| and for maid-servants; | v'lishphaḥot | וְלִשְׁפָחוֹת ; |
| and they shall | v'hayu | וְהָיוּ |
| lead them captive | shovim | שֹׁבִים |
| **unto whom they were captive**; | l'shoveyhĕm | לְשֹׁבֵיהֶם ; |
| and they shall rule over | v'radu | וְרָדוּ |
| their oppressors. | b'nogseyhĕm | בְּנֹגְשֵׂיהֶם. {ס} |

"And the Gentiles shall take them, and bring them into their place: and they shall inherit them, and they shall be multiplied upon the land for servants and handmaidens: and they that took them captives shall become captives *to them*; and they that had lordship over them shall be under *their* rule." (Esaias XIV.2)

3

| | | |
|---|---|---|
| And it shall come to pass | v'hayah | וְהָיָה, |
| in day | b'yom | בְּיוֹם |
| **that (the he)** | **ha-hu** | **הַהוּא** |
| shall give rest, | haniaḥ | הָנִיחַ |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| to thee | l'kha | לְךָ, |
| from thy hurt, | me-atsb'kha | מֵעָצְבְּךָ, |
| and from thy disquiet, | u-mi-ragzĕkha | וּמֵרָגְזֶךָ-- |
| and from | u-min | וּמִן- |
| the bondage (labor) | ha-avodah | הָעֲבֹדָה |
| the hard | ha-qashah | הַקָּשָׁה, |

| | | |
|---|---|---|
| which | ashĕr | אֲשֶׁר |
| didst serve (labor, work). | ubad | עָבַד- |
| thou wherein | bakh | בָּךְ. |

"And it shall come to pass in that day, *that* the Lord shall give thee rest from thy sorrow and vexation, *and from* thy hard servitude wherein thou didst serve them." (Esaias XIV.3)

4

| | | |
|---|---|---|
| **And it shall come to pass** | **v'hayah** | **וְהָיָה,** |
| **in day,** | **b'yom** | **בְּיוֹם** |
| **that (the he)** | **ha-hu** | **הַהוּא** |
| that thou shalt take up | ..nasata | נָשָׂאתָ |
| the proverb (parallelism) | ha-mashal | הַמָּשָׁל |
| the this | ha-zĕh | הַזֶּה, |
| upon (against) | al | עַל- |
| the king of | mĕlĕkh | מֶלֶךְ |
| Babylon, | bavĕl | בָּבֶל-- |
| and say | v' amarta | וְאָמַרְתָּ : |
| How | eykh | אֵיךְ |
| hath ceased, | shavat | שָׁבַת |
| the oppressor | noges | נֹגֵשׂ, |
| ceased! | shavtah | שָׁבְתָה |
| arrogant, raging dragon | madhevah (marhevah) | מַדְהֵבָה (מַרְהֵבָה). |

"And thou shalt take up this lamentation against the king of Babylon, How has the extortioner ceased, and the taskmaster ceased! " (Esaias XIV.4)

5

| | | |
|---|---|---|
| hath broken | shavar | שָׁבַר |
| The LORD (*The Eternal*) | *Adonai* | יהוה, |
| the staff (rod, shaft, tribe) of | mateh | מַטֵּה |
| the wicked, | reshaim | רְשָׁעִים-- |
| the **scepters (rods, staffs, clans)** of | **shivtĕy** (Ps. 122:4) | **שִׁבְטֵי,** |
| the rulers. | moshlim | מֹשְׁלִים. |

"The Lord has broken the yoke of sinners, the yoke of princes." (Esaias XIV.5)

6

| | | |
|---|---|---|
| He who smote | makĕh | מַכֶּה |
| peoples | amim | עַמִּים |
| in arrogant, overflowing rage | b'ĕvrah | בְּעֶבְרָה, |
| with a stroke | makat | מַכַּת |
| continual stroke, | bilti sarah | בִּלְתִּי סָרָה ; |
| he that ruled | roděh | רֹדֶה |
| in anger | ba-aph | בָּאַף |
| nations | goyim | גּוֹיִם, |
| with persecution | murdaph | מֻרְדָּף |
| without | b'li | בְּלִי |
| restraint. | hasakh | חָשָׂךְ. |

"Having smitten a nation in wrath, with an incurable plague, smiting a nation with a wrathful plague, which spared *them* not, he rested in quiet." (Esaias XIV.6)

7

| | | |
|---|---|---|
| is at rest, | nahah | נָחָה |
| is quiet; | shaqtah | שָׁקְטָה, |
| all | kol | כָּל- |
| the land (earth) | ha-arĕts | הָאָרֶץ ; |
| they break forth | patshu | פָּצְחוּ, |
| a ringing cry. | rinah | רִנָּה. |

"All the earth cries aloud with joy:" (Esaias XIV.7)

8

| | | |
|---|---|---|
| Yea (Also) | gam | גַּם- |
| cypresses | broshim | בְּרוֹשִׁים |
| rejoice | samhu | שָׂמְחוּ |
| to (at) thee, | lĕkha | לָךְ, |
| **also** | **gam** | **גַּם-** |
| cedars of | arzey | אַרְזֵי |
| Lebanon, | levanon | לְבָנוֹן ; |
| Since (From the time) | meaz | מֵאָז |

| | | |
|---|---|---|
| thou art laid down | shakhavta | שָׁכַבְתָּ, |
| no | lo | לֹא- |
| is come up | ya'alĕh | יַעֲלֶה |
| the hewer | ha-koret | הַכֹּרֵת |
| upon us. | aleynu | עָלֵינוּ. |

"the trees also of Libanus rejoice against thee, and the cedar of Libanus, *saying*, From the time that thou hast been laid low, no one has come up to cut us down." (Esaias XIV.8)

9

| | | |
|---|---|---|
| The nether-world | shĕol | שְׁאוֹל, |
| from beneath | mi-taḥat | מִתַּחַת |
| rumbles | ragzah | רָגְזָה |
| for thee | l'kha | לְךָ-- |
| to meet | li-qrat | לִקְרָאת |
| at thy coming; | bo-ĕkha | בּוֹאֶךָ; |
| she stirs up | orer | עוֹרֵר |
| for thee, | l'kha | לְךָ |
| sunken spirits | rephaim | רְפָאִים, |
| all | kol | כָּל- |
| the chief ones of | atudey | עַתּוּדֵי |
| the earth (land); | arĕts | אָרֶץ-- |
| she hath raised | heqim | הֵקִים |
| from their thrones | mi-ksoram | מִכִּסְאוֹתָם, |
| all | kol | כֹּל |
| the kings of | malkhey | מַלְכֵי |
| nations. | goyim | גּוֹיִם. |

"Hell from beneath is provoked to meet thee: all the great ones that have ruled over the earth have risen up together against thee, they that have raised up from their thrones all the kings of the nations." (Esaias XIV.9)

10

| | | |
|---|---|---|
| All they | kulam | כֻּלָּם |
| respond | ya'anu | יַעֲנוּ, |
| and say | v'yomeru | וְיֹאמְרוּ |

| | | |
|---|---|---|
| unto thee: | eleykha | אֵלֶיךָ׃ |
| Also | gam | גַּם- |
| thou | atah | אַתָּה |
| art become weak | huleyta | חֻלֵּיתָ |
| as we? | khamonu | כָמֹונוּ, |
| Unto us | eleynu | אֵלֵינוּ |
| art thou become like? | nimshalta | נִמְשָׁלְתָּ. |

“All shall answer and say to thee, Thou also hast been taken, even as we; and thou art numbered amongst us.” (Esaias XIV.10)

11

| | | |
|---|---|---|
| is brought down to | hurad | הוּרַד |
| the nether-world (grave, pit) | shĕol | שְׁאוֹל |
| thy pomp (majesty, pride) | geoněkha | גְּאוֹנֶךָ, |
| the sound of | hĕmyat | הֶמְיַת |
| thy harps (viols, lutes) | n’valĕykha | נְבָלֶיךָ ; |
| **is (are) not** | **eynam** (Eccl. 9:16) | **אֵינָם** |
| **heard** | **nishmaim** | **נִשְׁמָעִים** |
| under thee | tahtĕyka | תַּחְתֶּיךָ |
| is spread | yutsa | יֻצַּע |
| the worm (maggot) | rima | רִמָּה, |
| and thy covering | u-m’khasĕykha | וּמְכַסֶּיךָ |
| the gnawing crimson worm | toleah | תּוֹלֵעָה. |

“Thy glory has come down to Hades, and thy great mirth: under thee they shall spread corruption, and the worm shall be thy covering.” (Esaias XIV.11)

12

| | | |
|---|---|---|
| How | eykh | אֵיךְ |
| art thou fallen | naphalta | נָפַלְתָּ |
| from heavens, | mi-shamayim | מִשָּׁמַיִם, |
| Shining One (Boastful One) | heylel | הֵילֵל |
| son of | bĕn | בֶּן- |
| dawn (morning)! | shahar | שָׁחַר ; |

| | | |
|---|---|---|
| Art thou cut down | nigda'ta | נִגְדַּעְתָּ |
| to the earth, | la-arĕts | לָאָרֶץ, |
| Which did prostrate (overthrow) | holesh | חוֹלֵשׁ |
| upon | al | עַל- |
| nations! | goyim | גּוֹיִם. |

"How has Lucifer, that rose in the morning, fallen from heaven! He that sent *orders* to all the nations is crushed to the earth." (Esaias XIV.12)

13

| | | |
|---|---|---|
| And thou | v'atah | וְאַתָּה |
| hast said | amartah | אָמַרְתָּ |
| in thine heart: | vil'vavkha | בִּלְבָבְךָ, |
| the heavens, | ha-shamayim | הַשָּׁמַיִם |
| I will ascend into | ĕ'ĕlĕh | אֶעֱלֶה-- |
| from above | mi-maal | מִמַּעַל |
| to the stars of | l'khokhvey | לְכוֹכְבֵי- |
| God; | el | אֵל, |
| I will exalt | arim | אָרִים |
| my throne | kis'i | כִּסְאִי; |
| and I will sit | v'eshev | וְאֵשֵׁב |
| in the mount of | b'har | בְּהַר- |
| meeting, | moed | מוֹעֵד, |
| in the remote parts (sides) of | b'yark'tey | בְּיַרְכְּתֵי |
| the north. | tsaphon | צָפוֹן. |

"But thou saidst in thine heart, I will go up to heaven, I will set my throne above the stars of heaven: I will sit on a lofty mount, on the lofty mountains toward the north:" (Esaias XIV.13)

14

| | | |
|---|---|---|
| I will ascend | ĕ'ĕlĕh | אֶעֱלֶה, |
| above | al | עַל- |
| the heights | bamatey | בָּמֳתֵי |
| the nebula (cloud); | av | עָב; |
| I will be like | ĕdaměh | אֶדַּמֶּה, |

| | | |
|---|---|---|
| to the most High. | l’ĕlyon | לְעֶלְיוֹן. |

“I will go up above the clouds: I will be like the Most High.” (Esaias XIV.14)

15

| | | |
|---|---|---|
| Yet | akh | אַךְ |
| to | ĕl | אֶל- |
| the nether-world (grave), | shĕol | שְׁאוֹל |
| thou shalt be brought down | turad | תּוּרָד, |
| to | ĕl | אֶל- |
| the recesses (sides) of | yark’tey | יַרְכְּתֵי- |
| the pit | bor | בוֹר. |

“But now thou shalt go down to hell, even to the foundations of the earth.” (Esaias XIV.15)

16

| | | |
|---|---|---|
| They that see thee | roĕkha | רֹאֶיךָ |
| to thee, | elĕkha | אֵלֶיךָ |
| they shall gaze | yashgiḥu | יַשְׁגִּיחוּ, |
| upon (to) thee, | elĕkha | אֵלֶיךָ |
| they **shall** discern | yitbonanu | יִתְבּוֹנָנוּ : |
| **and shall say** | **v’yomeru** | **וְיֹאמְרוּ** |
| Is this | ha-zĕh | הֲזֶה |
| the man | ha-ish | הָאִישׁ |
| that made to tremble | margiz | מַרְגִּיז |
| the earth | ha-arĕts | הָאָרֶץ, |
| that did shake | marish | מַרְעִישׁ |
| kingdoms? | mamlakhot | מַמְלָכוֹת. |

“They that see thee shall wonder at thee, and say, This is the man that troubled the earth, that made kings to shake;” (Esaias XIV.16)

17

| | | |
|---|---|---|
| *And* put | sam | שָׂם |
| the world | tevel | תֵּבֵל |
| as a wilderness, | ka-midbar | כַּמִּדְבָּר, |

| | | |
|---|---|---|
| and his cities | v'arayv | וְעָרָיו |
| destroyed | haras | הָרָס ; |
| *and* his prisoners? | asirayv | אַסִירָיו, |
| not | lo | לֹא- |
| opened | phatah | פָּתַח |
| the house. | baytah | בֵּיתָה. |

"that made the whole world desolate, and destroyed its cities; he loosed not those who were in captivity." (Esaias XIV.17)

18

| | | |
|---|---|---|
| All | kol | כָּל- |
| kings of | mal'khey | מַלְכֵי |
| nations (Gentiles), | Goyim | גּוֹיִם, |
| *yea*, all of them, | kulam | כֻּלָּם-- |
| they lie | shakhvu | שָׁכְבוּ |
| in glory, | vekhavod | בְּכָבוֹד, |
| a (each, every) man [**of them**] | ish | אִישׁ |
| in his house. | b'veyto | בְּבֵיתוֹ. |

"All the kings of the nations lie in honour, *every* man in his house." (Esaias XIV.18)

19

| | | |
|---|---|---|
| And thou | v'atah | וְאַתָּה |
| art cast out of | hashlakhta | הָשְׁלַכְתָּ |
| thy sepulcher (grave, burial-place) | miqiv'rĕkha | מִקִּבְרְךָ, |
| like an branch, | kĕ-netsĕr | כְּנֵצֶר |
| abominable (abhorred) | nitav | נִתְעָב-- |
| **remnant of** | **sh'ar** (Is. 10:20) | **שְׁאָר** |
| raiment of | l'vush | לְבֻשׁ |
| slain, | harugim | הֲרֻגִים, |
| pierced (stabbed) with | m'toaney | מְטֹעֲנֵי |
| a sword (sharp weapon), | harĕv | חָרֶב ; |
| that go down | yordey | יוֹרְדֵי |
| to | ĕl | אֶל- |

| | | |
|---|---|---|
| stones of | avney | אַבְנֵי- |
| a pit; | vor | בוֹר, |
| as a carcass | kĕ-phĕgĕr | כְּפֶגֶר |
| trampled (trodden under feet). | muvas | מוּבָס. |

“But thou shalt be cast forth on the mountains, as a loathed carcase, with many dead who have been pierced with swords, going down to the grave.” (Esaias XIV.19)

20

| | | |
|---|---|---|
| not | lo | לֹא- |
| Thou shalt be joined | tehad | תֵּחַד |
| with them | itam | אִתָּם |
| in burial, | bi-qvurah | בִּקְבוּרָה, |
| because | ki | כִּי- |
| thy land | arts’kha | אַרְצְךָ |
| thou hast destroyed | shihata | שִׁחַתָּ |
| thy people; | am’kha | עַמְּךָ |
| slain | haragta | הָרָגְתָּ ; |
| *may* never | lo | לֹא- |
| shall be called | yiqre | יִקָּרֵא |
| forever | l’olam | לְעוֹלָם, |
| the seed of | zĕra | זֶרַע |
| evil-doers. | m’reim | מְרֵעִים. |

“As a garment defiled with blood shall not be pure, so neither shalt thou be pure; because thou hast destroyed my land, and hast slain my people: thou shalt not endure for ever, —*thou* an evil seed.” (Esaias XIV.20)

21

| | | |
|---|---|---|
| Establish | hakhinu | הָכִינוּ |
| for his sons (children) | l’vanayv | לְבָנָיו |
| slaughter | matbeah | מַטְבֵּחַ, |
| in (for) iniquity of | ba-avon | בַּעֲוֹן |
| their fathers, | avotam | אֲבוֹתָם ; |
| not (lest) | bal | בַּל- |
| they will rise, | yaqumu | יָקֻמוּ |

| | | |
|---|---|---|
| and occupy (seize, possess) | v'yarshu | וְיָרְשׁוּ |
| the land, | arĕts | אָרֶץ, |
| and fill | u-malu | וּמָלְאוּ |
| the face of | ph'ney | פְּנֵי- |
| the world of | tevel | תֵּבֵל |
| cities. | arim | עָרִים. |

"Prepare thy children to be slain for the sins of their father; that they arise not, and inherit the earth, nor fill the earth with wars." (Esaias XIV.21)

22

| | | |
|---|---|---|
| And I will arise | v'qamti | וְקַמְתִּי |
| upon them, | aleyhĕm | עֲלֵיהֶם, |
| sayeth | n'um | נְאֻם |
| the LORD (*The Eternal*) | *Adonai* | יהוה |
| of Hosts, | ts'vaot | צְבָאוֹת; |
| and cut off | v'hikhrati | וְהִכְרַתִּי |
| from Babylon | l'vavĕl | לְבָבֶל |
| name, | shem | שֵׁם |
| and remnant, | u-sh'ar | וּשְׁאָר, |
| and offspring (posterity), | v'nin | וְנִין |
| and posterity (progeny), | vanĕkhĕd | וָנֶכֶד-- |
| sayeth | n'um | נְאֻם- |
| the LORD (*The Eternal*) | *Adonai* | יהוה. |

"And I will rise up against them, saith the Lord of hosts, and I will destroy their name, and remnant, and seed: thus saith the Lord." (Esaias XIV.22)

23

| | | |
|---|---|---|
| And I will put her | v'shamtiha | וְשַׂמְתִּיהָ |
| for a possession of | l'morash | לְמוֹרַשׁ |
| the porcupine, | qipod | קִפֹּד, |
| and pools (ponds, marshes) of | v'agmey | וְאַגְמֵי- |
| water; | mayim | מָיִם; |
| and I will sweep it | v'tetetiha | וְטֵאטֵאתִיהָ |

| | | |
|---|---|---|
| with the broom of | b'mat'ate | בְּמַטְאֲטֵא |
| destruction, | hashmed | הַשְׁמֵד, |
| saith | n'um | נְאֻם |
| the LORD (*The Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies). | ts'vaot | צְבָאוֹת. {ס} |

"And I will make the region of Babylon desert, so that hedgehogs shall dwell *there*, and it shall come to nothing: and I will make it a pit of clay for destruction." (Esaias XIV.23)

24

| | | |
|---|---|---|
| Hath sworn | nishba | נִשְׁבַּע |
| the LORD (*The Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת, |
| to say (saying), | le-mor | לֵאמֹר: |
| If | im | אִם- |
| not | lo | לֹא |
| as which | ka-asher | כַּאֲשֶׁר |
| I imagined (thought), | dimiti | דִּמִּיתִי, |
| so (yes) | ken | כֵּן |
| she will be; | haytah | הָיְתָה, |
| and as which | v'kha-asher | וְכַאֲשֶׁר |
| I counseled, | ya'atsti | יָעַצְתִּי, |
| she | hi | הִיא |
| shall arise (stand) - | taqum | תָּקוּם. |

"Thus saith the Lord of hosts, As I have said, so it shall be: and as I have purposed, so *the matter* shall remain:" (Esaias XIV.24)

25

| | | |
|---|---|---|
| ~~That I will break~~ | ~~li-shbor~~ | ~~לִשְׁבֹּר~~ |
| That **(So that)** | **l'ma'an** (Gen. 18:19) | **לְמַעַן** |
| **I will bring** | **avi** (Is. 43:5) | **אָבִיא** |
| Ashur (Assyria, Assyrians) | ashur | אַשּׁוּר |
| in my land, | b'artsi | בְּאַרְצִי, |
| and upon | v'al | וְעַל- |

| | | |
|---|---|---|
| my mountains | haray | הָרַי |
| trample them; | avusĕnu | אֲבוּסֶנּוּ ; |
| and shall depart | v'sar | וְסָר |
| from upon them | me-aleyhĕm | מֵעֲלֵיהֶם, |
| his yoke, | ulo | עֻלּוֹ, |
| and his burden | v'subalo | וְסִבְלוֹ, |
| from upon | me-al | מֵעַל |
| his shoulder (neck, back) | shikhmo | שִׁכְמוֹ |
| depart. | yasur | יָסוּר. |

"*even* to destroy the Assyrians upon my land, and upon my mountains: and they shall be for trampling; and their yoke shall be taken away from them, and their glory shall be taken away from their shoulders." (Esaias XIV.25)

26

| | | |
|---|---|---|
| This *is* | zot | זֹאת |
| the counsel | ha-etsah | הָעֵצָה |
| that *is* counseled | ha-y'utsah | הַיְּעוּצָה, |
| upon | al | עַל- |
| all | kol | כָּל- |
| the earth (land); | ha-arĕts | הָאָרֶץ ; |
| and this *is* | v'zot | וְזֹאת |
| the hand | ha-yad | הַיָּד |
| stretched out | ha-n'tuyah | הַנְּטוּיָה, |
| upon | al | עַל- |
| all | kol | כָּל- |
| the Gentiles (nations). | ha-goyim | הַגּוֹיִם. |

"This is the purpose which the Lord has purposed upon the whole earth: and this the hand that is uplifted against all the nations." (Esaias XIV.26)

27

| | | |
|---|---|---|
| For | ki | כִּי- |
| the LORD (*The Eternal*) of | *Adonai* | יהוה |
| Hosts (Armies) | ts'vaot | צְבָאוֹת |
| he hath counseled, | ya'ats | יָעָץ, |

| | | |
|---|---|---|
| and who | u-mi | וּמִי |
| shall frustrate (break, crumble, shatter)? | yapher | יָפֵר ; |
| And his hand *is* | v'yado | וְיָדוֹ |
| stretched out, | Ha-n'tuyah | הַנְּטוּיָה, |
| and who | u-mi | וּמִי |
| shall turn her back? | yĕshivĕnah | יְשִׁיבֶנָּה. {פ} |

"For what the Holy God has purposed, who shall frustrate? and who shall turn back his uplifted hand?" (Esaias XIV.27)

28

| | | |
|---|---|---|
| In the year | bi-shanah | בִּשְׁנַת- |
| died | mot | מוֹת, |
| the king | ha-mĕlĕkh | הַמֶּלֶךְ |
| Ahaz | ahaz | אָחָז, |
| was | hayah | הָיָה, |
| the revelation (utterance, burden, oracle) | ha-masa | הַמַּשָּׂא |
| the this | ha-zĕh | הַזֶּה. |

"In the year in which king Achaz died this word came." (Esaias XIV.28)

29

| | | |
|---|---|---|
| Not | al | אַל- |
| rejoice | tishm'hi | תִּשְׂמְחִי |
| Philisitia (Palestine) | ph'lĕshĕt | פְּלֶשֶׁת |
| all of you (thou), | kulekh | כֻּלֵּךְ, |
| because | ki | כִּי |
| is broken | nishbar | נִשְׁבַּר |
| rod | shevĕt | שֵׁבֶט |
| of him that smote thee; | makekh | מַכֵּךְ : |
| for | ki | כִּי- |
| from the root of a | mishorĕsh | מִשֹּׁרֶשׁ |
| serpent | nahash | נָחָשׁ |
| shall go forth | yetse | יֵצֵא |

| | | |
|---|---|---|
| a hissing serpent (viper), | tsĕpha | צֶפַע, |
| and the fruit of him | u-phiryo | וּפִרְיוֹ |
| a venomous serpent | saraph | שָׂרָף |
| flying (springing). | m’opheph | מְעוֹפֵף. |

“Rejoice not, all ye Philistines, because the yoke of him that smote you is broken: for out of the seed of the serpent shall come forth the young asps, and their young shall come forth flying serpents,” (Esaias XIV.29)

30

| | | |
|---|---|---|
| And they shall feed | v’rau | וְרָעוּ |
| first-born of | b’khorey | בְּכוֹרֵי |
| poor, | dalim | דַּלִּים, |
| and the needy | v’ĕvyonim | וְאֶבְיוֹנִים |
| to security | la-vĕtah | לָבֶטַח |
| they shall repose (lie down); | yirbatsu | יִרְבָּצוּ ; |
| and I will deaden (kill) | v’hemati | וְהֵמַתִּי |
| in (with) hunger (famine) | va-raav | בָּרָעָב |
| thy root, | sharshekh | שָׁרְשֵׁךְ, |
| and thy remnant | u-sheritekh | וּשְׁאֵרִיתֵךְ |
| he shall slay. | yaharog | יַהֲרֹג. |

“And the poor shall be fed by him, and poor men shall rest in peace: but he shall destroy thy seed with hunger, and shall destroy thy remnant.” (Esaias XIV.30)

31

| | | |
|---|---|---|
| Howl, | heylili | הֵילִילִי |
| *O* gate; | sha’ar | שַׁעַר |
| cry, | za’aqi | זַעֲקִי- |
| *O* city; | ir | עִיר, |
| dissolved *is* | namog | נָמוֹג |
| Philisitia (Palestine) | pĕlĕshĕt | פְּלֶשֶׁת |
| all of you; | kulekh | כֻּלֵּךְ : |
| for | ki | כִּי |
| from the north (hidden, divine abode) | mi-tsaphon | מִצָּפוֹן |

| | | |
|---|---|---|
| a smoke | ashan | עָשָׁן |
| shall come, | ba | בָּא, |
| and none | v'eyn | וְאֵין |
| apart (separate, alone, isolated) | boded | בּוֹדֵד |
| in his meeting (appointed time, place of assembly, sacred season, synagogue – see verse 13) | b'moadayv | בְּמוֹעָדָיו. |

"Howl, ye gates of cities; let the cities be troubled and cry, *even* all the Philistines: for smoke is coming from the north, and there is no *possibility* of living." (Esaias XIV.31)

32

| | | |
|---|---|---|
| And what | u-mah | וּמַה- |
| shall answer | ya'aněh | יַּעֲנֶה, |
| messengers of | malakhey | מַלְאֲכֵי- |
| nations (Gentiles)? | goy**im** | גּוֹיִם׃ |
| For | ki | כִּי |
| the LORD (*The Eternal*) | *Adonai* | יהוה |
| he hath founded | yisad | יְסַד |
| Zion, | tsion | צִיּוֹן, |
| and in her | u-vah | וּבָהּ |
| they shall seek refuge | yĕḥĕsu | יֶחֱסוּ |
| the poor of | aniyey | עֲנִיֵּי |
| his people. | amo | עַמּוֹ. {פ} |

"And what shall the kings of the nations answer? That the Lord has founded Sion, and by him the poor of the people shall be saved." (Esaias XIV.32)

## CHAPTER 25

*Nĕphi glories in plainness—The prophecies of Isaiah (Yĕsha'Yahu) shall be understood in the last days—The Jews (Yĕhudim) shall return from Babylon (Bavĕlah), hang their Anointed (ha-Mashiah) upon a tree, and be scattered and scourged—They shall be restored when they believe in the Anointed—He shall first come six hundred years (shanim) after Lehi (Lĕhi) left Jerusalem (Yĕrushalayim)—Nĕphites (Nĕphiim) keep the law of Moses (torat Mosheh) and believe in Messiah (Mashiah), who is the Holy One of Israel (YisraEl).*

1 NOW I, Nĕphi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Yĕsha'Yahu. For behold, Yĕsha'Yahu spake many

things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Yĕhudim.
2 For I, Nĕphi, have not taught them many things concerning the manner of the Yĕhudim; for their works were works of darkness, and their doings were doings of abominations.
3 Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken.
4 Wherefore, hearken, O my people, which are of the house of YisraEl, and give ear unto my words; for because the words of Yĕsha'Yahu are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Yĕrushalayim with my father; for behold, my soul delighteth in plainness unto my people, that they may learn.
5 Yea, and my soul delighteth in the words of Yĕsha'Yahu, for I came out from Yĕrushalayim, and mine eyes hath beheld the things of the Yĕhudim, and I know that the Yĕhudim do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Yĕhudim like unto them, save it be that they are taught after the manner of the things of the Yĕhudim.
6 But behold, I, Nĕphi, have not taught my children after the manner of the Yĕhudim; but behold, I, of myself, have dwelt at Yĕrushalayim, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Yĕhudim, unto my children, according to all that which Yĕsha'Yahu hath spoken, and I do not write them.
7 But behold, I proceed with mine own prophecy, according to my plainness; in the which I know that no man can err; nevertheless, in the days that the prophecies of Yĕsha'Yahu shall be fulfilled men shall know of a surety, at the times when they shall come to pass.
8 Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people; for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them.
9 And as one generation hath been destroyed among the Yĕhudim because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of *the Eternal*.
10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Yĕrushalayim; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Bavĕlah.
11 And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Yĕrushalayim; wherefore, they shall be restored again to the land of their inheritance.
12 But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall

manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.
13 Behold, they will *hang* him *on a tree*; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with healing in kenaphayv[a]; and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.
14 And behold it shall come to pass that after the Mashiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Yĕrushalayim shall be destroyed again; for wo unto them that fight against God and the people of his *congregation*.
15 Wherefore, the Yĕhudim shall be scattered among all Goyim; yea, and also Bavĕlah shall be destroyed; wherefore, the Yĕhudim shall be scattered by other Goyim.
16 And after they have been scattered, and Adonai *the Eternal* hath scourged them by other Goyim for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in ha-Mashiah, Ben ha-Elohim, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in ha-Mashiah, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another mashiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.
17 And Adonai will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.
18 Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Mashiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a mashiah to come, for there should not any come, save it should be a false mashiah which should deceive the people; for there is save one Mashiah *Ben El Elyon* spoken of by the prophets[a], and that Mashiah is he who should be rejected of the Yĕhudim.
19 For according to the words of the prophets, the Mashiah cometh in six hundred shanim from the time that my father left Yĕrushalayim; and according to the words of the prophets, and also the word of the *messenger* of God, his name shall be Yĕhoshua ha-Mashiah, Ben ha-Elohim.
20 And now, my brethren, I have spoken plainly that ye cannot err. And as Adonai *the Eternal* liveth that brought YisraEl up out of the land of Mitsrayim, and gave unto Moshĕh power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as Adonai *the Eternal* liveth, there is none other name given under heaven save it be this Yĕhoshua ha-Mashiah, of which I have spoken, whereby man can be saved.
21 Wherefore, for this cause hath Adonai *the Eternal* promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Yoseph, that his seed should never perish as long as the earth should stand.

22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.
23 For we labor diligently to write, to persuade our children, and also our brethren, to believe in ha-Mashiah, and to be reconciled to God; for we know that it is by grace[a] that we are saved, after all we can do.
24 And, notwithstanding we believe in ha-Mashiah, we keep the law of Mosheh, and look forward with steadfastness unto ha-Mashiah, until the law shall be fulfilled.
25 For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in ha-Mashiah because of our faith; yet we keep the law because of the commandments.
26 And we talk of ha-Mashiah, we rejoice in ha-Mashiah, we preach of ha-Mashiah, we prophesy of ha-Mashiah, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.
27 Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in ha-Mashiah, and know for what end the law was given. And after the law is fulfilled in ha-Mashiah, that they need not harden their hearts against him when the law ought to be done away.
28 And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you; for they are sufficient to teach any man the right way; for the right way is to believe in ha-Mashiah and deny him not; for by denying him ye also deny the prophets and the law.
29 And now behold, I say unto you that the right way is to believe in ha-Mashiah, and deny him not; and ha-Mashiah is the Holy One of YisraEl; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.
30 And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Mosheh.

**13*a*** "his extremities" with the "nail" or "vav" ending (Tehilim (Ps.) 91:4), "khenapheyha" is literally "her wings". (Mal'akhi (Mal.) 3:20; 4:2, *KJV*). See 3 Nephi 25:2; **18*a*** Hebrew scripture clearly identifies more than one mashiah (anointed one). See for example Yesha'Yahu (Is.) 45:1, Vayiqra (Lev.) 4:3. *Son of God Most High* (*Ben El Elyon*) has been added in italics to make the statement more correct. **23*a*** See Hen and Hesed.

## CHAPTER 26

The Anointed (ha-Mashiah) *shall minister to the Nephites (Nephiim)—Nephi foresees the destruction of his people—They shall speak from the dust—The Gentiles (Goyim) shall build up false congregations and secret combinations—the LORD (the Eternal) forbids men to practice priestcrafts.*

1 AND after ha-Mashiah shall have risen from the dead he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the Torah which ye shall do.
2 For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people.
3 And after the Mashiah shall come there shall be signs given unto my people of his birth, and also of his death and *rising*; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the prophets, and the *holy ones*, and stone them, and slay them; wherefore the cry of the blood of the *holy ones* shall ascend up to God from the ground against them.
4 Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith *the Eternal* of Hosts, for they shall be as stubble.[a]
5 And they that kill the prophets, and the *holy ones*, the depths of the earth shall swallow them up, saith *the Eternal* of Hosts; and mountains shall cover them, and whirlwinds shall carry them away, and buildings[a] shall fall upon them and crush them to pieces and grind them to daq[b].
6 And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of *the Eternal* shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith *the Eternal* of Hosts.
7 O the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nĕphi, have seen it, and it well nigh consumeth me before the presence of *the Eternal*; but I must cry unto my God: Thy ways are just.
8 But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto ha-Mashiah with steadfastness for the signs which are given, notwithstanding all persecution—behold, they are they which shall not perish.
9 But B'khor of righteousness[a] shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness.
10 And when these things have passed away a speedy destruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their foolishness they shall reap destruction; for because they yield unto ha-satan and choose works of darkness rather than light, therefore they must go down to shĕol.
11 For the Spirit of *the Eternal* will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul.
12 And as I spake concerning the convincing of the Yĕhudim, that Yĕhoshua is the very Mashiah, it must needs be that the Goyim be convinced also that Yĕhoshua is the Mashiah, *the Eternal* El[a];
13 And that he manifesteth himself unto all those who believe in him, by the power of Ruah ha-Qodĕsh; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith.
14 But behold, I prophesy unto you concerning the last days; concerning the days when Adonai *the Eternal* shall bring these things forth unto the children of men.
15 After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Goyim; yea, after Adonai *the Eternal* shall have camped against

them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.
16 For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for Adonai *the Eternal* will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.
17 For thus saith Adonai *the Eternal*: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God.
18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away—yea, thus saith Adonai *the Eternal*: It shall be at an instant, suddenly—
19 And it shall come to pass, that those who have dwindled in unbelief shall be smitten by the hand of the Goyim.
20 And the Goyim are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many *congregations*; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor.
21 And there are many *congregations* built up which cause envyings, and strifes, and malice.
22 And there are also secret combinations, even as in times of old, according to the combinations of ha-satan, for he is the founder of all these things; yea, the founder of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.
23 For behold, my beloved brethren, I say unto you that Adonai *the Eternal* worketh not in darkness.
24 He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his Salvation.
25 Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come **unto me all ye ends of the earth,** buy milk and **devash**[a], without kĕsĕph and without price[b]**.**
26 Behold, hath he commanded any that they should depart out of the moedim[a], or out of the houses of worship? Behold, I say unto you, Nay.
27 Hath he commanded any that they should not partake of his Salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.
28 Behold, hath Adonai commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden.
29 He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Tsion.

30 Behold, *the Eternal* hath forbidden this thing; wherefore, Adonai *the Eternal* hath given a commandment that all men should have hesed[a], which hesed is love. And except they should have hesed they were nothing. Wherefore, if they should have hesed they would not suffer the laborer in Tsion to perish.
31 But the laborer in Tsion shall labor for Tsion; for if they labor for kĕsĕph they shall perish.
32 And again, Adonai *the Eternal* hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of *the Eternal* their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish.
33 For none of these iniquities come of *the Eternal*; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men*, unto whom he revealeth a thing*[a]; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Yĕhudi and Goy.

**4*a*** See Mal'akhi 3:19; Malachi 4:1, *KJV*. **5*a*** The verse does not specify buildings made of stone. See Helaman 3:9. ***b*** thin, small, fine. See Shĕmot (Ex.) 32:20; **9*a*** See 3 Nĕphi 25:2. **12*a*** See Yesh'Yahu (Is.) 9:6. **25*a*** a variant of Yesh'Yahu (Is.) 55:1 in which "honey", "devash" is condensed "wine", or syrup made from fruits. Note the reverse order: "milk" is mentioned first in the *Book of Mormon* verse. ***b*** hire, wage, purchase. **26*a*** meeting places, "synagogues" (Tĕhilim (Ps.) 74:8); **30*a*** steadfast love, "kindness", "loving kindness", "mercy", "grace", "charity". See Tĕhilim (Ps.) 136:1; **33*a*** See Amos 3:7.

## CHAPTER 27

*Darkness and apostasy shall cover the earth in the last days—The Book of Mormon shall come forth—Three witnesses shall testify of the book—The learned man cannot read the sealed book—the LORD (the Eternal) shall do a marvelous work and a wonder—Comparing Isaiah (Yĕsha'Yahu) 29, Masoretic Text (source of the King James translation).*

1 BUT, behold, in the last days, or in the days of the Goyim—yea, behold all the amim of the Goyim and also the Yĕhudim, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—
2 And when that day shall come they shall be visited of *the Eternal* of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.
3 And all the Goyim that fight against Tsion, and that distress her …, shall be as a dream of a night vision; **yea,** it shall be unto them, even as unto a hungry *man* which dreameth, and behold he eateth but he awaketh and his soul is empty; or **like unto** a thirsty man **which** dreameth, and behold he drinketh but he awaketh and behold *he is* faint, and his

soul hath appetite; **yea,** even so shall the multitude of all the nations be that fight against Mount Tsion.
4 **For behold, all ye that doeth iniquity,** stay yourselves and wonder, **for** ye **shall** cry out, and cry; **yea, ye** shall be drunken but not *with* wine, **ye** shall stagger but not *with* strong drink.
5 For behold, *the Eternal* hath poured out upon you the spirit of deep sleep. **For behold, ye** have closed your eyes, **and ye have rejected** the prophets; and your rulers, and the seers hath he covered **because of your iniquity.**
6 **And it shall come to pass that Adonai the Eternal shall bring forth unto you** the words of a book, **and they shall be the words of them which have slumbered.**
7 And behold the book shall be sealed; and in the book shall be a vision from God, from the beginning of the world to the ending thereof.
8 Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.
9 But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another;
10 But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the vision which was sealed shall be kept in the book until the own due time of Adonai, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.
11 And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of ha-Mashiah; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.
12 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.
13 And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for Adonai *the Eternal* hath said that the words of the faithful should speak as if it were from the dead.
14 Wherefore, Adonai *the Eternal* will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!
15 But behold, it shall come to pass that Adonai *the Eternal* shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. **And the learned shall say: Bring hither the book, and I will read them.**
16 And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.
17 And the man shall say: I cannot **bring the book**, for it is sealed.
18 Then shall the learned say: I cannot **read it.**

19 Wherefore it shall come to pass, that Adonai *the Eternal* will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say: I am not learned.
20 Then shall Adonai *the Eternal* say unto him: The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.
21 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.
22 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.
23 For behold, I am God; and I am a God of miracles; and I will show unto the world that I *Am* the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.
24 And again it shall come to pass that Adonai shall say unto him that shall read the words that shall be delivered him:
25 Forasmuch as this people draw near **unto** me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—
26 Therefore, I yosiph[a] to do a marvelous work among this people, ***yea,*** a marvelous work and a wonder, for the wisdom of their wise **and learned** shall perish, and the understanding of their prudent shall be hid.
27 **And** wo unto them that seek deep to hide their counsel from *the Eternal*! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. **But behold, I will show unto them, saith *the Eternal* of Hosts, that I know all their works.** For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?
28 **But behold, saith *the Eternal* of Hosts: I will show unto the children of men that** it *is* yet a very little while and Levanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.
29 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.
30 And the meek also shall increase**, and** their joy **shall be** in *the Eternal*, and the poor among men shall rejoice in the Holy One of YisraEl.
31 **For assuredly as *the Eternal* liveth they shall see that** the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;
32 And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.
33 Therefore, thus saith *the Eternal*, who redeemed Avraham, concerning the house of Ya'aqov: Ya'aqov shall not now be ashamed, neither shall his face now wax pale.
34 But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Ya'aqov, and shall fear the God of YisraEl.

35 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

**26*a*** Relates to the meaning of, and spelled the same as "Yoseph": will add (continue), "will proceed" (*KJV*), Yĕsha'Yahu (Is.) 29:14;

## CHAPTER 28

*Many false congregations shall be built up in the last days—They shall teach false and vain and foolish doctrines—Apostasy shall abound because of false teachers—An adversary (satan) shall rage in the hearts of men—He shall teach all manner of false doctrines. Comparing Isaiah (Yĕsha'Yahu) 28 and 29, Masoretic Text (source of the King James translation).*

1 AND now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.
2 And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of YisraEl.
3 For it shall come to pass in that day that the *congregations* which are built up, and not unto *the Eternal*, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am Lord's; and thus shall every one say that hath built up *congregations*, and not unto *the Eternal* —
4 And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny Ruah ha-Qodĕsh, which giveth utterance.
5 And they deny the power of God, the Holy One of YisraEl; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;
6 Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the *the Eternal*, believe it not; for this day he is not a God of miracles; he hath done his work.
7 Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.
8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.
9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from *the Eternal*; and their works shall be in the dark[a].
10 And the blood of the *holy ones* shall cry from the ground against them.
11 Yea, they have all gone out of the way; they have become corrupted.

12 Because of pride, and because of false teachers, and false doctrine, their *congregations* have become corrupted, and their *congregations* are lifted up; because of pride they are puffed up.
13 They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.
14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of ha-Mashiah; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.
15 O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of *the Eternal*, wo, wo, wo be unto them, saith Adonai El Shadai, for they shall be thrust down to shĕol!
16 Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that Adonai *the Eternal* will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.
17 But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith *the Eternal* of Hosts.
18 But behold, that great and abominable *congregation*, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.
19 For the kingdom of ha-satan must shake, and they which belong to it must needs be stirred up unto repentance, or ha-satan will grasp them with his everlasting chains, and they be stirred up to anger, and perish;
20 For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.
21 And others will he pacify, and lull them away into carnal security, that they will say: All is well in Tsion; yea, Tsion prospereth, all is well—and thus ha-satan cheateth their souls, and leadeth them away carefully down to shĕol.
22 And behold, others he flattereth away, and telleth them there is no shĕol; and he saith unto them: I am no shed, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.
23 Yea, they are grasped with death, and shĕol; and death, and shĕol, and ha-satan, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even *an* agam of fire and gaphrit, which is endless torment.
24 Therefore, wo be unto him that is at ease in Tsion[a]!
25 Wo be unto him that crieth: All is well!
26 Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of Ruah ha-Qodĕsh!
27 Yea, wo be unto him that saith: We have received, and we need no more!
28 And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

29 Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!
30 For behold, thus saith Adonai *the Eternal*: I will give unto the children of men line upon line, precept upon precept[a], here a little *and* there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn Hokhmah; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.
31 Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of Ruah ha-Qoděsh.
32 Wo be unto the Goyim, saith Adonai *the Eternal* of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith Adonai *the Eternal*, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith Adonai *the Eternal* of Hosts.

**9*a*** Yěsha'Yahu (Is.) 29:15; **24*a*** Amos 6:1; **30*a*** The order is reversed in Yěsha'Yahu (Is.) 28:13;

## CHAPTER 29

*Many Gentiles (Goyim) shall reject the Book of Mormon—They shall say: We need no more Bible (Sephěr)—the Lord (Adonai) speaks to many nations—He will judge the world out of the books thus written.*

1 BUT behold, there shall be many—at that day when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of YisraEl;
2 And also, that I may remember the promises which I have made unto thee, Něphi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall *whistle*[a] forth unto the ends of the earth, for a standard unto my people, which are of the house of YisraEl;
3 And because my words shall *whistle* forth—many of the Goyim shall say: A Sephěr! A Sephěr! We have got a Sephěr, and there cannot be any more Sephěr.
4 But thus saith Adonai *the Eternal*: O fools, they shall have a Sephěr; and it shall proceed forth from the Yěhudim, mine ancient covenant people. And what thank they the Yěhudim for the Sephěr which they receive from them? Yea, what do the Goyim mean? Do they remember the travails, and the labors, and the pains of the Yěhudim, and their diligence unto me, in bringing forth Salvation unto the Goyim?
5 O ye Goyim, have ye remembered the Yěhudim, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I *the Eternal* have not forgotten my people.
6 Thou fool, that shall say: A Sephěr, we have got a Sephěr, and we need no more Sephěr. Have ye obtained a Sephěr save it were by the Yěhudim?

7 Know ye not that there are more nations than one? Know ye not that I, *the Eternal* your God, have created all men, and that I remember those who are upon the *coasts* of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?
8 Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.
9 And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.
10 Wherefore, because that ye have a Sepher ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.
11 For I command all men, both in the east and in the west, and in the north, and in the south, and in the *coasts* of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.
12 For behold, I shall speak unto the Yĕhudim and they shall write it; and I shall also speak unto the Nĕphiim and they shall write it; and I shall also speak unto the other tribes of the house of YisraEl, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.
13 And it shall come to pass that the Yĕhudim shall have the words of the Nĕphiim, and the Nĕphiim shall have the words of the Yĕhudim; and the Nĕphiim and the Yĕhudim shall have the words of the lost tribes of YisraEl; and the lost tribes of YisraEl shall have the words of the Nĕphiim and the Yĕhudim.
14 And it shall come to pass that my people, which are of the house of YisraEl, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of YisraEl, that I am God, and that I covenanted with Avraham that I would remember his seed forever.

**2*a*** Yĕsha'Yahu (Is.) 5:26;

## CHAPTER 30

*Converted Gentiles (Goyim) shall be numbered with the covenant people—Many Lamanites (Lamanim) and Jews (Yĕhudim) shall believe the word and become a delightsome people—Israel (YisraEl) shall be restored and the wicked destroyed. Comparing 2 Nĕphi 21 and Isaiah (Yĕsha'Yahu) 11, Masoretic Text (source of the King James translation).*

1 AND now behold, my beloved brethren, I would speak unto you; for I, Nĕphi, would not suffer that ye should suppose that ye are more righteous than the Goyim shall be. For

behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Goyim are utterly destroyed.
2 For behold, I say unto you that as many of the Goyim as will repent are the covenant people of Adonai; and as many of the Yĕhudim as will not repent shall be cast off; for *the Eternal will make a* covenant with none save it be with them that repent and believe in his Son, who is the Holy One of YisraEl.
3 And now, I would prophesy somewhat more concerning the Yĕhudim and the Goyim. For after the book of which I have spoken shall come forth, and be written unto the Goyim, and sealed up again unto *the Eternal*, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.
4 And then shall the remnant of our seed know concerning us, how that we came out from Yĕrushalayim, and that they are descendants of the Yĕhudim.
5 And the b'sorat[a] Yĕhoshua ha-Mashiah shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Yĕhoshua ha-Mashiah, which was had among their fathers.
6 And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a lavan[a] and a delightsome people.
7 And it shall come to pass that the Yĕhudim which are scattered also shall begin to believe in ha-Mashiah; and they shall begin to gather in upon the face of the land; and as many as shall believe in ha-Mashiah shall also become a delightsome people.
8 And it shall come to pass that Adonai *the Eternal* shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.
9 And with righteousness shall Adonai *the Eternal* judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.
10 For the time speedily cometh that Adonai *the Eternal* shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.
11 And righteousness shall be the girdle of his *back*, and faithfulness the girdle of his *loins*.
12 And **then shall** the wolf dwell with the lamb; and the namer[a] shall lie down with the kid, and the calf, and the young lion, and the fatling, together; and a little *lad* shall *conduct* them.
13 And the *heifer* and the bear shall *graze*; their young shall lie down together; and the lion shall eat straw like the ox.
14 And the *suckling* shall *sport* on the *hollow* of the paten, and the weaned child shall put his hand on the *light-hole of the* tsiphoni.
15 They shall not *injur* nor destroy in all my holy mountain; for ha-arĕts shall be full of the knowledge of *the Eternal* as the waters cover the sea.
16 Wherefore, the things of all nations shall be made known; yea, all things shall be made known unto the children of men.

17 There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed upon the earth save it shall be loosed.
18 Wherefore, all things which have been revealed unto the children of men shall at that day be revealed; and ha-satan shall have power over the hearts of the children of men no more, for a long time. And now, my beloved brethren, I make an end of my sayings.

**5*a*** glad tidings of, good news of. See Yĕsha'Yahu (Is.) 61:1. **6*a*** Hebrew transliteration based on the 1830 edition. Later editions interpret "pure". **12*a*** spotted cat, panther, "leopard"; young puma, bobcat and lynx are possible American equivalents. Not explicitly named in the American setting, but in a quote from Yĕsha'Yahu (Is.) 11:6.

## CHAPTER 31

*Nĕphi tells why the Anointed (ha-Mashiah) was immersed in water—Culpable men and women must follow the Anointed (ha-Mashiah), be immersed in water, receive the Holy Spirit, and endure to the end to be saved—Repentance and the ordinance of immersion are the gate to the strait and narrow path—Eternal life with God comes to those who keep the terms of the covenant and the commandments including the ordinance of immersion.*

1 AND now I, Nĕphi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few of the words of my brother Ya'aqov.
2 Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the leqah[a] of ha-Mashiah; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying.
3 For my soul delighteth in plainness; for after this manner doth Adonai *the Eternal* work among the children of men. For Adonai *the Eternal* giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding.
4 Wherefore, I would that ye should remember that I have spoken unto you concerning that prophet which Adonai showed unto me, that should *immerse* the Lamb of God, which should take away the sins of the world.
5 And now, if the Lamb of God, he being holy, should have need to be *immersed* in water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be *immersed*, yea, even in water!
6 And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being *immersed* in water?
7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.
8 Wherefore, after he was *immersed* in water Ruah ha-Qodĕsh descended upon him in the form of ha-yonah[a].

9 And again, *she*[a] showeth unto the children of men the straitness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.
10 And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Yĕhoshua save we shall be willing to keep the commandments of the Father?
11 And the Father said: Repent ye, repent ye, and be *immersed* in the name of my Son Yĕdidi[a].
12 And also, the voice of the Son came unto me, saying: He that is *immersed* in my name, to him will the Father give Ruah ha-Qoděsh, like unto me; wherefore, follow me, and do the things which ye have seen me do.
13 Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of ha-Mashiah, by *immersion*—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive Ruah ha-Qoděsh; yea, then cometh the *immersion* of fire and of Ruah ha-Qoděsh; and then can ye speak with the tongue of mal'akhim, and shout praises unto the Holy One of YisraEl.
14 But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the *immersion* in water, and have received the *immersion* of fire and of Ruah ha-Qoděsh, and can speak with a new tongue, yea, even with the tongue of mal'akhim, and after this should deny me, it would have been better for you that ye had not known me.
15 And I heard a voice from the Father, saying: Yea, the words of Yĕdidi are true and faithful. He that endureth to the end, the same shall be saved.
16 And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved.
17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and *immersion in* water; and then cometh a remission of your sins by fire and by Ruah ha-Qoděsh.
18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received Ruah ha-Qoděsh, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.
19 And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of ha-Mashiah with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.
20 Wherefore, ye must press forward with a steadfastness in ha-Mashiah, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of ha-Mashiah, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

21 And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the musar[a] of ha-Mashiah, and the only and true musar of the Father, and of the Son, and of Ruah ha-Qoděsh, which is one Elohim without end. Amen.

**2*a*** Translated "doctrine" (*KJV*), Yěsha'Yahu (Is.) 29:24; **8*a*** Literally *the dove*, "a dove" (*KJV*), Běreshit (Gen.) 8:8; **9*a*** Conistent with the Kirtland period interpretation of the nature of Holy Spirit as the "mind" of God, the English *Book of Mormon* refers to "the Holy Ghost" as "it"; whereas the Father and the Son are referred to as "he" or "him". (*Lectures on Faith*, from the Shool of the Prophets at Kirtland, LECTURE FIFTH) The Hebrew word for "spirit", transliterated "ruah" is actually feminine. **11*a*** *my David,* "my Beloved", Yěsha'Yahu (Is.) 5:1; **21*a*** instruction, warning, correction, discipline, "doctrine" (*KJV*), YirměYahu (Jer.) 10:8. Could also be leqah, Yěsha'Yahu (Is.) 29:24;

## CHAPTER 32

*Divine messengers (mal'akhim) speak by the power of the Holy Spirit—Men must pray and gain knowledge for themselves from the Holy Spirit.*

1 AND now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way. But, behold, why do ye ponder these things in your hearts?
2 Do ye not remember that I said unto you that after ye had received Ruah ha-Qoděsh ye could speak with the tongue of mal'akhim? And now, how could ye speak with the tongue of mal'akhim save it were by Ruah ha-Qoděsh?
3 Mal'akhim speak by the power of Ruah ha-Qoděsh; wherefore, they speak the words of ha-Mashiah. Wherefore, I said unto you, feast upon the words of ha-Mashiah; for behold, the words of ha-Mashiah will tell you all things what ye should do.
4 Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.
5 For behold, again I say unto you that if ye will enter in by the way, and receive Ruah ha-Qoděsh, *the Spirit*[a] will show unto you all things what ye should do.
6 Behold, this is the musar of ha-Mashiah, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.
7 And now I, Něphi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.
8 And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray.
9 But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto Adonai save in the first place ye shall pray unto the Father in the

name of ha-Mashiah, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

**5*a*** Conistent with the Kirtland period interpretation of the nature of the Holy Spirit as the "mind" of God, the English *Book of Mormon* refers to the Holy Spirit as "it"; whereas the Father and the Son are referred to as "he" or "him". (*Lectures on Faith*, from the Shool of the Prophets at Kirtland, LECTURE FIFTH) The Hebrew word for "spirit", transliterated "ruah" is actually feminine.

## CHAPTER 33

*The words of Nephi (Nĕphi) are true—They testify of the Anointed (ha-Mashiah)—Those who believe in the Anointed (ha-Mashiah) will believe the words of Nephi (Nĕphi)—They shall stand as a witness before the judgment bar.*

1 AND now I, Nĕphi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of Ruah ha-Qoděsh the power of the Holy *Spirit* carrieth it unto the hearts of the children of men.
2 But behold, there are many that harden their hearts against Ruah ha-Qoděsh, that *the Spirit* hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught.
3 But I, Nĕphi, have written what I have written, and I esteem it as of great worth, and especially unto my people. For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry.
4 And I know that Adonai *the Eternal* will consecrate my prayers for the gain of my people. And the words which I have written in weakness will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Yĕhoshua, and persuadeth them to believe in him, and to endure to the end, which is life eternal.
5 And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of ha-satan.
6 I glory in plainness; I glory in truth; I glory in Yishi, for he hath redeemed my soul from shĕol.
7 I have hesed for my people, and great faith in ha-Mashiah that I shall meet many souls spotless at his judgment–seat.
8 I have ha-a'havah[a] for the Yĕhudi—I say Yĕhudi, because I mean them from whence I came.
9 I also have ha-a'havah for the Goyim. But behold, for none of these can I hope except they shall be reconciled unto ha-Mashiah, and enter into the narrow gate, and walk in the strait path which leads to life, and continue in the path until the end of the day of *being tested*.
10 And now, my beloved brethren, and also Yĕhudi, and all ye ends of the earth, hearken unto these words and believe in ha-Mashiah; and if ye believe not in these words believe

in ha-Mashiah. And if ye shall believe in ha-Mashiah ye will believe in these words, for they are the words of ha-Mashiah, and he hath given them unto me; and they teach all men that they should do good.
11 And if they are not the words of ha-Mashiah, judge ye—for ha-Mashiah will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness.
12 And I pray the Father in the name of ha-Mashiah that many of us, if not all, may be saved in his kingdom at that great and last day.
13 And now, my beloved brethren, all those who are of the house of YisraEl, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust: Farewell until that great day shall come.
14 And you that will not partake of the goodness of God, and respect the words of the Yĕhudim, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day.
15 For what I seal on earth, shall be brought against you at the judgment bar; for thus hath *the Eternal* commanded me, and I must obey. Amen.

**8*a*** the love, "charity", Mishley (Prov.) 10:12, 1 Peter 4:8.

# THE BOOK OF
# YA'AQOV
## THE BROTHER OF NĔPHI

*The words of his preaching unto his brethren. He confoundeth a man who seeketh to overthrow the musar of ha-Mashiah. A few words concerning the history of the people of Nĕphi.*

## CHAPTER 1

*Jacob (Ya'aqov) and Joseph (Yoseph) seek to persuade men to believe in the Anointed (ha-Mashiah) and keep his commandments—Nĕphi dies—Wickedness prevails among the Nĕphites (Nĕphiim).*

1 FOR behold, it came to pass that fifty and five shanim had passed away from the time that Lĕhi left Yĕrushalayim; wherefore, Nĕphi gave me, Ya'aqov, a commandment concerning the small plates, upon which these things are engraven.
2 And he gave me, Ya'aqov, a commandment that I should write upon these plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nĕphi.
3 For he said that the history of his people should be engraven upon his other plates, and that I should preserve these plates and hand them down unto my seed, from generation to generation.

4 And if there were preaching which was sacred, or *masa* which was great, or prophesying, that I should engraven the heads of them upon these plates, and touch upon them as much as it were possible, for the sake of ha-Mashiah, and for the sake of our people.
5 For because of faith and great anxiety, it truly had been made manifest unto us concerning our people, what things should happen unto them.
6 And we also had many visions, and the spirit of much prophecy; wherefore, we knew of ha-Mashiah and his kingdom, which should come.
7 Wherefore we labored diligently among our people, that we might persuade them to come unto ha-Mashiah, and partake of the goodness of God, that they might enter into his rest, lest by any means he should swear in his wrath they should not enter in, as in the provocation in the days of temptation while the children of YisraEl were in the wilderness.
8 Wherefore, we would to God that we could persuade all men not to rebel against God, to provoke him to anger, but that all men would believe in ha-Mashiah, and view his death, and suffer etso[a] and bear the shame of the world; wherefore, I, Ya'aqov, take it upon me to fulfil the commandment of my brother Nĕphi.
9 Now Nĕphi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings.
10 The people having loved Nĕphi exceedingly, he having been a great protector for them, having wielded the hĕrĕv of Lavan in their defence, and having labored in all his days for their welfare—
11 Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nĕphi, third Nĕphi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.
12 And it came to pass that Nĕphi died.
13 Now the people which were not Lamanim were Nĕphiim; nevertheless, they were called Nĕphiim, Ya'aqovim, Yosephim, Zoramim, Lamanim, Lĕmu'Elim, and Yishma'Elim.
14 But I, Ya'aqov, shall not hereafter distinguish them by these names, but I shall call them Lamanim that seek to destroy the people of Nĕphi, and those who are friendly to Nĕphi I shall call Nĕphiim, or the people of Nĕphi, according to the reigns of the kings.
15 And now it came to pass that the people of Nĕphi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Shĕlomoh, his son.
16 Yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride.
17 Wherefore I, Ya'aqov, gave unto them these words as I taught them in the temple, having first obtained mine errand from Adonai.
18 For I, Ya'aqov, and my brother Yoseph had been consecrated priests and teachers of this people, by the hand of Nĕphi.
19 And we did magnify our office unto *the Eternal*, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come

upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

***8a*** his tree, “his cross”;

## CHAPTER 2

*Jacob (Ya’aqov) denounces the love of riches, pride, and unchastity—Men should seek riches to help their fellow men—Jacob (Ya’aqov) condemns the unauthorized practice of plural marriage—the LORD (the Eternal) delights in the chastity of women.*

1 THE words which Ya’aqov, the brother of Nĕphi, spake unto the people of Nĕphi, after the death of Nĕphi:
2 Now, my beloved brethren, I, Ya’aqov, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.
3 And ye yourselves know that I have hitherto been diligent in the office of my calling; but I this day am weighed down with much more desire and anxiety for the welfare of your souls than I have hitherto been.
4 For behold, as yet, ye have been obedient unto the word of *the Eternal*, which I have given unto you.
5 But behold, hearken ye unto me, and know that by the help of the all–powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.
6 Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts.
7 And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;
8 And it supposeth me that they have come up hither to hear the pleasing word of God, yea, the word which healeth the wounded soul.
9 Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to admonish you according to your crimes, to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds; and those who have not been wounded, instead of feasting upon the pleasing word of God have daggers placed to pierce their souls and wound their delicate minds.
10 But, notwithstanding the greatness of the task, I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of El Shadai.
11 Wherefore, I must tell you the truth according to the plainness of the word of God. For behold, as I inquired of Adonai, thus came the word unto me, saying: Ya’aqov, get

thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.
12 And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ores, in the which this land, which is a land of promise unto you and to your seed, doth abound most plentifully.
13 And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.
14 And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.
15 O that he would show you that he can pierce you, and with one glance of his eye he can smite you to the dust!
16 O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls!
17 Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.
18 But before ye seek for riches, seek ye for the kingdom of God.
19 And after ye have obtained a hope in ha-Mashiah ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.
20 And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?
21 Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his commandments and glorify him forever.
22 And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.
23 But the word of God burdens me because of your grosser crimes. For behold, thus saith *the Eternal*: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Shĕlomoh his son.
24 Behold, David and Shĕlomoh truly had many wives and concubines, which thing was abominable before me, saith *the Eternal*.
25 Wherefore, thus saith *the Eternal*, I have led this people forth out of the land of Yĕrushalayim, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Yoseph.
26 Wherefore, I Adonai *the Eternal* will not suffer that this people shall do like unto them of old.

27 Wherefore, my brethren, hear me, and hearken to the word of *the Eternal*: For there shall not any man among you have save it be one wife; and concubines he shall have none;
28 For I, Adonai *the Eternal*, delight in the chastity of women. And whoredoms are an abomination before me; thus saith *the Eternal* of Hosts.
29 Wherefore, this people shall keep my commandments, saith *the Eternal* of Hosts, or cursed be the land for their sakes.
30 For if I will, saith *the Eternal* of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.
31 For behold, I, *the Eternal*, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Yĕrushalayim, yea, and in all the lands of my people, because of the wickedness and abominations of their husbands.
32 And I will not suffer, saith *the Eternal* of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Yĕrushalayim, shall come up unto me against the men of my people, saith *the Eternal* of Hosts.
33 For they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith *the Eternal* of Hosts.
34 And now behold, my brethren, ye know that these commandments were given to our father, Lĕhi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done.
35 Behold, ye have done greater iniquities than the Lamanim, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds.

## CHAPTER 3

*The pure in heart receive the pleasing word of God—Lamanite (Lamanim) righteousness exceeds that of Nĕphites (Nĕphiim)—Jacob (Ya'aqov) warns against fornication, lasciviousness, and every sin.*

1 BUT behold, I, Ya'aqov, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction.
2 O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever.
3 But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is cursed for your sakes; and the Lamanim, which are not filthy like unto you, nevertheless they are cursed with a sore cursing, shall scourge you even unto destruction.
4 And the time speedily cometh, that except ye repent they shall possess the land of your inheritance, and Adonai *the Eternal* will lead away the righteous out from among you.

5 Behold, the Lamanim your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of *the Eternal*, which was given unto our father—that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them.
6 And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, Adonai *the Eternal* will not destroy them, but will be merciful unto them; and one day they shall become a blessed people.
7 Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief and their hatred towards you is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great Creator?
8 O my brethren, I fear that unless ye shall repent of your sins that their skins will be *more* l'vanim[a] than yours, when ye shall be brought with them before the throne of God.
9 Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers.
10 Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day.
11 O my brethren, hearken unto my words; arouse the faculties of your souls; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of shĕol that ye may not become *messengers* to ha-satan, to be cast into that yam of fire and gaphrit which is the second death.
12 And now I, Ya'aqov, spake many more things unto the people of Nĕphi, warning them against fornication and lasciviousness, and every kind of sin, telling them the awful consequences of them.
13 And a hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates; but many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings.
14 These plates are called the plates of Ya'aqov, and they were made by the hand of Nĕphi. And I make an end of speaking these words.

***8a*** pale as the moon, "white" (plural); Qohĕlĕt (Eccl.) 9:8;

## CHAPTER 4

*All the prophets worshipped the Eternal Father in the name of the Son—the offering by Abraham (Avraham) of his son Isaac (Yitshaq) was in similitude of God and his Only Begotten—Men should reconcile themselves to God through the atonement of the Holy Anointed (Mashiah)—Jews (Yĕhudim) shall reject the foundation stone upon which they may yet build.*

1 NOW behold, it came to pass that I, Ya'aqov, having ministered much unto my people in word, (and I cannot write but a little of my words, because of the difficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain;
2 But whatsoever things we write upon anything save it be upon plates must perish and vanish away; but we can write a few words upon plates, which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers—
3 Now in this thing we do rejoice; and we labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first parents.
4 For, for this intent have we written these things, that they may know that we knew of ha-Mashiah, and we had a hope of his glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us.
5 Behold, they believed in ha-Mashiah and worshiped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moshĕh, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Avraham in the wilderness to be obedient unto the commands of God in offering up his son Yitshaq, which is a similitude of God and his Only Begotten Son.
6 Wherefore, we search the prophets, and we have many visions and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Yĕhoshua and the very trees obey us, or the mountains, or the waves of the sea.
7 Nevertheless, Adonai *the Eternal* showeth us our weakness that we may know that it is by his grace, and his great condescensions unto the children of men, that we have power to do these things.
8 Behold, great and marvelous are the works of *the Eternal*. How unsearchable are the depths of the secrets of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the masa of God.
9 For behold, by the power of his word man came upon the face of the earth, which earth was created by the power of his word. Wherefore, if God being able to speak and the world was, and to speak and man was created, O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and pleasure?
10 Wherefore, brethren, seek not to counsel *the Eternal*, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.
11 Wherefore, beloved brethren, be reconciled unto him through the atonement of ha-Mashiah, his Only Begotten Son, and ye may obtain a *rising*, according to the power of the *rising* which is in ha-Mashiah, and be presented as the reshit[a] of ha-Mashiah unto God, having faith, and obtained a good hope of glory in him before he manifesteth himself in the flesh.

12 And now, beloved, marvel not that I tell you these things; for why not speak of the atonement of ha-Mashiah, and attain to a perfect knowledge of him, as to attain to the knowledge of a *rising* and the world to come?
13 Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men; for the Spirit speaketh the truth and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be; wherefore, these things are manifested unto us plainly, for the salvation of our souls. But behold, we are not witnesses alone in these things; for God also spake them unto prophets of old.
14 But behold, the Yĕhudim were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble.
15 And now I, Ya'aqov, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in me, that by the stumbling of the Yĕhudim they will reject the stone upon which they might build and have safe foundation.
16 But behold, according to the scriptures, this stone shall become the great, and the last, and the only sure foundation, upon which the Yĕhudim can build.
17 And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner?
18 Behold, my beloved brethren, I will unfold this mystery unto you; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you.

***11a*** first, first grain, "firstfruits", "first-fruits", Vayiqra (Lev.) 23:10;

## CHAPTER 5

*Jacob (Ya'aqov) quotes Zenos (Zĕh-ĕnosh) relative to the allegory of the tame and wild olive trees—They are a likeness of Israel (YisraEl) and the Gentiles (Goyim)—The scattering and gathering of Israel (YisraEl) are prefigured—Allusions are made to the Nĕphites (Nĕphiim) and Lamanites (Lamanim) and all the house of Israel (YisraEl)—Gentiles (Goyim) shall be grafted into Israel (YisraEl)—Eventually the vineyard shall be burned.*

1 BEHOLD, my brethren, do ye not remember to have read the words of the prophet Zĕh-ĕnosh, which he spake unto the house of YisraEl, saying:
2 Hearken, O ye house of YisraEl, and hear the words of me, a prophet of *the Eternal*.
3 For behold, thus saith *the Eternal*, I will liken thee, O house of YisraEl, like unto a tame olive-tree, which ĕnosh took and nourished in his vineyard; and it grew, and waxed old, and began to decay.
4 And it came to pass that the master of the vineyard went forth, and he saw that his olive-tree began to decay; and he said: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not.

5 And it came to pass that he pruned it, and digged about it, and nourished it according to his word.
6 And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish.
7 And it came to pass that the master of the vineyard saw it, and he said unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive-tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned.
8 And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will.
9 Take thou the branches of the wild olive-tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.
10 And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive-tree.
11 And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing.
12 Wherefore, go thy way; watch the tree, and nourish it, according to my words.
13 And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof.
14 And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive-tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure.
15 And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard.
16 And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master: Behold, look here; behold the tree.
17 And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted; and it had sprung forth and begun to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit.
18 And he said unto the servant: Behold, the branches of the wild tree have taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches have brought forth tame fruit. Now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up against the season, unto mine own self.

19 And it came to pass that the Lord of the vineyard said unto the servant: Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree have not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self.
20 And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant: Behold these; and he beheld the first that it had brought forth much fruit; and he beheld also that it was good. And he said unto the servant: Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.
21 And it came to pass that the servant said unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.
22 And the Lord of the vineyard said unto him: Counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.
23 And it came to pass that the Lord of the vineyard said unto his servant: Look hither; behold I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree. I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.
24 And it came to pass that the Lord of the vineyard said again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit.
25 And he said unto the servant: Look hither and behold the last. Behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold, I have nourished this tree like unto the others.
26 And it came to pass that the Lord of the vineyard said unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire.
27 But behold, the servant said unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.
28 And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard.
29 And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self.
30 And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree.
31 And it came to pass that Lord of the vineyard did taste of the fruit, every sort according to its number. And Lord of the vineyard said: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit.

32 But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor; and now it grieveth me that I should lose this tree.
33 And the Lord of the vineyard said unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?
34 And the servant said unto his master: Behold, because thou didst graft in the branches of the wild olive-tree they have nourished the roots, that they are alive and they have not perished; wherefore thou beholdest that they are yet good.
35 And it came to pass that Lord of the vineyard said unto his servant: The tree profiteth me nothing, and the roots thereof profit me nothing so long as it shall bring forth evil fruit.
36 Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit.
37 But behold, the wild branches have grown and have overrun the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.
38 And it came to pass that the Lord of the vineyard said unto his servant: Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit.
39 And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first and the second and also the last; and they had all become corrupt.
40 And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.
41 And it came to pass that the Lord of the vineyard wept, and said unto the servant: What could I have done more for my vineyard?
42 Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be hewn down and cast into the fire.
43 And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me above all other parts of the land of my vineyard.
44 And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof.
45 And thou beheldest that a part thereof brought forth good fruit, and a part thereof brought forth wild fruit; and because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it hath withered away.
46 And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted, that they bring forth no good fruit; and these I had hoped to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive-tree, and they are of no

worth but to be hewn down and cast into the fire; and it grieveth me that I should lose them.
47 But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted my vineyard?
48 And it came to pass that the servant said unto his master: Is it not the loftiness of thy vineyard—have not the branches thereof overcome the roots which are good? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?
49 And it came to pass that the Lord of the vineyard said unto the servant: Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all. What could I have done more for my vineyard?
50 But, behold, the servant said unto the Lord of the vineyard: Spare it a little longer.
51 And the Lord said: Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard.
52 Wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof.
53 And this will I do that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose.
54 And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive; wherefore, that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.
55 And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild.
56 And they also took of the natural trees which had become wild, and grafted into their mother tree.
57 And the Lord of the vineyard said unto the servant: Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said.
58 And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.
59 And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil.

60 And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit—
61 Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good and the most precious above all other fruit.
62 Wherefore, let us go to and labor with our might this last time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard.
63 Graft in the branches; begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last; and the last and the first, that all may be nourished once again for the last time.
64 Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow.
65 And as they begin to grow ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard.
66 For it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard.
67 And the branches of the natural tree will I graft in again into the natural tree;
68 And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one.
69 And the bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard.
70 And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.
71 And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.
72 And it came to pass that the servants did go and labor with their mights; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things.
73 And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off and

to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof.
74 And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself that the trees had become again the natural fruit; and they became like unto one body; and the fruits were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.
75 And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning. And blessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard.
76 For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.
77 And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

## CHAPTER 6

*The Lord (Adonai) shall recover Israel (YisraEl) in the last days—Then the world shall be burned with fire—Men must follow the Anointed (ha-Mashiah) to avoid the lake (agam) of fire and brimstone (gaphrit).*

1 AND now, behold, my brethren, as I said unto you that I would prophesy, behold, this is my prophecy—that the things which this prophet Zĕh-ĕnosh spake, concerning the house of YisraEl, in the which he likened them unto a tame olive-tree, must surely come to pass.
2 And the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of Adonai shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh.
3 And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire.
4 And how merciful is our God unto us, for he remembereth the house of YisraEl, both roots and branches; and he stretches forth his hands unto them all the day long; and they are a stiffnecked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God.

5 Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of the day, harden not your hearts.
6 Yea, today, if ye will hear his voice, harden not your hearts; for why will ye die?
7 For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire?
8 Behold, will ye reject these words? Will ye reject the words of the prophets; and will ye reject all the words which have been spoken concerning ha-Mashiah, after so many have spoken concerning him; and deny the good word of ha-Mashiah, and the power of God, and the gift of Ruah ha-Qoděsh, and quench the Holy Spirit, and make a mock of the great mahashěvět redemption, which hath been laid for you?
9 Know ye not that if ye will do these things, that the power of the redemption and the *rising*, which is in ha-Mashiah, will bring you to stand with shame and awful guilt before the mishpat[a] of God?
10 And according to the power of justice, for justice cannot be denied, ye must go away into that agam of fire and gaphrit, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which agam of fire and gaphrit is endless torment.
11 O then, my beloved brethren, repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life.
12 O be wise; what can I say more?
13 Finally, I bid you farewell, until I shall meet you before the pleasing mishpat of God, which mishpat striketh the wicked with awful dread and fear. Amen.

***9a*** place, court, seat of judgment, "tribunal", "bar"; Devarim (Deut.) 25:1, Yěsha'Yahu (Is.) 28:6;

## CHAPTER 7

*Sherem denies the Anointed (ha-Mashiah), contends with Jacob (Ya'aqov), demands a sign, and is smitten of God—All of the prophets have spoken of the Anointed (ha-Mashiah) and his atonement—The Něphites (Něphiim) lived out their days as wanderers, born in tribulation, and hated by the Lamanites (Lamanim).*

1 AND now it came to pass after some years had passed away, there came a man among the people of Něphi, whose name was Sherem.
2 And it came to pass that he began to preach among the people, and to declare unto them that there should be no Mashiah. And he preached many things which were flattering unto the people; and this he did that he might overthrow the musar of ha-Mashiah.
3 And he labored diligently that he might lead away the hearts of the people, insomuch that he did lead away many hearts; and he knowing that I, Ya'aqov, had faith in ha-Mashiah who should come, he sought much opportunity that he might come unto me.
4 And he was learned, that he had a perfect knowledge of the language of the people; wherefore, he could use much flattery, and much power of speech, according to the power of ha-satan.

5 And he had hope to shake me from the faith, notwithstanding the many *visions* and the many things which I had seen concerning these things; for I truly had seen mal'akhim, and they had ministered unto me. And also, I had heard the voice of *the Eternal* speaking unto me in very word, from time to time; wherefore, I could not be shaken.
6 And it came to pass that he came unto me, and on this wise did he speak unto me, saying: Brother Ya'aqov, I have sought much opportunity that I might speak unto you; for I have heard and also know that thou goest about much, preaching that which ye call the b'sorah, or the musar of ha-Mashiah.
7 And ye have led away much of this people that they pervert the right way of God, and keep not the law of Mosheh which is the right way; and convert the law of Mosheh into the worship of a being which ye say shall come many hundred years hence. And now behold, I, Sherem, declare unto you that this is blasphemy; for no man knoweth of such things; for he cannot tell of things to come. And after this manner did Sherem contend against me.
8 But behold, Adonai *the Eternal* poured in his Spirit into my soul, insomuch that I did confound him in all his words.
9 And I said unto him: Deniest thou ha-Mashiah who shall come? And he said: If there should be a Mashiah, I would not deny him; but I know that there is no Mashiah, neither has been, nor ever will be.
10 And I said unto him: Believest thou the scriptures? And he said, Yea.
11 And I said unto him: Then ye do not understand them; for they truly testify of ha-Mashiah. Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Mashiah.
12 And this is not all—it has been made manifest unto me, for I have heard and seen; and it also has been made manifest unto me by the power of Ruah ha-Qodesh; wherefore, I know if there should be no atonement made all mankind must be lost.
13 And it came to pass that he said unto me: Show me a sign by this power of Ruah ha-Qodesh, in the which ye know so much.
14 And I said unto him: What am I that I should tempt God to show unto thee a sign in the thing which thou knowest to be true? Yet thou wilt deny it, because thou art of ha-satan. Nevertheless, not my will be done; but if God shall smite thee, let that be a sign unto thee that he has power, both in heaven and in earth; and also, that ha-Mashiah shall come. And thy will, O *the Eternal*, be done, and not mine.
15 And it came to pass that when I, Ya'aqov, had spoken these words, the power of *the Eternal* came upon him, insomuch that he fell to the earth. And it came to pass that he was nourished for the space of many days.
16 And it came to pass that he said unto the people: Gather together on the morrow, for I shall die; wherefore, I desire to speak unto the people before I shall die.
17 And it came to pass that on the morrow the multitude were gathered together; and he spake plainly unto them and denied the things which he had taught them, and confessed the Mashiah, and the power of Ruah ha-Qodesh, and the ministering of mal'akhim.
18 And he spake plainly unto them, that he had been deceived by the power of ha-satan. And he spake of sheol, and of eternity, and of eternal punishment.
19 And he said: I fear lest I have committed the unpardonable sin, for I have lied unto God; for I denied the Mashiah, and said that I believed the scriptures; and they truly

testify of him. And because I have thus lied unto God I greatly fear lest my case shall be awful; but I confess unto God.
20 And it came to pass that when he had said these words he could say no more, and he *expired*[a].
21 And when the multitude had witnessed that he spake these things as he was about to *expire* they were astonished exceedingly; insomuch that the power of God came down upon them, and they were overcome that they fell to the earth.
22 Now, this thing was pleasing unto me, Ya'aqov, for I had requested it of my Father who was in heaven; for he had heard my cry and answered my prayer.
23 And it came to pass that peace and the love of God was restored again among the people; and they searched the scriptures, and hearkened no more to the words of this wicked man.
24 And it came to pass that many means were devised to reclaim and restore the Lamanim to the knowledge of the truth; but it all was vain, for they delighted in wars and bloodshed, and they had an eternal hatred against us, their brethren. And they sought by the power of their arms to destroy us continually.
25 Wherefore, the people of Nĕphi did fortify against them with their arms, and with all their might, trusting in the God and rock of their salvation; wherefore, they became as yet, conquerors of their enemies.
26 And it came to pass that I, Ya'aqov, began to be old; and the record of this people being kept on the other plates of Nĕphi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying that the time passed away with us, and also our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Yĕrushalayim, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days.
27 And I, Ya'aqov, saw that I must soon go down to my grave; wherefore, I said unto my son Ĕnosh: Take these plates. And I told him the things which my brother Nĕphi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, *I commend you to God*.

***20a*** breathed out, "gave up the ghost" (*KJV*), Bĕreshit (Gen.) 25:8.

# THE BOOK OF
# ĔNOSH

*Enos (Ĕnosh) prays mightily and gains a remission of his sins—The voice of the LORD (the Eternal) comes into his mind promising salvation for the Lamanites (Lamanim) in a future day—Nĕphites (Nĕphiim) sought to reclaim the Lamanites (Lamanim) in their day—Enos (Ĕnosh) rejoices in his Redeemer.*

1 BEHOLD, it came to pass that I, Ĕnosh, knowing my father that he was a just man—for he taught me in his language, and also in the nurture and admonition of Adonai[a]—and blessed be the name of my God for it—
2 And I will tell you of the wrestle which I had before God, before I received a remission of my sins.
3 Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the *holy ones*, sunk deep into my heart.
4 And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.
5 And there came a voice unto me, saying: Ĕnosh, thy sins are forgiven thee, and thou shalt be blessed.
6 And I, Ĕnosh, knew that God could not lie; wherefore, my guilt was swept away.
7 And I said: Adonai, how is it done?
8 And he said unto me: Because of thy faith in ha-Mashiah, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole.
9 Now, it came to pass that when I had heard these words I began to feel a desire for the welfare of my brethren, the Nĕphiim; wherefore, I did pour out my whole soul unto God for them.

10 And while I was thus struggling in the spirit, behold, the voice of *the Eternal* came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments. I have given unto them this land, and it is a holy land[a] and I curse it not save it be for the cause of iniquity; wherefore, I will visit thy brethren according as I have said; and their transgressions will I bring down with sorrow upon their own heads.
11 And after I, Ĕnosh, had heard these words, my faith began to be unshaken in Adonai; and I prayed unto him with many long strugglings for my brethren, the Lamanim.
12 And it came to pass that after I had prayed and labored with all diligence, Adonai said unto me: I will grant unto thee according to thy desires, because of thy faith.
13 And now behold, this was the desire which I desired of him—that if it should so be, that my people, the Nĕphiim, should fall into transgression, and by any means be destroyed, and the Lamanim should not be destroyed, that Adonai *the Eternal* would preserve a record of my people, the Nĕphiim; even if it so be by the power of his holy arm, that it might be brought forth at some future day unto the Lamanim, that, perhaps, they might be brought unto salvation—
14 For at the present our strugglings were vain in restoring them to the true faith. And they swore in their wrath that, if it were possible, they would destroy our records and us, and also all the traditions of our fathers.
15 Wherefore, I knowing that Adonai *the Eternal* was able to preserve our records, I cried unto him continually, for he had said unto me: Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of ha-Mashiah, ye shall receive it.
16 And I had faith, and I did cry unto God that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanim in his own due time.
17 And I, Ĕnosh, knew it would be according to the covenant which he had made; wherefore my soul did rest.
18 And Adonai said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; for their faith was like unto thine.[a]
19 And now it came to pass that I, Ĕnosh, went about among the people of Nĕphi, prophesying of things to come, and testifying of the things which I had heard and seen.
20 And I bear record that the people of Nĕphi did seek diligently to restore the Lamanim unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a blood-thirsty people, full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us.
21 And it came to pass that the people of Nĕphi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of miqneh[a] of every kind, and goats, and wild goats, and also many susim.
22 And there were exceedingly many prophets among us. And the people were a stiffnecked people, hard to understand.
23 And there was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death, and

the duration of eternity, and the judgments and the power of God, and all these things—stirring them up continually to keep them in the fear of *the Eternal*. I say there was nothing short of these things, and exceedingly great plainness of speech, would keep them from going down speedily to destruction. And after this manner do I write concerning them.

24 And I saw wars between the Nĕphiim and Lamanim in the course of my days.

25 And it came to pass that I began to be old, and an hundred and seventy and nine shanim had passed away from the time that our father Lĕhi left Yĕrushalayim.

26 And I saw that I must soon go down to my grave, having been wrought upon by the power of God that I must preach and prophesy unto this people, and declare the word according to the truth which is in ha-Mashiah. And I have declared it in all my days, and have rejoiced in it above that of the world.

27 And I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on *eternal life*, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen.

***1a*** Ephesians 6:4; ***10a*** LDS *Doctrine & Covenants* 84:59; 115:7; ***18a*** LDS *Doctrine & Covenants* 10:46-50; ***21a*** purchasable, domestic animals, “cattle”, Bĕreshit (Gen.) 13:7;

# THE BOOK OF
# YAROM

*The Nĕphites (Nĕphiim) keep the law of Moses (Mosheh), look forward to the coming of the Anointed (ha-Mashiah), and prosper in the land—Many prophets labor to keep them in the way of truth.*

1 NOW behold, I, Yarom, write a few words according to the commandment of my father, Ĕnosh, that our genealogy may be kept.
2 And as these plates are small, and as these things are written for the intent of the benefit of our brethren the Lamanim, wherefore, it must needs be that I write a little; but I shall not write the things of my prophesying, nor of my *visions*. For what could I write more than my fathers have written? For have not they revealed the mahashĕvĕt Salvation? I say unto you, Yea; and this sufficeth me.
3 Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks; nevertheless, God is exceedingly merciful unto them, and has not as yet swept them off from the face of the land.
4 And there are many among us who have many *visions*, for they are not all stiffnecked. And as many as are not stiffnecked and have faith, have communion with the Holy Spirit, which maketh manifest unto the children of men, according to their faith.
5 And now, behold, two hundred shanim had passed away, and the people of Nĕphi had waxed strong in the land. They observed to keep the law of Mosheh and yom ha-Shabat holy unto *the Eternal*. And they profaned not; neither did they blaspheme. And the laws of the land were exceedingly strict.
6 And they were scattered upon much of the face of the land, and the Lamanim also. And they were exceedingly more numerous than were they of the Nĕphiim; and they loved murder and would drink the blood of beasts.
7 And it came to pass that they came many times against us, the Nĕphiim, to battle. But our kings and our leaders were mighty men in the faith of Adonai; and they taught the

people the ways of *the Eternal*; wherefore, we withstood the Lamanim and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance.
8 And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in hishvonot, and also in iron and copper, and nĕhoshĕt qalal and nĕhushah, making all manner of tools of every kind to till the ground, and weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war.
9 And thus being prepared to meet the Lamanim, they did not prosper against us. But the word of *the Eternal* was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my commandments ye shall prosper in the land.
10 And it came to pass that the prophets of Adonai did threaten the people of Nĕphi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land.
11 Wherefore, the prophets, and the priests, and the teachers, did labor diligently, exhorting with all long-suffering the people to diligence; teaching the law of Moshĕh, and the intent for which it was given; persuading them to look forward unto the Mashiah, and believe in him to come as though he already was. And after this manner did they teach them.
12 And it came to pass that by so doing they kept them from being destroyed upon the face of the land; for they did prick their hearts with the word, continually stirring them up unto repentance.
13 And it came to pass that two hundred and thirty and eight shanim had passed away—after the manner of wars, and contentions, and dissensions, for the space of much of the time.
14 And I, Yarom, do not write more, for the plates are small. But behold, my brethren, ye can go to the other plates of Nĕphi; for behold, upon them the records of our wars are engraven, according to the writings of the kings, or those which they caused to be written.
15 And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers.

# THE BOOK OF
# OMNI

*Omni, Amaron, Chemish (Khemish), Abinadom (Avinadom), and Amaleki (Am-maleki), each in turn, keep the records—Mosiah (MoshiaYahu) discovers the people of Zarahemla who came from Yĕrushalayim in the days of Zedekiah (TsidqiYahu)—He is made king over them—The Mulekites (Mulekim) had discovered Coriantumr, the last of the Jaredites (Yĕrĕdim)—King Benjamin (Binyamin) succeeds Mosiah (MoshiaYahu)—Men should offer their souls as an offering to the Anointed (ha-Mashiah) who is the Eternal.*

1 BEHOLD, it came to pass that I, Omni, being commanded by my father, Yarom, that I should write somewhat upon these plates, to preserve our genealogy—

2 Wherefore, in my days, I would that ye should know that I fought much with the hĕrĕv to preserve my people, the Nĕphiim, from falling into the hands of their enemies, the Lamanim. But behold, I of myself am a wicked man, and I have not kept the statutes and the commandments of *the Eternal* as I ought to have done.
3 And it came to pass that two hundred and seventy and six shanim had passed away, and we had many seasons of peace; and we had many seasons of serious war and bloodshed. Yea, and in fine, two hundred and eighty and two shanim had passed away, and I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron. And I make an end.
4 And now I, Amaron, write the things whatsoever I write, which are few, in the book of my father.
5 Behold, it came to pass that three hundred and twenty shanim had passed away, and the more wicked part of the Nĕphiim were destroyed.
6 For *the Eternal* would not suffer, after he had led them out of the land of Yĕrushalayim and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land.
7 Wherefore, *the Eternal* did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish, but did deliver them out of the hands of their enemies.
8 And it came to pass that I did deliver the plates unto my brother Khemish.
9 Now I, Khemish, write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers. And I make an end.
10 Behold, I, Avinadom, am the son of Khemish. Behold, it came to pass that I saw much war and contention between my people, the Nĕphiim, and the Lamanim; and I, with har'bi, have taken the lives of many of the Lamanim in the defence of my brethren.
11 And behold, the record of this people is engraven upon plates which is had by the kings, according to the generations; and I know of no masa save that which has been written, neither prophecy; wherefore, that which is sufficient is written. And I make an end.
12 Behold, I am Am-maleki[a], the son of Avinadom. Behold, I will speak unto you somewhat concerning MoshiaYahu, who was made king over the land of Zarahemla; for behold, he being warned of *the Eternal* that he should flee out of the land of Nĕphi, and as many as would hearken unto the voice of *the Eternal* should also depart out of the land with him, into the wilderness—
13 And it came to pass that he did according as *the Eternal* had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of *the Eternal*; and they were led by many preachings and prophesyings. And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness until they came down into the land which is called the land of Zarahemla.
14 And they discovered a people, who were called the people of Zarahemla. Now, there was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice

exceedingly, because Adonai had sent the people of MoshiaYahu with the plates of nĕhoshĕt which contained the record of the Yĕhudim.
15 Behold, it came to pass that MoshiaYahu discovered that the people of Zarahemla came out from Yĕrushalayim at the time that TsidiqiyYahu, king of Yĕhudah, was carried away captive into Bavĕlah.
16 And they journeyed in the wilderness, and were brought by the hand of *the Eternal* across the great waters, into[a] the land where MoshiaYahu discovered them; and they had dwelt there from that time forth.
17 And at the time that MoshiaYahu discovered them, they had become exceedingly numerous. Nevertheless, they had had many wars and serious contentions, and had fallen by the hĕrĕv from time to time; and their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and MoshiaYahu, nor the people of MoshiaYahu, could understand them.
18 But it came to pass that MoshiaYahu caused that they should be taught in his language. And it came to pass that after they were taught in the language of MoshiaYahu, Zarahemla gave a genealogy of his fathers, according to his memory; and they are written, but not in these plates.
19 And it came to pass that the people of Zarahemla, and of MoshiaYahu, did unite together; and MoshiaYahu was appointed to be their king.
20 And it came to pass in the days of MoshiaYahu, there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God.
21 And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.
22 It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time *the Eternal* confounded the language of the people; and the severity of *the Eternal* fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward.
23 Behold, I, Am-maleki, was born in the days of MoshiaYahu; and I have lived to see his death; and Binyamin, his son, reigneth in his stead.
24 And behold, I have seen, in the days of king Binyamin, a serious war and much bloodshed between the Nĕphiim and the Lamanim. But behold, the Nĕphiim did obtain much advantage over them; yea, insomuch that king Binyamin did drive them out of the land of Zarahemla.
25 And it came to pass that I began to be old; and, having no seed, and knowing king Binyamin to be a just man before *the Eternal*, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of YisraEl, and believe in prophesying, and in *visions*, and in the ministering of mal'akhim, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good; for there is nothing which is good save it comes from Adonai; and that which is evil cometh from ha-satan.
26 And now, my beloved brethren, I would that ye should come unto ha-Mashiah, who is the Holy One of YisraEl, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as *the Eternal* liveth ye will be saved.

27 And now I would speak somewhat concerning a certain number who went up into the wilderness to return to the land of Nĕphi; for there was a large number who were desirous to possess the land of their inheritance.
28 Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were all slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla.
29 And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness.
30 And I, Am-maleki, had a brother, who also went with them; and I have not since known concerning them. And I am about to lie down in my grave; and these plates are full. And I make an end of my speaking.

***12a*** Possibly means "people of my king" or a genealogical reference to an "Amalekite" (Amaleqi), see 2 Shĕmu'El (2 Sam.) 1:8; ***16a*** i.e. inland waterways.

# DIVREY MORMON

*Mormon abridges their history onto the plates of Mormon—He inserts the plates of Nĕphi into the abridgement—King Benjamin (Binyamin) establishes peace in the land.*

1 AND now I, Mormon, being about to deliver up the record which I have been making into the hands of my son Moroni, behold I have witnessed almost all the destruction of my people, the Nĕphiim.
2 And it is many hundred years after the coming of ha-Mashiah that I deliver these records into the hands of my son; and it supposeth me that he will witness the entire destruction of my people. But may God grant that he may survive them, that he may write somewhat concerning them, and somewhat concerning ha-Mashiah, that perhaps some day it may profit them.
3 And now, I speak somewhat concerning that which I have written; for after I had made an abridgment from the plates of Nĕphi, down to the reign of this king Binyamin, of whom Am-maleki spake, I searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Ya'aqov down to the reign of this king Binyamin, and also many of the words of Nĕphi.
4 And the things which are upon these plates pleasing me, because of the prophecies of the coming of ha-Mashiah; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied concerning us down to this day have been fulfilled, and as many as go beyond this day must surely come to pass—
5 Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nĕphi; and I cannot write the hundredth part of the things of my people.

6 But behold, I shall take these plates, which contain these prophesyings and *visions*, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren.
7 And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of *the Eternal* which is in me. And now, I do not know all things; but Adonai knoweth all things which are to come; wherefore, he worketh in me to do according to his will.
8 And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of ha-Mashiah; that they may once again be a delightsome people.
9 And now I, Mormon, proceed to finish out my record, which I take from the plates of Nĕphi; and I make it according to the knowledge and the understanding which God has given me.
10 Wherefore, it came to pass that after Am-maleki had delivered up these plates into the hands of king Binyamin, he took them and put them with the other plates, which contained records which had been handed down by the kings, from generation to generation until the days of king Binyamin.
11 And they were handed down from king Binyamin, from generation to generation until they have fallen into my hands. And I, Mormon, pray to God that they may be preserved from this time henceforth. And I know that they will be preserved; for there are great things written upon them, out of which my people and their brethren shall be judged at the great and last day, according to the word of God which is written.
12 And now, concerning this king Binyamin—he had somewhat of contentions among his own people.
13 And it came to pass also that the armies of the Lamanim came down out of the land of Nĕphi, to battle against his people. But behold, king Binyamin gathered together his armies, and he did stand against them; and he did fight with the strength of his own arm, with the hĕrĕv of Lavan.
14 And in the strength of *the Eternal* they did contend against their enemies, until they had slain many thousands of the Lamanim. And it came to pass that they did contend against the Lamanim until they had driven them out of all the lands of their inheritance.
15 And it came to pass that after there had been false *anointed ones*, and their mouths had been shut, and they punished according to their crimes;
16 And after there had been false prophets, and false preachers and teachers among the people, and all these having been punished according to their crimes; and after there having been much contention and many dissensions away unto the Lamanim, behold, it came to pass that king Binyamin, with the assistance of the holy prophets who were among his people—
17 For behold, king Binyamin was a holy man, and he did reign over his people in righteousness; and there were many holy men in the land, and they did speak the word of God with power and with authority; and they did use much sharpness because of the stiffneckedness of the people—
18 Wherefore, with the help of these, king Binyamin, by laboring with all the might of his body and the faculty of his whole soul, and also the prophets, did once more establish peace in the land.

THE BOOK OF

# MOSHIA

## CHAPTER 1

*King Benjamin (Binyamin) teaches his sons the language and prophecies of their fathers—Their religion and civilization have been preserved because of the records kept on the various plates—Mosiah (MoshiaYah) is chosen as king and is given custody of the records and other things.*

1 AND now there was no more contention in all the land of Zarahemla, among all the people who belonged to king Binyamin, so that king Binyamin had continual peace all the remainder of his days.
2 And it came to pass that he had three sons; and he called their names MoshiaYah, and Helorum, and Helaman. And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of *the Eternal*.
3 And he also taught them concerning the records which were engraven on the plates of nĕhoshĕt, saying: My sons, I would that ye should remember that were it not for these plates, which contain these records and these commandments, we must have suffered in ignorance, even at this present time, not knowing the *secrets*[a] of God.
4 For it were not possible that our father, Lĕhi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the *writing* of Mitsrayim therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time.
5 I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his *secrets*, and have his commandments always before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanim, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct.
6 O my sons, I would that ye should remember that these sayings are true, and also that these records are true. And behold, also the plates of Nĕphi, which contain the records and the sayings of our fathers from the time they left Yĕrushalayim until now, and they are true; and we can know of their surety because we have them before our eyes.
7 And now, my sons, I would that ye should remember to search them diligently, that ye may profit thereby; and I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises which *the Eternal* made unto our fathers.
8 And many more things did king Binyamin teach his sons, which are not written in this book.

9 And it came to pass that after king Binyamin had made an end of teaching his sons, that he waxed old, and he saw that he must very soon go the way of all the earth[a]; therefore, he thought it expedient that he should confer the kingdom upon one of his sons.
10 Therefore, he had MoshiaYah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of MoshiaYahu who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom *the Eternal* our God hath given us.
11 And moreover, I shall give this people a name, that thereby they may be distinguished above all the people which Adonai *the Eternal* hath brought out of the land of Yĕrushalayim; and this I do because they have been a diligent people in keeping the commandments of *the Eternal*.
12 And I give unto them a name that never shall be *struck* out[a], except it be through transgression.
13 Yea, and moreover I say unto you, that if this highly favored people of *the Eternal* should fall into transgression, and become a wicked and an adulterous people, that *the Eternal* will deliver them up, that thereby they become weak like unto their brethren; and he will no more preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers.
14 For I say unto you, that if he had not extended his arm in the preservation of our fathers they must have fallen into the hands of the Lamanim, and become victims to their hatred.
15 And it came to pass that after king Binyamin had made an end of these sayings to his son, that he gave him charge concerning all the affairs of the kingdom.
16 And moreover, he also gave him charge concerning the records which were engraven on the plates of nĕhoshĕt; and also the plates of Nĕphi; and also, the hĕrĕv of Lavan, and the hug[a] or director, which led our fathers through the wilderness, which was prepared by the hand of *the Eternal* that thereby they might be led, every one according to the heed and diligence which they gave unto him[b].
17 Therefore, as they were unfaithful they did not prosper nor progress in their journey, but were driven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore afflictions, to stir them up in remembrance of their duty.
18 And now, it came to pass that MoshiaYah went and did as his father had commanded him, and proclaimed unto all the people who were in the land of Zarahemla that thereby they might gather themselves together, to go up to the temple to hear the words which his father should speak unto them.

***3a*** Devarim (Deut.) 29:29, Iyov (Job) 29:4, Tĕhilim (Ps.) 25:14, Mishley (Prov.) 3:32, Dani'El (Dan.) 2:22; ***9a*** "the way of kol-ha-arĕts" implying "the way of all the *inhabitants* of the earth", Yĕhoshua (Josh.) 23:14; ***12a*** "blotted out" (*KJV*); see Tĕhilim (Ps.) 69:28; 109:13; ***16a*** dome, circular vault, "compass"; Mishley (Prov.) 8:27; ***b*** L'Yah-hineh, L'Yaho-hineh or L'Yaho-enai = look to *the Eternal*, similar to ElYo'enai, 1 Divrey Ha-yamim (1 Chron.) 3:23; literally: towards *the Eternal* my eyes, look to, be directed to, behold *the Eternal*.

## CHAPTER 2

*King Benjamin (Binyamin) addresses his people—He recounts the equity, fairness, and spirituality of his reign—He counsels them to serve their heavenly King—Those who rebel against God shall suffer anguish like unquenchable fire.*

1 AND it came to pass that after MoshiaYah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people gathered themselves together throughout all the land, that they might go up to the temple to hear the words which king Binyamin should speak unto them.
2 And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land.
3 And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Mosheh;
4 And also that they might give thanks to *the Eternal* their God, who had brought them out of the land of Yĕrushalayim, and who had delivered them out of the hands of their enemies, and had appointed just men to be their teachers, and also a just man to be their king, who had established peace in the land of Zarahemla, and who had taught them to keep the commandments of God, that they might rejoice and be filled with love towards God and all men.
5 And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another.
6 And they pitched their tents round about the temple, every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Binyamin should speak unto them;
7 For the multitude being so great that king Binyamin could not teach them all within the walls of the temple, therefore he caused a tower[a] to be erected, that thereby his people might hear the words which he should speak unto them.
8 And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words.
9 And these are the words which he spake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds that the *secrets* of God may be unfolded to your view.
10 I have not commanded you to come up hither that ye should fear me, or that ye should think that I of myself am more than a mortal man.
11 But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and consecrated by my father, and was suffered by the hand of *the Eternal* that I should be a ruler and a king over this people; and have been

kept and preserved by his matchless power, to serve you with all the might, mind and strength which Adonai hath granted unto me.
12 I say unto you that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you;
13 Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of *the Eternal*, in all things which he hath commanded you—
14 And even I, myself, have labored with mine own hands that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day.
15 Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear conscience before God this day.
16 Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.
17 And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God.
18 Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then ought not ye to labor to serve one another?
19 And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to thank your heavenly King!
20 I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—
21 I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.
22 And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.
23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.
24 And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

25 And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you.
26 And I, even I, whom ye call your king, am no better than ye yourselves are; for I am also of the dust. And ye behold that I am old, and am about to yield up this mortal frame to its mother earth.
27 Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.
28 I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my *ever living* spirit may join the mal'akhim above in singing the praises of a just God.
29 And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king;
30 For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you; but Adonai *the Eternal* doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son MoshiaYah is a king and a ruler over you.
31 And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you.
32 But, O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father MoshiaYahu.
33 For behold, there is a wo pronounced upon him who listeth to obey that spirit; for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh *condemnation* to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge.
34 I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are eternally indebted to your heavenly Father, to render to him all that you have and are; and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lĕhi, left Yĕrushalayim;
35 And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of *the Eternal*; therefore, they are just and true.
36 And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of *the Eternal*, that *she*[a] may have no place in you to guide you in *the* paths *of* Hokhmah[b] that ye may be blessed, prospered, and preserved—

37 I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, ha-Adon has no place in him, for he dwelleth not in unholy temples.
38 Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his *ever living* soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of *the Eternal*, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever.
39 And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never–ending torment.
40 O, all ye old men, and also ye young men, and you little children who can understand my words, for I have spoken plainly unto you that ye might understand, I pray that ye should awake to a remembrance of the awful situation of those that have fallen into transgression.
41 And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both *of the body of change* and *of spirit*; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never–ending happiness. O remember, remember that these things are true; for Adonai *the Eternal* hath spoken it.

***7a*** NehemYah (Neh.) 8:3-4; ***36a*** The Hebrew word for "Spirit" pronounced "Ruah", is feminine. The genderless, neuter "it" does not exist in Hebrew. ***b*** See Devarim (Deut.) 34:9, "wisdom" is feminine.

## CHAPTER 3

*King Benjamin (Binyamin) continues his address—the Lord Omnipotent (Adonai Shadai) shall minister among men in a tabernacle of clay—Blood shall come from every pore as he atones for the sins of the world—His is the only name whereby salvation comes—Men can put off the natural man and become holy ones through the atonement—The torment of the wicked shall be as a pool of fire and brimstone (gaphrit).*

1 AND again my brethren, I would call your attention, for I have somewhat more to speak unto you; for behold, I have things to tell you concerning that which is to come.
2 And the things which I shall tell you are made known unto me by a *messenger* from God. And he said unto me: Awake; and I awoke, and behold he stood before me.
3 And he said unto me: Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the glad tidings of great joy.
4 For Adonai hath heard thy prayers, and hath judged of thy righteousness, and hath sent me to declare unto thee that thou mayest rejoice; and that thou mayest declare unto thy people, that they may also be filled with joy.
5 For behold, the time cometh, and is not far distant, that with power, Adonai Shadai who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go

forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.
6 And he shall cast out shedim, or the evil spirits which dwell in the hearts of the children of men.
7 And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.
8 And he shall be called Yĕhoshua ha-Mashiah, Ben ha-Elohim, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Miryam.
9 And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a shed, and shall scourge him, and shall *hang* him *on a tree*.
10 And he sha11 rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.
11 For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of ha-Adam, who have died not knowing the will of God concerning them, or who have ignorantly *transgressed*.
12 But wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on ha-Adon Yĕhoshua ha-Mashiah.
13 And Adonai *the Eternal* hath sent his holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that ha-Mashiah should come, the same might receive remission of their sins, and rejoice with exceedingly great joy, even as though he had already come among them.
14 Yet Adonai *the Eternal* saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moshĕh.
15 And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moshĕh availeth nothing except it were through the atonement of his blood.
16 And even if it were possible that little children could sin they could not be saved; but I say unto you they are blessed; for behold, as in adam[a], or by nature, they *transgress*, even so the blood of ha-Mashiah atoneth for their transgressions.
17 And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of ha-Mashiah, Adonai Shadai.
18 For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink *condemnation* to their own souls except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of ha-Mashiah, Adonai Shadai.
19 For the natural man is an enemy to God, and has been from the *transgression*[a] of ha-Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a *holy one* through the atonement of ha-

Mashiah *the Eternal*, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which *the Eternal* seeth fit to inflict upon him, even as a child doth submit to his father.
20 And moreover, I say unto you, that the time shall come when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people.
21 And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of Adonai El Shadai.
22 And even at this time, when thou shalt have taught thy people the things which *the Eternal* thy God hath commanded thee, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.
23 And now I have spoken the words which Adonai *the Eternal* hath commanded me.
24 And thus saith *the Eternal*: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his works, whether they be good, or whether they be evil.
25 And if they be evil they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of *the Eternal* into a state of misery and endless torment, from whence they can no more return; therefore they have drunk *condemnation* to their own souls.
26 Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that ha-Adam should fall because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more forever.
27 And their torment is as *an* agam[a] of fire and gaphrit[b], whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath *the Eternal* commanded me. Amen.

***16a*** *man*, *mankind*, not just a particular man "Adam". ***19a*** The expression "fall of Adam (man)" does not occur in Hebrew scripture, although a possible correspondence to this expression is found in Těhilim (Ps. ) 82:6-7. The term "transgression" is Hebraically preferable to "fall". ***27a*** troubled pool, marsh, swamp, pond, Yěsha'Yahu (Is.) 14:23. ***b*** pitch or other flammable, resin, sulfer, "brimstone", Yěsha'Yahu (Is.) 30:33.

## CHAPTER 4

*King Benjamin (Binyamin) continues his address—Salvation comes because of the atonement of the Anointed (Mashiah)—Believe in God to be saved—Retain a remission of your sins through faithfulness—Impart of your substance to the poor—Do all things in wisdom and order.*

1 AND now, it came to pass that when king Binyamin had made an end of speaking the words which had been delivered unto him by the *messenger* of Adonai, that he cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of Adonai had come upon them.
2 And they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying: O have mercy, and apply the

atoning blood of ha-Mashiah that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Yĕhoshua ha-Mashiah, Ben ha-Elohim, who created heaven and earth, and all things; who shall come down among the children of men.
3 And it came to pass that after they had spoken these words the Spirit of *the Eternal* came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Yĕhoshua ha-Mashiah who should come, according to the words which king Binyamin had spoken unto them.
4 And king Binyamin again opened his mouth and began to speak unto them, saying: My friends and my brethren, my kindred and my people, I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you.
5 For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state—
6 I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in *the Eternal*, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, I mean the life of the body *of* ĕnosh—
7 I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the *trangression* of ha-Adam, or who are, or who ever shall be, even unto the end of the world.
8 And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.
9 Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which *the Eternal* can comprehend.
10 And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.
11 And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceedingly great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of *the Eternal* daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the *messenger*.
12 And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

13 And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.
14 And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve ha-satan, who is the baal[a] of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.
15 But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.
16 And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.
17 Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—
18 But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.
19 For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?
20 And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.
21 And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.
22 And if ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.
23 I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich as pertaining to the things of this world.
24 And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.
25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.
26 And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting

the sick and administering to their relief, both *of spirit* and *of change*, according to their wants.
27 And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.
28 And I would that ye should remember, that whosoever among you borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.
29 And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them.
30 But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.

***14a*** "master", Shĕmot (Ex.) 22:7 (verse 8, *KJV*), Yĕsha'Yahu (Is.) 1:3;

## CHAPTER 5

*The holy ones become the sons and daughters of the Anointed (Mashiah) through faith—They are then called by the name of Messiah (Mashiah)—King Benjamin (Binyamin) exhorts them to be steadfast and immovable in good works.*

1 AND now, it came to pass that when king Binyamin had thus spoken to his people, he sent among them, desiring to know of his people if they believed the words which he had spoken unto them.
2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of Adonai Shadai, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.
3 And we, ourselves, also, through the infinite goodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.
4 And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceedingly great joy.
5 And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never–ending torment, as has been spoken by the *messenger*, that we may not drink out of the cup of the wrath of God.
6 And now, these are the words which king Binyamin desired of them; and therefore he said unto them: Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.
7 And now, because of the covenant which ye have made ye shall be called the children of ha-Mashiah, his sons, and his daughters; for behold, this day he hath *of spirit* begotten

you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.
8 And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Mashiah, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.
9 And it shall come to pass that whosoever doeth this shall be found at the right hand[a] of God, for he shall know the name by which he is called; for he shall be called by the name of Mashiah.
10 And now it shall come to pass, that whosoever shall not take upon him the name of Mashiah must be called by some other name; therefore, he findeth himself on the left hand of God.
11 And I would that ye should remember also, that this is the name that I said I should give unto you that never should be *struck* out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not *struck* out of your hearts.
12 I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.
13 For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?
14 And again, doth a man take a hamor which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say unto you, that even so shall it be among you if ye know not the name by which ye are called.
15 Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that ha-Mashiah, Adonai El Shadai, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is El Elyon. Amen.

***9a*** 1 Mělakhim (1 Kgs.) 22:19.

## CHAPTER 6

*King Benjamin (Binyamin) records the names of the people and appoints priests to teach them—Mosiah (Moshia) reigns as a righteous king.*

1 AND now, king Binyamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God to keep his commandments.
2 And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Mashiah.
3 And again, it came to pass that when king Binyamin had made an end of all these things, and had consecrated his son Moshia[a] to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to

teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.
4 And Moshia began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy–six shanim from the time that Lĕhi left Yĕrushalayim.
5 And king Binyamin lived three years and he died.
6 And it came to pass that king Moshia did walk in the ways of *the Eternal*, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him.
7 And king Moshia did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.

***3a*** "Moshia", "MoshiaYah", or "MoshiaYahu", meaning "Savior", "Savior [is] *the Eternal*".

## CHAPTER 7

*Ammon (Amon) finds the land of Lehi-Nephi (Lĕhi-Nĕphi) where Limhi (Limhi) is king—The people of Limhi (Limhi) are in bondage to the Lamanites (Lamanim)—Limhi (Limhi) recounts their history—A prophet named Abinadi (Avinadi) had testified that the Anointed (ha-Mashiah) is the God and Father of all things—Those who sow filthiness reap the whirlwind, and those who put their trust in Adonai shall be delivered.*

1 AND now, it came to pass that after king Moshia had had continual peace for the space of three years, he was desirous to know concerning the people who went up to dwell in the land of Lĕhi-Nĕphi, or in the city of Lĕhi-Nĕphi; for his people had heard nothing from them from the time they left the land of Zarahemla; therefore, they wearied him with their teasings.
2 And it came to pass that king Moshia granted that sixteen of their strong men might go up to the land of Lĕhi-Nĕphi, to inquire concerning their brethren.
3 And it came to pass that on the morrow they started to go up, having with them one Amon, he being a strong and mighty man, and a descendant of Zarahemla; and he was also their leader.
4 And now, they knew not the course they should travel in the wilderness to go up to the land of Lĕhi-Nĕphi; therefore they wandered many days in the wilderness, even forty days did they wander.
5 And when they had wandered forty days they came to a hill, which is north of the land of Shilom, and there they pitched their tents.
6 And Amon took three of his brethren, and their names were Am-maleki, Helem, and Hem, and they went down into the land of Nĕphi[a].
7 And behold, they met the king of the people who were in the land of Nĕphi, and in the land of Shilom; and they were surrounded by the king's guard, and were taken, and were bound, and were committed to prison.

8 And it came to pass when they had been in prison two days they were again brought before the king, and their bands were loosed; and they stood before the king, and were permitted, or rather commanded, that they should answer the questions which he should ask them.
9 And he said unto them: Behold, I am Limhi, the son of Noah[a], who was the son of Tsaniph, who came up out of the land of Zarahemla to inherit this land, which was the land of their fathers, who was made a king by the voice of the people.
10 And now, I desire to know the cause whereby ye were so bold as to come near the walls of the city, when I, myself, was with my guards without the gate?
11 And now, for this cause have I suffered that ye should be preserved, that I might inquire of you, or else I should have caused that my guards should have put you to death. Ye are permitted to speak.
12 And now, when Amon saw that he was permitted to speak, he went forth and bowed himself before the king; and rising again he said: O king, I am very thankful before God this day that I am yet alive, and am permitted to speak; and I will endeavor to speak with boldness;
13 For I am assured that if ye had known me ye would not have suffered that I should have worn these bands. For I am Amon, and am a descendant of Zarahemla, and have come up out of the land of Zarahemla to inquire concerning our brethren, whom Tsaniph brought up out of that land.
14 And now, it came to pass that after Limhi had heard the words of Amon, he was exceedingly glad, and said: Now, I know of a surety that my brethren who were in the land of Zarahemla are yet alive. And now, I will rejoice; and on the morrow I will cause that my people shall rejoice also.
15 For behold, we are in bondage to the Lamanim, and are taxed with a tax which is grievous to be borne. And now, behold, our brethren will deliver us out of our bondage, or out of the hands of the Lamanim, and we will be their slaves; for it is better that we be slaves to the Nĕphiim than to pay tribute to the king of the Lamanim.
16 And now, king Limhi commanded his guards that they should no more bind Amon nor his brethren, but caused that they should go to the hill which was north of Shilom, and bring their brethren into the city, that thereby they might eat, and drink, and rest themselves from the labors of their journey; for they had suffered many things; they had suffered hunger, thirst, and fatigue.
17 And now, it came to pass on the morrow that king Limhi sent a proclamation among all his people, that thereby they might gather themselves together to the temple, to hear the words which he should speak unto them.
18 And it came to pass that when they had gathered themselves together that he spake unto them in this wise, saying: O ye, my people, lift up your heads and be comforted; for behold, the time is at hand, or is not far distant, when we shall no longer be in subjection to our enemies, notwithstanding our many strugglings, which have been in vain; yet I trust there remaineth an effectual struggle to be made.
19 Therefore, lift up your heads, and rejoice, and put your trust in God, in that God who was the God of Avraham, and Yitshaq, and Ya'aqov; and also, that God who brought the children of YisraEl out of the land of Mitsrayim, and caused that they should walk through the *Reed* Sea on dry ground, and fed them with man[a], that they might not perish in the wilderness; and many more things did he do for them.

20 And again, that same God has brought our fathers out of the land of Yĕrushalayim, and has kept and preserved his people even until now; and behold, it is because of our iniquities and abominations that he has brought us into bondage.
21 And ye all are witnesses this day, that Tsaniph, who was made king over this people, he being over–zealous to inherit the land of his fathers, therefore being deceived by the cunning and craftiness of king Laman, who having entered into a treaty with king Tsaniph, and having yielded up into his hands the possessions of a part of the land, or even the city of Lĕhi-Nĕphi, and the city of Shilom; and the land round about—
22 And all this he did, for the sole purpose of bringing this people into subjection or into bondage. And behold, we at this time do pay tribute to the king of the Lamanim, to the amount of one half of our bar[a], and our barley, and even all our grain of every kind, and one half of the increase of our flocks and our herds; and even one half of all we have or possess the king of the Lamanim doth exact of us, or our lives.
23 And now, is not this grievous to be borne? And is not this, our affliction, great? Now behold, how great reason we have to mourn.
24 Yea, I say unto you, great are the reasons which we have to mourn; for behold how many of our brethren have been slain, and their blood has been spilt in vain, and all because of iniquity.
25 For if this people had not fallen into transgression *the Eternal* would not have suffered that this great evil should come upon them. But behold, they would not hearken unto his words; but there arose contentions among them, even so much that they did shed blood among themselves.
26 And a prophet of *the Eternal* have they slain; yea, a chosen man of God, who told them of their wickedness and abominations, and prophesied of many things which are to come, yea, even the coming of ha-Mashiah.
27 And because he said unto them that ha-Mashiah was the God, the Father of all things, and said that he should take upon him the image of man, and it should be the image after which man was created in the beginning; or in other words, he said that man was created after the image of God, and that God should come down among the children of men, and take upon him flesh and blood, and go forth upon the face of the earth—
28 And now, because he said this, they did put him to death; and many more things did they do which brought down the wrath of God upon them. Therefore, who wondereth that they are in bondage, and that they are smitten with sore afflictions?
29 For behold, *the Eternal* hath said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them.
30 And again, he saith: If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind; and the effect thereof is hema[a].
31 And again he saith: If my people shall sow filthiness they shall reap the east wind[a], which bringeth immediate destruction.
32 And now, behold, the promise of Adonai is fulfilled, and ye are smitten and afflicted.
33 But if ye will turn[a] to *the Eternal* with full purpose of heart, and put your trust in him, and serve him with all diligence of mind, if ye do this, he will, according to his own will and pleasure, deliver you out of bondage.

***6a*** I.e. the suburbs of the city of Lĕhi-Nĕphi as referred to by the locals. See for example verses 1,7 and 21. ***9a*** rest, comfort. See Bĕreshit (Gen.) 5:28; ***19a*** man or man-hu, meaning what is he [that]? Shĕmot (Ex.) 15:15, 31; ***22a*** Cereal grain, translated "corn" (*KJV*), but not to be confused with maize. See Bĕreshit (Gen.) 41:35; ***30a*** Rage, furious heat, "poison". See Devarim (Deut.) 32:24; ***31a*** Possibly a nor'easter; ***33a*** Devarim (Deut.) 30:10.

## CHAPTER 8

*Ammon (Amon) teaches the people of Limhi (Limhi) —He learns of the twenty–four Jaredite (Yĕrĕdi) plates—Ancient records can be translated by seers—The gift of seership exceeds all other spiritual gifts bestowed on mortals.*

1 AND it came to pass that after king Limhi had made an end of speaking to his people, for he spake many things unto them and only a few of them have I written in this book, he told his people all the things concerning their brethren who were in the land of Zarahemla.
2 And he caused that Amon should stand up before the multitude, and rehearse unto them all that had happened unto their brethren from the time that Tsaniph went up out of the land even until the time that he himself came up out of the land.
3 And he also rehearsed unto them the last words which king Binyamin had taught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake.
4 And it came to pass that after he had done all this, that king Limhi dismissed the multitude, and caused that they should return every one unto his own house.
5 And it came to pass that he caused that the plates which contained the record of his people from the time that they left the land of Zarahemla, should be brought before Amon, that he might read them.
6 Now, as soon as Amon had read the record, the king inquired of him to know if he could interpret languages, and Amon told him that he could not.
7 And the king said unto him: Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage.
8 And they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with bones of men, and of beasts, and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of YisraEl.
9 And for a testimony that the things that they had said are true they have brought twenty–four plates which are filled with engravings, and they are of kĕtĕm[a].
10 And behold, also, they have brought breastplates, which are large, and they are of nĕhoshĕt qalal and of copper, and are perfectly sound.
11 And again, they have brought haravot, the hilts thereof have perished, and the blades thereof were cankered with raqav; and there is no one in the land that is able to interpret

the *writing* or the engravings that are on the plates. Therefore I said unto thee: Canst thou translate?
12 And I say unto thee again: Knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.
13 Now Amon said unto him: I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.
14 And behold, the king of the people who are in the land of Zarahemla is the man that is commanded to do these things, and who has this high gift from God.
15 And the king said that a seer is greater than a prophet.
16 And Amon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.
17 But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.
18 Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.
19 And now, when Amon had made an end of speaking these words the king rejoiced exceedingly, and gave thanks to God, saying: Doubtless a great *secret* is contained within these plates, and these interpreters were doubtless prepared for the purpose of unfolding all such *secrets* to the children of men.
20 O how marvelous are the works of *the Eternal*, and how long doth he suffer with his people; yea, and how blind and impenetrable are the understandings of the children of men; for they will not seek Hokhmah, neither do they desire that she should rule over them!
21 Yea, they are as a wild flock which fleeth from the shepherd, and scattereth, and are driven, and are devoured by the beasts of the forest.

**9*a*** mined gold, fine gold, ore, Yĕsha'Yahu (Is.) 13:12.

THE RECORD OF TSANIPH—
*An account of his people, from the time they left the land of Zarahemla until the time that they were delivered out of the hands of the Lamanim.*
*Comprising chapters 9 to 22 inclusive.*

## CHAPTER 9

*Zeniff (Tsaniph) leads a group from Zarahemla to possess the land of Lehi-Nephi (Lĕhi-Nĕphi)—The Lamanite (Lamani) king permits them to inherit the land—There is war between the Lamanites (Lamanim) and the people of Tsaniph.*

1 I, TSANIPH, having been taught in all the language of the Nĕphiim, and having had a knowledge of the land of Nĕphi, or of the land of our fathers' first inheritance, and having been sent as a spy among the Lamanim that I might spy out their forces, that our army might come upon them and destroy them—but when I saw that which was good among them I was desirous that they should not be destroyed.
2 Therefore, I contended with my brethren in the wilderness, for I would that our ruler should make a treaty with them; but he being an austere and a blood-thirsty man commanded that I should be slain; but I was rescued by the shedding of much blood; for father fought against father, and brother against brother, until the greater number of our army was destroyed in the wilderness; and we returned, those of us that were spared, to the land of Zarahemla, to relate that tale to their wives and their children.
3 And yet, I being over–zealous to inherit the land of our fathers, collected as many as were desirous to go up to possess the land, and started again on our journey into the wilderness to go up to the land; but we were smitten with famine and sore afflictions; for we were slow to remember *the Eternal* our God.
4 Nevertheless, after many days' wandering in the wilderness we pitched our tents in the place where our brethren were slain, which was near to the land of our fathers.
5 And it came to pass that I went again with four of my men into the city, in unto the king, that I might know of the disposition of the king, and that I might know if I might go in with my people and possess the land in peace.
6 And I went in unto the king, and he covenanted with me that I might possess the land of Lĕhi-Nĕphi, and the land of Shilom.
7 And he also commanded that his people should depart out of the land, and I and my people went into the land that we might possess it.
8 And we began to build buildings, and to repair the walls of the city, yea, even the walls of the city of Lĕhi-Nĕphi, and the city of Shilom.
9 And we began to till the ground, yea, even with all manner of seeds, with seeds of bar, and of wheat, and of barley, and with neas, and with sheum, and with seeds of all manner of fruits; and we did begin to multiply and prosper in the land.
10 Now it was the cunning and the craftiness of king Laman, to bring my people into bondage, that he yielded up the land that we might possess it.
11 Therefore it came to pass, that after we had dwelt in the land for the space of twelve years that king Laman began to grow uneasy, lest by any means my people should wax strong in the land, and that they could not overpower them and bring them into bondage.
12 Now they were a lazy and an idolatrous people; therefore they were desirous to bring us into bondage, that they might glut themselves with the labors of our hands; yea, that they might feast themselves upon the flocks of our fields.
13 Therefore it came to pass that king Laman began to stir up his people that they should contend with my people; therefore there began to be wars and contentions in the land.
14 For, in the thirteenth year of my reign in the land of Nĕphi, away on the south of the land of Shilom, when my people were watering and feeding their flocks, and tilling their

lands, a numerous host of Lamanim came upon them and began to slay them, and to take off their flocks, and the bar of their fields.
15 Yea, and it came to pass that they fled, all that were not overtaken, even into the city of Nĕphi, and did call upon me for protection.
16 And it came to pass that I did arm them with bows, and with arrows, with haravot, and with cimeters, and with etsim, and with slings, and with all manner of weapons which we could invent, and I and my people did go forth against the Lamanim to battle.
17 Yea, in the strength of *the Eternal* did we go forth to battle against the Lamanim; for I and my people did cry mightily to *the Eternal* that he would deliver us out of the hands of our enemies, for we were awakened to a remembrance of the deliverance of our fathers.
18 And God did hear our cries and did answer our prayers; and we did go forth in his might; yea, we did go forth against the Lamanim, and in one day and a night we did slay three thousand and forty–three; we did slay them even until we had driven them out of our land.
19 And I, myself, with mine own hands, did help to bury their dead. And behold, to our great sorrow and lamentation, two hundred and seventy–nine of our brethren were slain.

## CHAPTER 10

*King Laman dies—His people are wild and ferocious and believe in false traditions—Zeniff (Tsaniph) and his people prevail against them.*

1 AND it came to pass that we again began to establish the kingdom and we again began to possess the land in peace. And I caused that there should be weapons of war made of every kind, that thereby I might have weapons for my people against the time the Lamanim should come up again to war against my people.
2 And I set guards round about the land, that the Lamanim might not come upon us again unawares and destroy us; and thus I did guard my people and my flocks, and keep them from falling into the hands of our enemies.
3 And it came to pass that we did inherit the land of our fathers for many years, yea, for the space of twenty and two years.
4 And I did cause that the men should till the ground, and raise all manner of grain and all manner of fruit of every kind.
5 And I did cause that the women should spin, and toil, and work, and work all manner of fine linen, yea, and cloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land—thus we did have continual peace in the land for the space of twenty and two years.
6 And it came to pass that king Laman died, and his son began to reign in his stead. And he began to stir his people up in rebellion against my people; therefore they began to prepare for war, and to come up to battle against my people.
7 But I had sent my spies out round about the land of Shemlon, that I might discover their preparations, that I might guard against them, that they might not come upon my people and destroy them.
8 And it came to pass that they came up upon the north of the land of Shilom, with their numerous hosts, men armed with bows, and with arrows, and with haravot, and with

cimeters, and with stones, and with slings; and they had their heads shaved that they were naked; and they were girded with a leathern girdle about their loins.
9 And it came to pass that I caused that the women and children of my people should be hid in the wilderness; and I also caused that all my old men that could bear arms, and also all my young men that were able to bear arms, should gather themselves together to go to battle against the Lamanim; and I did place them in their ranks, every man according to his age.
10 And it came to pass that we did go up to battle against the Lamanim; and I, even I, in my old age, did go up to battle against the Lamanim. And it came to pass that we did go up in the strength of *the Eternal* to battle.
11 Now, the Lamanim knew nothing concerning Adonai, nor the strength of *the Eternal*, therefore they depended upon their own strength. Yet they were a strong people, as to the strength of men.
12 They were a wild, and ferocious, and a blood-thirsty people, believing in the tradition of their fathers, which is this—Believing that they were driven out of the land of Yĕrushalayim because of the iniquities of their fathers, and that they were wronged in the wilderness by their brethren, and they were also wronged while crossing the sea;
13 And again, that they were wronged while in the land of their first inheritance, after they had crossed the sea, and all this because that Nĕphi was more faithful in keeping the commandments of *the Eternal* —therefore he was favored of Adonai, for *the Eternal* heard his prayers and answered them, and he took the lead of their journey in the wilderness.
14 And his brethren were wroth with him because they understood not the dealings of *the Eternal*; they were also wroth with him upon the waters because they hardened their hearts against *the Eternal*.
15 And again, they were wroth with him when they had arrived in ĕrĕts ha-brit, because they said that he had taken the ruling of the people out of their hands; and they sought to kill him.
16 And again, they were wroth with him because he departed into the wilderness as *the Eternal* had commanded him, and took the records which were engraven on the plates of nĕhoshĕt, for they said that he robbed them.
17 And thus they have taught their children that they should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them; therefore they have an eternal hatred towards the children of Nĕphi.
18 For this very cause has king Laman, by his cunning, and lying craftiness, and his fair promises, deceived me, that I have brought this my people up into this land, that they may destroy them; yea, and we have suffered these many years in the land.
19 And now I, Tsaniph, after having told all these things unto my people concerning the Lamanim, I did stimulate them to go to battle with their might, putting their trust in *the Eternal*; therefore, we did contend with them, face to face.
20 And it came to pass that we did drive them again out of our land; and we slew them with a great slaughter, even so many that we did not number them.
21 And it came to pass that we returned again to our own land, and my people again began to tend their flocks, and to till their ground.
22 And now I, being old, did confer the kingdom upon one of my sons; therefore, I say no more. And may *the Eternal* bless my people. Amen.

## CHAPTER 11

*King Noah (Noah) rules in wickedness—He revels in riotous living with his wives and concubines—Avinadi prophesies that the people will be taken into bondage—His life is sought by King Noah (Noah).*

1 AND now it came to pass that Tsaniph conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father.
2 For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of *the Eternal*. Yea, and they did commit whoredoms and all manner of wickedness.
3 And he laid a tax of one fifth part of all they possessed, a fifth part of their gold and of their silver, and a fifth part of their tsiph, and of their copper, and of their nĕhoshĕt qalal and their iron; and a fifth part of their fatlings; and also a fifth part of all their grain.
4 And all this did he take to support himself, and his wives and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom.
5 For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts.
6 Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly to support iniquity.
7 Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests; for they did speak flattering things unto them.
8 And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of nahoshet qalal, and of tsiph, and of copper;
9 And he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood and was ornamented with gold and silver and with precious things.
10 And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of nĕhoshĕt qalal.
11 And the seats which were set apart for the high priests, which were above all the other seats, he did ornament with kětěm; and he caused a breastwork to be built before them, that they might rest their bodies and their arms upon while they should speak lying and vain words to his people.
12 And it came to pass that he built a tower near the temple; yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanim; and he could even look over all the land round about.
13 And it came to pass that he caused many buildings to be built in the land Shilom; and he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nĕphi at the time they fled out of the land; and thus he did do with the riches which he obtained by the taxation of his people.

14 And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and his concubines; and so did also his priests spend their time with harlots.
15 And it came to pass that he planted vineyards round about in the land; and he built wine–presses, and made wine in abundance; and therefore he became a wine–bibber, and also his people.
16 And it came to pass that the Lamanim began to come in upon his people, upon small numbers, and to slay them in their fields, and while they were tending their flocks.
17 And king Noah sent guards round about the land to keep them off; but he did not send a sufficient number, and the Lamanim came upon them and killed them, and drove many of their flocks out of the land; thus the Lamanim began to destroy them, and to exercise their hatred upon them.
18 And it came to pass that king Noah sent his armies against them, and they were driven back, or they drove them back for a time; therefore, they returned rejoicing in their spoil.
19 And now, because of this great victory they were lifted up in the pride of their hearts; they did boast in their own strength, saying that their fifty could stand against thousands of the Lamanim; and thus they did boast, and did delight in blood, and the shedding of the blood of their brethren, and this because of the wickedness of their king and priests.
20 And it came to pass that there was a man among them whose name was Avinadi; and he went forth among them, and began to prophesy, saying: Behold, thus saith *the Eternal*, and thus hath he commanded me, saying, Go forth, and say unto this people, thus saith *the Eternal* —Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will visit them in mine anger.
21 And except they repent and turn to *the Eternal* their God, behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and they shall be afflicted by the hand of their enemies.
22 And it shall come to pass that they shall know that I am *the Eternal* their God, and am a jealous God, visiting the iniquities of my people.
23 And it shall come to pass that except this people repent and turn unto *the Eternal* their God, they shall be brought into bondage; and none shall deliver them, except it be Adonai El Shadai.
24 Yea, and it shall come to pass that when they shall cry unto me I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies.
25 And except they repent in sackcloth and ashes, and cry mightily to Adonai their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith *the Eternal*, and thus hath he commanded me.
26 Now it came to pass that when Avinadi had spoken these words unto them they were wroth with him, and sought to take away his life; but *the Eternal* delivered him out of their hands.
27 Now when king Noah had heard of the words which Avinadi had spoken unto the people, he was also wroth; and he said: Who is Avinadi, that I and my people should be judged of him, or who is *the Eternal*, that shall bring upon my people such great affliction?

28 I command you to bring Avinadi hither, that I may slay him, for he has said these things that he might stir up my people to anger one with another, and to raise contentions among my people; therefore I will slay him.
29 Now the eyes of the people were blinded; therefore they hardened their hearts against the words of Avinadi, and they sought from that time forward to take him. And king Noah hardened his heart against the word of *the Eternal*, and he did not repent of his evil doings.

## CHAPTER 12

*Abinadi (Avinadi) is imprisoned for prophesying the destruction of the people and the death of King Noah (Noah)—The false priests quote the scriptures and pretend to keep the law of Mosheh— Abinadi (Avinadi) begins to teach them the Ten Commandments.*

1 AND it came to pass that after the space of two years that Avinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying: Thus has Adonai commanded me, saying—Avinadi, go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings; therefore, I will visit them in my anger, yea, in my fierce anger will I visit them in their iniquities and abominations.
2 Yea, wo be unto this generation! And Adonai said unto me: Stretch forth thy hand and prophesy, saying: Thus saith *the Eternal*, it shall come to pass that this generation, because of their iniquities, shall be brought into bondage, and shall be smitten on the cheek; yea, and shall be driven by men, and shall be slain; and the dayot[a] of the air, and the dogs, yea, and the wild beasts, shall devour their flesh.
3 And it shall come to pass that the life of king Noah shall be valued even as a garment in a hot furnace; for he shall know that I *am*[a] *the Eternal*.
4 And it shall come to pass that I will smite this my people with sore afflictions, yea, with famine and with pestilence; and I will cause that they shall howl all the day long.
5 Yea, and I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb hamor.
6 And it shall come to pass that I will send forth barad[a] among them, and it shall smite them; and they shall also be smitten with the east wind; and insects shall pester their land also, and devour their grain.
7 And they shall be smitten with a great pestilence—and all this will I do because of their iniquities and abominations.
8 And it shall come to pass that except they repent I will utterly destroy them from off the face of the earth; yet they shall leave a record behind them, and I will preserve them for other amim which shall possess the land; yea, even this will I do that I may discover the abominations of this people to other amim. And many things did Avinadi prophesy against this people.
9 And it came to pass that they were angry with him; and they took him and carried him bound before the king, and said unto the king: Behold, we have brought a man before thee who has prophesied evil concerning thy people, and saith that God will destroy them.

10 And he also prophesieth evil concerning thy life, and saith that thy life shall be as a garment in a furnace of fire.
11 And again, he saith that thou shalt be as a stalk, even as a dry stalk of the field, which is run over by the beasts and trodden under foot.
12 And again, he saith thou shalt be as the blossoms of the dardar[a], which, when it is fully ripe, if the wind bloweth, it is driven forth upon the face of the land. And he pretendeth ha-Adon hath spoken it. And he saith all this shall come upon thee except thou repent, and this because of thine iniquities.
13 And now, O king, what great evil hast thou done, or what great sins have thy people committed, that we should be condemned of God or judged of this man?
14 And now, O king, behold, we are guiltless, and thou, O king, hast not sinned; therefore, this man has lied concerning you, and he has prophesied in vain.
15 And behold, we are strong, we shall not come into bondage, or be taken captive by our enemies; yea, and thou hast prospered in the land, and thou shalt also prosper.
16 Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good.
17 And it came to pass that king Noah caused that Avinadi should be cast into prison; and he commanded that the priests should gather themselves together that he might hold a council with them what he should do with him.
18 And it came to pass that they said unto the king: Bring him hither that we may question him; and the king commanded that he should be brought before them.
19 And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment; for he did withstand them in all their questions, and did confound them in all their words.
20 And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying:
21 How navu[a] upon the mountains are the feet of m'basar[b]; that publisheth shalom[c]; m'basar[b] good; that publisheth yeshuah; that saith unto Tsion, Thy God reigneth;
22 Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when *the Eternal* shall bring again Tsion;
23 Break forth into joy; sing together ye waste places of Yĕrushalayim; for *the Eternal* hath comforted his people, he hath redeemed Yĕrushalayim;
24 *The Eternal* hath made bare zeroa qadesho[a] in the eyes of all the Goyim, and all the ends of the earth shall see Yeshuat Eloheynu[b]?
25 And now Avinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean?
26 I say unto you, wo be unto you for perverting the ways of *the Eternal*! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of *the Eternal*.
27 Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?
28 And they said: We teach the law of Mosheh.
29 And again he said unto them: If ye teach the law of Mosheh why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your

strength with harlots, yea, and cause this people to commit sin, that Adonai has cause to send me to prophesy against this people, yea, even a great evil against this people?
30 Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.
31 And it shall come to pass that ye shall be smitten for your iniquities, for ye have said that ye teach the law of Mosheh. And what know ye concerning the law of Mosheh? Doth salvation come by the law of Mosheh? What say ye?
32 And they answered and said that salvation did come by the law of Mosheh.
33 But now Avinadi said unto them: I know if ye keep the commandments of God ye shall be saved; yea, if ye keep the commandments which *the Eternal* delivered unto Mosheh in the mount of Sinai, saying:
34 I *am the Eternal* Eloheykha, asher[a] brought thee out of the land of Mitsrayim, from the house of *servants*[b].
35 Thou shalt have no other elohim before my face.
36 Thou shalt not make unto thee pesel[a], or any likeness *of any thing* in shamayim above, or ***things which are*** in the earth beneath…[b]
37 Now Avinadi said unto them, Have ye done all this? I say unto you, Nay, ye have not. And have ye taught this people that they should do all these things? I say unto you, Nay, ye have not.

***2a*** birds of prey, "vultures", Yĕsha'Yahu (Is.) 34;15; ***3a*** Bĕreshit (Gen.) 14:18-19; ***6a*** cold, "hail"; Shĕmot (Ex.) 9:18; ***12a*** "thistle", Bĕreshit (Gen.) 3:18, Hoshea (Hosea) 10:8; ***21a*** they are comely, "beautiful" *they are*, see Yĕsha'Yahu (Is.) 52:7; ***b*** "him that bringeth good tidings", see Yĕsha'Yahu (Is.) 52:7; ***c*** "peace", Bĕmidbar (Num.) 6:26; ***24a*** "his holy arm", his holy seed, Yĕsha'Yahu (Is.) 52:10; ***b*** "salvation of our God", Yĕsha'Yahu (Is.) 52:10; ***34a*** "which" (*KJV*), **who** *hath*; Shĕmot (Ex.) 20:2; ***b*** laborers, bondmen, Shĕmot (Ex.) 20:2; ***36a*** carving, "graven image"; Shĕmot (Ex.) 20:4; ***b*** Shĕmot (Ex.) 20:4;

## CHAPTER 13

*Abinadi (Avinadi) is protected by divine power—He teaches the Ten Commandments—Salvation does not come by the law of Moses (Mosheh) alone—God himself shall make an atonement and redeem his people.*

1 AND now when the king had heard these words, he said unto his priests: Away with this fellow, and slay him; for what have we to do with him, for he is mad.
2 And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them:
3 Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which *the Eternal* sent me to deliver; neither have I told you that which ye requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time.
4 But I must fulfil the commandments wherewith God has commanded me; and because I have told you the truth ye are angry with me. And again, because I have spoken the word of God ye have judged me that I am mad.

5 Now it came to pass after Avinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of *the Eternal* was upon him; and his face shone with exceeding luster, even as Mosheh' did while in the mount of Sinai, while speaking with *the Eternal*.
6 And he spake with power and authority from God; and he continued his words, saying:
7 Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.
8 Yea, and my words fill you with wonder and amazement, and with anger.
9 But I finish my message; and then it matters not whither I go, if it so be that I am saved.
10 But this much I tell you, what you do with me, after this, shall be as a type and a shadow of things which are to come.
11 And now I read[a] unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts; I perceive that ye have studied and taught iniquity the most part of your lives.
12 And now, ye remember that I said unto you: Thou shall not make unto thee any graven image, or any likeness of things which are in heaven above, or which are in the earth beneath, or which are in the water[a] under the earth.
13 **And again:** Thou shalt not bow down thyself unto them, nor serve them; for I *the Eternal* thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me;
14 And showing mercy unto thousands of them that love me and keep my commandments.
15 Thou shalt not take the name of *the Eternal* thy God in vain; for *the Eternal* will not hold him guiltless that taketh his name in vain.
16 Remember yom ha-Shabat[a], to keep *him* holy.
17 Six days shalt thou labor, and do all thy work;
18 But the seventh day, Shabat of *the Eternal* thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man–servant, nor thy maid–servant, nor thy cattle, nor thy stranger that is within thy gates;
19 For in six days *the Eternal* made heaven and earth, and the sea, and all that *is* in them; … wherefore *the Eternal* blessed yom ha-Shabat, and hallowed *him*.
20 Honor[a] thy father and thy mother, that thy days may be long upon the land which *the Eternal* thy God giveth thee.
21 Lo tirtsah[a]
22 Thou shalt not commit adultery. Lo tignov[a]
23 Thou shalt not bear false witness against thy neighbor.
24 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man–servant, nor his maid–servant, nor shoro[a], nor hamoro[b], nor anything that is thy neighbor's.
25 And it came to pass that after Avinadi had made an end of these sayings that he said unto them: Have ye taught this people that they should observe to do all these things for to keep these commandments?
26 I say unto you, Nay; for if ye had, *the Eternal* would not have caused me to come forth and to prophesy ra[a] concerning this people.

27 And now ye have said that salvation cometh by the law of Moshĕh. I say unto you that it is expedient that ye should keep the law of Moshĕh as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moshĕh.
28 And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moshĕh.
29 And now I say unto you that it was expedient that there should be a law given to the children of YisraEl, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember *the Eternal* their God;
30 Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.
31 But behold, I say unto you, that all these things were types of things to come.
32 And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved except it were through the redemption of God.
33 For behold, did not Moshĕh prophesy unto them concerning the coming of the Mashiah, and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things?
34 Have they not said that God himself should come down among the children of men, and take upon him the form of adam, and go forth in mighty power upon the face of the earth?
35 Yea, and have they not said also that he should bring to pass the *rising* of the dead, and that he, himself, should be oppressed and afflicted?

***11a*** The Hebrew can also mean *call out* as in *recite*, Devarim (Deut.) 31:11; ***12a*** "mayim" can also be translated "waters" (plural), Bĕreshit (Gen.) 1:2. ***16a*** *the day of rest*, Shĕmot (Ex.) 20:8; ***20a*** Hebrew "kaved" = *give weight to*, "honor", Shĕmot (Ex.) 20:12; ***21a*** *Thou shalt not dash in pieces, murder,* "kill", Shĕmot (Ex.) 20:13; ***22a*** *Thou shalt not thieve,* "steal", Shĕmot (Ex.) 20:14); ***24a*** *his bovine animal,* bull, "ox", Shĕmot (Ex.) 20:17; ***b*** *his reddish-brown horse-like animal,* "ass", Shĕmot (Ex.) 20:17; ***26a*** *bad, distress, calamity, misery, injury, harm, adversity,* "evil", i.e. Amos 6:3. Possible play on words with the name of an Egyptian idol god, Shĕmot (Ex.) 10:10.

## CHAPTER 14

מושיע יד (ישעיהו נג)

1 **וגם הלוא ישעיהו אמר** מי האמין לשמעתנו וזרוע יהוה על מי נגלתה

2 ויעל כיונק לפניו וכשרש מארץ ציה לא תאר לו ולא הדר ונראהו ולא מראה ונחמדהו

3 נבזה וחדל אישים איש מכאבות וידוע חלי וכמסתר פנים ממנו נבזה ולא חשבנהו

4 אכן חלינו הוא נשׂא ומכאבינו סבלם ואנחנו חשבנהו נגוע מכה אלהים ומענה

5 והוא מחלל מפשענו מדכא מעונתינו מוסר שלומנו עליו ובחברתו נרפא לנו

6 כלנו כצאן תעינו איש לדרכו פנינו ויהוה הפגיע בו את עון כלנו

7 נגש והוא נענה ולא יפתח פיו כשה לטבח יובל וכרחל לפני גזזיה נאלמה ולא יפתח פיו

8 מעצר וממשפט לקח ואת דורו מי ישוחח כי נגזר מארץ חיים מפשע עמי נגע למו

9 ויתן את רשעים קברו ואת עשיר במתיו על לא **רע** עשה ולא מרמה בפיו

10 ויהוה חפץ דכאו החלי אם תשים אשם נפשו יראה זרע יאריך ימים וחפץ יהוה בידו יצלח

11 מעמל נפשו יראה ישבע בדעתו יצדיק צדיק עבדי לרבים ועונתם הוא יסבל

12 לכן אחלק לו ברבים ואת עצומים יחלק שלל תחת אשר הערה למות נפשו ואת פשעים נמנה והוא חטא רבים נשא ולפשעים יפגיע

1 ואני **רעה** מי האמין לשמועתנו וזרוע יהוה על מי נגלתה

2 ויעל כיונק לפניו וכשורש מארץ ציה לא תאר לו ולא הדר ונראהו ולא מראה ונחמדהו

3 נבזה וחדל אישים איש מכאובות וידוע חולי וכמסתר פנים ממנו נבזה ולא חשבנהו

4 אכן חלינו הוא נשא ומכאובינו סבלם ואנחנו חשבנהו נגוע מכה אלהים ומענה

5 והוא מחולל מפשענו מדכא מעונתינו מוסר שלומנו עליו ובחברתו נרפא לנו

6 כלנו כצאן תעינו איש לדרכו פנינו ויהוה הפגיע בו את עון כלנו

7 נגש והוא נענה ולא יפתח פיו כשה לטבח יובל וכרחל לפני גזזיה נאלמה ולא יפתח פיו

8 מעצר וממשפט לקח ואת דורו מי ישוחח כי נגזר מארץ חיים מפשע עמי נגע למו

9 ויתן את רשעים קברו ואת עשיר במתיו על לא **רע** עשה ולא מרמה בפיו

10 ויהוה חפץ דכאו החלי אם תשים אשם נפשו יראה זרע יאריך ימים וחפץ יהוה בידו יצלח

11 מעמל נפשו יראה ישבע בדעתו יצדיק צדיק עבדי לרבים ועונתם הוא יסבל

12 לכן אחלק לו ברבים ואת עצומים יחלק שלל תחת אשר הערה למות נפשו ואת פשעים נמנה והוא חטא רבים נשא ולפשעים יפגיע

CHAPTER 14

*Isaiah (Yĕsha'Yahu) speaks Messianically—The humiliation and sufferings of the Anointed Servant (ha-Mashiah) are set forth—He makes his soul an offering for sin and makes intercession for transgressors—Comparing Yĕsha'Yahu (Isaiah) 53, Masoretic Text (source of the King James translation).*

| *Isaiah 53 (KJV)* | *Mosiah 14* |
|---|---|
| 1 WHO hath believed our report? and to whom is the arm of the LORD revealed? | 1 **YEA, even doth not Isaiah say:** Who hath believed our report, and to whom is the arm of the Lord revealed? |
| 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. | 2 For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. |
| 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. | 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. |
| 4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. | 4 Surely he **has** borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. |
| 5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. | 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. |
| 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. | 6 All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all. |
| 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. | 7 He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth. |
| 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. | 8 He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken. |
| 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. | 9 And he made his grave with the wicked, and with the rich in his death; because he had done no **evil,** neither was any deceit in his mouth. |
| 10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. | 10 Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. |
| 11 He shall see of the travail of his soul, | 11 He shall see the travail of his soul, and |

| | |
|---|---|
| *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. | shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. |
| 12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. | 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he **bore** the sins of many, and made intercession for the transgressors. |

1 **YEA, even doth not Yĕsha'Yahu say:** Who hath believed our report[a], and to whom is Zĕroa of *the Eternal* revealed[b]?
2 For he shall grow up before *his face* as a *young* plant[a], and as a root out of *parched* ground; he hath no *visage* nor *adornment*; and when we shall see him *there is* no *handsome appearance* that we should *delight in* him.
3 He is despised and *forsaken by* men; a man of sorrows[a], and acquainted with grief[b]; and we hid as it were *our* faces from him; he was despised, and we *regarded* him not.
4 Surely he **has** borne our *sicknesses*[a] and carried our *pains*[b]; yet we did *think* him stricken, smitten of Elohim, and afflicted.
5 But he *was pierced* for our transgressions, *he was* bruised[a] for our iniquities; the chastisement[b] of our peace[c] *was* upon him; and with his stripes we are healed.
6 All we, like *a flock*, have gone astray; we have *faced* every one to his own way; and *the Eternal* hath laid on him the iniquities of us all.
7 He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as *one of a flock* to the slaughter, and as a *ewe* before her shearers is dumb[a] so he opened not his mouth.
8 He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken.
9 And he made his *sepulcher* with the wicked, and with the rich in his death; because he had done no **evil**[a], neither *was any* deceit in his mouth.
10 Yet it pleased *the Eternal* to bruise[a] him; he hath *afflicted him*; when thou shalt make his soul an offering for *guilt* he shall see *his* seed, he shall prolong *his* days, and the pleasure of *the Eternal* shall prosper[b] in his hand.
11 He shall see the travail[a] of his soul, *and* shall be satisfied; by his knowledge shall my righteous servant *set right* many; for he shall bear their iniquities.
12 Therefore will I *apportion to* him with the great[a], and he shall *share* the spoil[b] with the strong[c]; because he hath poured out his *vital blood* unto death; and he was numbered with the transgressors; and he **bore** the sin**s** of many, and made intercession for the transgressors.

**1*a*** announcement; ***b*** made bare; **2*a*** twig, sprout, sapling, sucker; **3*a*** pains, angish, afflictions; **3*b*** malady, sickness, disease; **4*a*** maladies, diseases, see Alĕma 7:11; ***b*** distresses, anguish, afflictions; **5*a*** crushed, ***b*** correction, discipline, ***c*** welfare, prosperity;

**7*a*** togue-tied; **9*a*** Hebrew word “ra” means “evil”, bad as in Nĕphite version. Hebrew word “hamas” in Masoretic version, means violence, mistreatment. See Yĕsha’Yahu (Is.) 53:9; **10*a*** crush, ***b*** advance, succeed; **11*a*** labor, toil, trouble; **12*a*** abundant, many; **12*b*** booty; **12*c*** powerful, numerous.

## Mosiah 14 (Isaiah 53) מושיע יד (ישעיה גנ)

1

| | | |
|---|---|---|
| **Yea, even** | vi-gam | **וְגַם** |
| **doth not** | ha-lo | **הֲלוֹא** |
| **Isaiah** | Yĕsha’Yahu | **יְשַׁעְיָהוּ** |
| **say?** | amar | **אָמַר?** |
| Who | mi | מִי |
| believes | hĕ’ĕmin | הֶאֱמִין, |
| our report? | lishmuatenu | לִשְׁמֻעָתֵנוּ; |
| And the arm (seed) of | u-zĕroa | וּזְרוֹעַ |
| the LORD (*the Eternal*) | *Adonai* | יהוה, |
| upon | al | עַל- |
| who | mi | מִי |
| Is made bare (revealed)? | niglatah | נִגְלָתָה. |

“O Lord, who has believed our report? and to whom has the arm of the Lord been revealed?” (Esaias LIII.1)

2

| | | |
|---|---|---|
| And he is grown up | va-ya’al | וַיַּעַל |
| like a young plant (twig, sprout, sampling, sucker) | ka-yoneq | כַּיּוֹנֵק |
| to his face, | l’phanayv | לְפָנָיו, |
| and like a root | v’khashorĕsh | וְכַשֹּׁרֶשׁ |
| from a land | me-ĕrĕts | מֵאֶרֶץ |
| parched; | tsiyah | צִיָּה-- |
| there is no | lo | לֹא- |
| visage | toar | תֹּאַר |
| to him | lo | לוֹ, |
| and no | v’lo | וְלֹא |

| | | |
|---|---|---|
| adornment; | hadar | הָדָר ; |
| and when we shall see him | v'nirehu | וְנִרְאֵהוּ |
| there is no | v'lo | וְלֹא- |
| handsome appearance | mar'ĕh | מַרְאֶה, |
| that (and) we should delight in. | v'nĕḥm'dehu | וְנֶחְמְדֵהוּ. |

"We brought a report as *of* a child before him; *he is* as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty" (Esaias LIII.2)

3

| | | |
|---|---|---|
| He is despised | nivzĕh | נִבְזֶה |
| and forsaken of | va-ḥadal | וַחֲדַל |
| men; | ishim | אִישִׁים, |
| a man of | ish | אִישׁ |
| sorrows (pains, anguish, afflictions) | makh'ovot | מַכְאֹבוֹת |
| and acquainted with | vi-ydua | וְיִדוּעַ |
| grief (malady, sickness, disease); | ḥoli | חֹלִי ; |
| and we hid as it were *our* | u-khĕmaster | וּכְמַסְתֵּר |
| faces | panim | פָּנִים |
| from him; | mimĕnu | מִמֶּנּוּ, |
| he was despised, | nivzĕh | נִבְזֶה |
| and not | v'lo | וְלֹא |
| we regarded him. | ḥashavnuhu | חֲשַׁבְנֵהוּ. |

"But his form was ignoble, and inferior to that of the children of men; *he was* a man in suffering, and acquainted with the bearing of sickness, for his face is turned from *us*: he was dishonoured, and not esteemed." (Esaias LIII.3)

4

| | | |
|---|---|---|
| Surely | akhen | אָכֵן |
| our sicknesses | ḥalayenu | חֳלָיֵנוּ |
| he | hu | הוּא |
| **has** born | nasa | נָשָׂא, |
| and our pains | u-makhoveynu | וּמַכְאֹבֵינוּ |
| he carried them; | sevalam | סְבָלָם ; |
| and we | va-anaḥnu | וַאֲנַחְנוּ |

| | | |
|---|---|---|
| we thought him | hashavnuhu | חֲשַׁבְנֻהוּ, |
| Stricken, | nagua | נָגוּעַ |
| smitten of | mukeh | מֻכֵּה |
| Elohim, | Ělohim | אֱלֹהִים |
| and afflicted. | u-m'uněh | וּמְעֻנֶּה. |

"He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering, and in affliction." (Esaias LIII.4)

5

| | | |
|---|---|---|
| And he *was* | v'hu | וְהוּא |
| pierced | m'holal | מְחֹלָל |
| from (for) our transgressions, | mi-pěshaenu | מִפְּשָׁעֵנוּ, |
| he was bruised (crushed) | m'duka | מְדֻכָּא |
| from (for) our iniquities, | me-avonoteynu | מֵעֲוֹנֹתֵינוּ ; |
| the chastisement (correction, discipline) of | musar | מוּסַר |
| our peace *was* | sh'lomenu | שְׁלוֹמֵנוּ |
| upon him; | alayv | עָלָיו, |
| and in (with) his stripes | u-va-havurato | וּבַחֲבֻרָתוֹ |
| will be healing | nirpa | נִרְפָּא- |
| for us. | lanu | לָנוּ. |

"But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; *and* by his bruises we were healed." (Esaias LIII.5)

6

| | | |
|---|---|---|
| All we, | kulanu | כֻּלָּנוּ |
| like a flock | ka-tson | כַּצֹּאן |
| have gone astray; | taiynu | תָּעִינוּ, |
| a (each) man | ish | אִישׁ |
| to his way | la-darku | לְדַרְכּוֹ |
| we have faced; | paniynu | פָּנִינוּ ; |
| and the LORD (*the Eternal*) | va-*Adonai* | וַיהוה |
| hath laid | hiphgiya | הִפְגִּיעַ |
| on (in) him | bo | בּוֹ, |

| | | |
|---|---|---|
| [direct object indicator] | et | אֵת |
| the iniquity of | avon | עֲוֹן |
| all of us. | kulanu | כֻּלָּנוּ. |

“All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins.” (Esaias LIII.6)

7

| | | |
|---|---|---|
| He was oppressed, | nigas | נִגַּשׂ |
| and he | v’hu | וְהוּא |
| was afflicted, | na’aněh | נַעֲנֶה, |
| and not | v’lo | וְלֹא |
| he will open | yiphtah | יִפְתַּח- |
| his mouth; | piv | פִּיו, |
| like one of a flock | ka-sěh | כַּשֶּׂה |
| to the slaughter | la-těvah | לַטֶּבַח |
| he is brought, | yuval | יוּבָל, |
| and like a ewe | u-khe-rahel | וּכְרָחֵל |
| before (to face) | li-ph’něy | לִפְנֵי |
| her shearers | gozezěyhah | גֹּזְזֶיהָ |
| is dumb (tongue-tied) | nĕ’ĕlamah | נֶאֱלָמָה ; |
| and (so) not | v’lo | וְלֹא |
| he will open | yiphtah | יִפְתַּח, |
| his mouth. | piyv | פִּיו. |

“And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.” (Esaias LIII.7)

8

| | | |
|---|---|---|
| From prison | me-otsěr | מֵעֹצֶר |
| and from judgment | u-mi-mishphat | וּמִמִּשְׁפָּט |
| he was taken; | luqah | לֻקָּח, |
| and | v-ět | וְאֶת- |
| his generation | doro | דּוֹרוֹ |
| who | mi | מִי |

| | | |
|---|---|---|
| shall ponder (declare)? | yĕsoheah | יְשׂוֹחֵחַ׃ |
| For | ki | כִּי |
| he was cut off | nigzar | נִגְזַר |
| from the land of | me-ĕrĕts | מֵאֶרֶץ |
| the living; | hayim | חַיִּים, |
| from (for) transgressions of | mi-pĕsha | מִפֶּשַׁע |
| my people | ami | עַמִּי |
| the stroke | nĕga | נֶגַע |
| to who was due. | la-mo | לָמוֹ. |

"In *his* humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death." (Esaias LIII.8)

9

| | | |
|---|---|---|
| And he gave | va-yiten | וַיִּתֵּן |
| [direct object indicator] | ĕt | אֶת- |
| the wicked | reshaim | רְשָׁעִים |
| his grave, | qivro | קִבְרוֹ, |
| and [direct object indicator] | v'ĕt | וְאֶת- |
| the rich | ashir | עָשִׁיר |
| in his death; | b'motayv | בְּמֹתָיו ; |
| upon (because) | al | עַל |
| no | lo | לֹא- |
| ~~violence~~ | ~~hamas~~ | ~~חָמָס~~ |
| **evil** | **ra** (Is. 66:4) | **רַע** |
| he made (did), | asa | עָשָׂה, |
| and no | v'lo | וְלֹא |
| deceit | mir'mah | מִרְמָה |
| in his mouth. | b'phiv | בְּפִיו. |

"And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth." (Esaias LIII.9)

10

| | | |
|---|---|---|
| And the LORD (*the Eternal*) | va-*Adonai* | וַיהוה |

| | | |
|---|---|---|
| it pleased | haphets | חָפֵץ |
| to bruise (crush) him; | dak'o | דַּכְּאוֹ, |
| he hath afflicted *him*; | hĕhĕli | הֶחֱלִי-- |
| when | im | אִם- |
| thou shalt put | tasim | תָּשִׂים |
| an offering for guilt | asham | אָשָׁם |
| his soul | naphsho | נַפְשׁוֹ, |
| he shall see | yirĕh | יִרְאֶה |
| seed, | zĕra | זֶרַע |
| he shall prolong | ya'arikh | יַאֲרִיךְ |
| days, | yamim | יָמִים ; |
| and the pleasure of | v'hephĕts | וְחֵפֶץ |
| the LORD (*the Eternal*) | *Adonai* | יהוה, |
| in his hand | b'yado | בְּיָדוֹ |
| shall prosper. | yitslah | יִצְלָח. |

"The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed:" (Esaias LIII.10)

11

| | | |
|---|---|---|
| From the travail (labor, toil, trouble) | me-amal | מֵעֲמַל |
| of his soul | naphsho | נַפְשׁוֹ, |
| he shall see, | yirĕh | יִרְאֶה |
| he shall be satisfied; | yisba | יִשְׂבָּע-- |
| in his knowledge | b'dato | בְּדַעְתּוֹ |
| shall justify (set right) | yatsdiq | יַצְדִּיק |
| righteous one | tsadiq | צַדִּיק |
| my servant | avdi | עַבְדִּי, |
| for the many; | la-rabim | לָרַבִּים ; |
| and their iniquities | va-avonotam | וַעֲוֹנֹתָם, |
| he | hu | הוּא |
| shall bear. | yisbol | יִסְבֹּל. |

"the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins." (Esaias LIII.11)

12

| | | |
|---|---|---|
| Therefore | lakhen | לָכֵן |
| I will apportion | ahalĕq | אַחַלֵּק- |
| to him | lo | לוֹ |
| and the great (powerful, numerous), | va-rabim | וָרַבִּים, |
| and [direct object indicator] | v'ĕt | וְאֶת- |
| strong | atsumim | עֲצוּמִים |
| he shall divide (share) | yehaleq | יְחַלֵּק |
| spoil (booty); | shalal | שָׁלָל, |
| laid down | tahat | תַּחַת |
| which (because) | ashĕr | אֲשֶׁר |
| he hath poured out | hĕ'ĕrah | הֶעֱרָה |
| to the death | la-mavĕt | לַמָּוֶת |
| his vital blood; | naphsho | נַפְשׁוֹ, |
| and [direct object indicator] | v'ĕt | וְאֶת- |
| transgressors | poshim | פֹּשְׁעִים |
| he was numbered; | nimnah | נִמְנָה ; |
| and he | v'hu | וְהוּא |
| **sins** of | **hataey** (2 Kgs. 10:29) | **חַטָּאֵי-** |
| many | rabim | רַבִּים |
| he **bore** (lifted), | nasa | נָשָׂא, |
| and for transgressors | v'la-poshim | וְלַפֹּשְׁעִים |
| he will intercede (make intercession). | yaphgia | יַפְגִּיעַ. {פ} |

"Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities." (Esaias LIII.12)

## CHAPTER 15

*How Messiah (Mashiah) is both the Father and the Son—He shall make intercession and bear the transgressions of his people—They and all the holy prophets are his seed—He bringeth to pass the rising from the dead—Little children have eternal life.*

1 AND now Avinadi said unto them: I would that ye should understand that El himself shall come down among the children of men, and shall redeem his people.
2 And because he dwelleth in flesh he shall be called Ben ha-Elohim, and having subjected the flesh to the will of the Father, being the Father and the Son—
3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—
4 And they are one Elohim, yea, the very Avi-ad[a] of ha-Shamayim[b] and of earth.
5 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.
6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Yĕsha'Yahu said, as a *ewe* before **the** shearer is dumb, so he opened not his mouth.
7 Yea, even so he shall be led, *hung on a tree*, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.
8 And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men—
9 Having ascended into ha-Shamayim, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.
10 And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?
11 Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of ha-Adon—I say unto you, that all those who have hearkened unto their words, and believed that Adonai would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God.
12 For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?
13 Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.
14 And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Tsion: Thy God reigneth!
15 And O how navu upon the mountains **were their** feet!
16 And again, how navu upon the mountains are **the feet of those** that **are still publishing** peace!
17 And again, how navu upon the mountains are the feet of **those who shall hereafter** publish peace, **yea, from this time henceforth and forever!**
18 And behold, I say unto you, this is not all. For O how navu upon the mountains are the feet of m'basar, **that is the founder of peace, yea, even *the Eternal*, who has redeemed his people; yea, him who has granted** yeshuah; **unto his people;**

19 For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished.
20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the *rising* of the dead[a].
21 And there cometh a *rising*, even a first *rising*; yea, even a *rising* of those that have been, and who are, and who shall be, even until the *rising* of Khur-ish —for so shall he be called.
22 And now, the *rising* of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first *rising*; therefore, they are the *first* rising.
23 They are raised to dwell with God who has redeemed them; thus they have eternal life through ha-Mashiah, who has broken the bands of death.
24 And these are those who have part in the first *rising*; and these are they that have died before ha-Mashiah came, in their ignorance, not having Yeshuah declared unto them. And thus Adonai bringeth about the restoration of these; and they have a part in the first *rising*, or have eternal hayim, being redeemed by Adonai.
25 And little children also have eternal hayim.
26 But behold, and fear, and tremble before God, for ye ought to tremble; for Adonai redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first *rising*.
27 Therefore ought ye not to tremble? For Yeshuah[a] cometh to none such; for Adonai hath redeemed none such; yea, neither can Adonai redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.
28 And now I say unto you that the time shall come that the Yeshuat *the Eternal*[a] shall be declared to every nation, kindred, tongue, and people.
29 **Yea, Adonai,** thy watchmen shall lift up **their** voice; with the voice together shall they sing; for they shall see eye to eye, when *the Eternal* shall bring again Tsion.
30 Break forth into joy, sing together**,** ye waste places of Yĕrushalayim; for *the Eternal* hath comforted his people, he hath redeemed Yĕrushalayim.
31 *The Eternal* hath made bare zeroa qadesho[a] in the eyes of all the Goyim; and all the ends of the earth shall see Yeshuat Eloheynu[b].

**4*a*** "Eternal Father", "Everlasting Father", Yĕsha'Yahu (Is.) 9:6. Possibly also *Eternal (Tetragrammaton)* Father, Yĕsha'Yahu (Is.) 63:16; ***b*** *the heavens*, the "heaven", Bĕreshit (Gen.) 1:1; **20*a*** Yĕsha'Yahu (Is.) 26:19; **27*a*** Salvation, Yĕsha'Yahu (Is.) 12:2; **28*a*** Salvation of the LORD, Shĕmot (Ex.) 14:13; **31*a*** "his holy arm", his holy seed, Yĕsha'Yahu (Is.) 52:10; ***b*** "salvation of our God", Yĕsha'Yahu (Is.) 52:10;

## CHAPTER 16

*God redeems men from their lost and fallen state—Those who are carnal remain as though there was no redemption—the Anointed (ha-Mashiah) brings to pass a rising from dead to endless life or to endless condemnation.*

1 AND now, it came to pass that after Avinadi had spoken these words he stretched forth his hand and said: The time shall come when all shall see Yeshuat *the Eternal*; when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just.
2 And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of *the Eternal*; therefore *the Eternal* redeemeth them not.
3 For they are carnal and devilish, and ha-satan has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to ha-satan.
4 Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state.
5 But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and ha-satan hath all power over him. Therefore, he is as though there was no redemption made, being an enemy to God; and also is ha-satan an enemy to God.
6 And now if ha-Mashiah had not come into the world, speaking of things to come as though they had already come, there could have been no redemption.
7 And if ha-Mashiah had not risen from the dead, or have broken the bands of death that the grave should have no qetev[a], and that death should have no davar[b], there could have been no *rising*.
8 But there is a *rising*, therefore the grave hath no qetev, and the davar of death is swallowed up in ha-Mashiah.
9 He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.
10 Even this mortal *body* shall put on *eternal life*, and this *body of* corruption shall put on incorruption, and shall be brought to stand before the mishpat of God, to be judged of him according to their works whether they be good or whether they be evil—
11 If they be good, to the *rising* of endless life and happiness; and if they be evil, to the *rising* of endless *condemnation*, being delivered up to ha-satan, who hath subjected them, which is *condemnation*—
12 Having gone according to their own carnal wills and desires; having never called upon *the Eternal* while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities and yet they would not depart from them; and they were commanded to repent and yet they would not repent.
13 And now, ought ye not to tremble and repent of your sins, and remember that only in and through ha-Mashiah ye can be saved?
14 Therefore, if ye teach the law of Moshĕh, also teach that it is a shadow of those things which are to come—
15 Teach them that redemption cometh through Mashiah ha-Adon, who is the very Avi-ad[a]. Amen.

**7*a*** ruin, destruction, “victory”, Hoshea (Hosea) 13:14; ***b*** plague, stinging insect, “sting”, Hoshea (Hosea) 13:14; **15*a*** Yĕsha’Yahu (Is.) 9:6.

## CHAPTER 17

*Alma (Alĕma) believes and writes the words of Abinadi (Avinadi)—Abinadi (Avinadi) suffers death by fire—He prophesies disease and death by fire upon his murderers.*

1 AND now it came to pass that when Avinadi had finished these sayings, that the king commanded that the priests should take him and cause that he should be put to death.
2 But there was one among them whose name was Alĕma, he also being a descendant of Nĕphi. And he was a young man, and he believed the words which Avinadi had spoken, for he knew concerning the iniquity which Avinadi had testified against them; therefore he began to plead with the king that he would not be angry with Avinadi, but suffer that he might depart in peace.
3 But the king was more wroth, and caused that Alĕma should be cast out from among them, and sent his servants after him that they might slay him.
4 But he fled from before them and hid himself that they found him not. And he being concealed for many days did write all the words which Avinadi had spoken.
5 And it came to pass that the king caused that his guards should surround Avinadi and take him; and they bound him and cast him into prison.
6 And after three days, having counseled with his priests, he caused that he should again be brought before him.
7 And he said unto him: Avinadi, we have found an accusation against thee, and thou art worthy of death.
8 For thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.
9 Now Avinadi said unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety I have suffered myself that I have fallen into your hands.
10 Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day.
11 And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God would come upon him.
12 But the priests lifted up their voices against him, and began to accuse him, saying: He has reviled the king. Therefore the king was stirred up in anger against him, and he delivered him up that he might be slain.
13 And it came to pass that they took him and bound him, and scourged his skin with faggots, yea, even unto death.
14 And now when the flames began to scorch him, he cried unto them, saying:
15 Behold, even as ye have done unto me, so shall it come to pass that thy seed shall cause that many shall suffer the pains that I do suffer, even the pains of death by fire; and this because they believe in the Yeshuat *the Eternal* their God.

16 And it will come to pass that ye shall be afflicted with all manner of diseases because of your iniquities.
17 Yea, and ye shall be smitten on every hand, and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts.
18 And in that day ye shall be hunted, and ye shall be taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of death by fire.
19 Thus God executeth vengeance upon those that destroy his people. O God, receive my soul.
20 And now, when Avinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his death.

## CHAPTER 18

*Alma (Alĕma) preaches in private—He sets forth the covenant of immersion in water and immerses at the waters of Mormon—He organizes the Congregation of the Anointed (ha-Mashiah) and ordains priests—They support themselves and teach the people—Alma (Alĕma) and his people flee from King Noah (Noah) into the wilderness.*

1 AND now, it came to pass that Alĕma, who had fled from the servants of king Noah, repented of his sins and iniquities, and went about privately among the people, and began to teach the words of Avinadi—
2 Yea, concerning that which was to come, and also concerning the *rising* of the dead, and the redemption of the people, which was to be brought to pass through the power, and sufferings, and death of ha-Mashiah, and his *rising* and ascension into heaven.
3 And as many as would hear his word he did teach. And he taught them privately, that it might not come to the knowledge of the king. And many did believe his words.
4 And it came to pass that as many as did believe him did go forth to a place which was called Mormon, having received its name from the king, being in the borders of the land having been infested, by times or at seasons, by wild beasts.
5 Now, there was in Mormon *an* ayin of pure water, and Alĕma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime from the searches of the king.
6 And it came to pass that as many as believed him went thither to hear his words.
7 And it came to pass after many days there were a *magnificent*[a] number gathered together at the place of Mormon, to hear the words of Alĕma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on Adonai.
8 And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;
9 Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first *rising*, that ye may have eternal life—

10 Now I say unto you, if this be the desire of your hearts, what have you against being *immersed* in the name of Adonai, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?
11 And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.
12 And now it came to pass that Alĕma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O *Eternal*, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.
13 And when he had said these words, the Spirit of *the Eternal* was upon him, and he said: Helam, I *immerse* thee, having authority from El Shadai, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of *the Eternal* be poured out upon you; and may he grant unto you eternal life, through the redemption of ha-Mashiah, whom he has prepared from the foundation of the world.
14 And after Alĕma had said these words, both Alĕma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.
15 And again, Alĕma took another, and went forth a second time into the water, and *immersed* him according to the first, only he did not bury himself again in the water.
16 And after this manner he did *immerse* every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were *immersed* in the waters of Mormon, and were filled with the grace of God.
17 And they were called the *congregation* of God, or the *congregation* of ha-Mashiah, from that time forward. And it came to pass that whosoever was *immersed* by the power and authority of God was added to his *congregation*.
18 And it came to pass that Alĕma, having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God.
19 And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.
20 Yea, even he commanded them that they should preach nothing save it were repentance and faith on Adonai, who had redeemed his people.
21 And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one *immersion*, having their hearts knit together in unity and in love one towards another.
22 And thus he commanded them to preach. And thus they became the children of God.
23 And he commanded them that they should observe yom ha-Shabat, and keep it holy, and also every day they should give thanks to *the Eternal* their God.
24 And he also commanded them that the priests whom he had ordained should labor with their own hands for their support.
25 And there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship *the Eternal* their God, and also, as often as it was in their power, to assemble themselves together.

26 And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.
27 And again Alĕma commanded that the people of the *congregation* should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.
28 And thus they should impart of their substance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.
29 And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another both *to the body of change* and *to the spirit* according to their needs and their wants.
30 And now it came to pass that all this was done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever.
31 And these things were done in the borders of the land, that they might not come to the knowledge of the king.
32 But behold, it came to pass that the king, having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of *the Eternal* they were discovered unto the king.
33 And now the king said that Alĕma was stirring up the people to rebellion against him; therefore he sent his army to destroy them.
34 And it came to pass that Alĕma and the people of Adonai were apprised of the coming of the king's army; therefore they took their tents and their families and departed into the wilderness.
35 And they were in number about four hundred and fifty souls.

**7*a*** "goodly", "ĕdĕr" (רֶאֶדֶ), ZĕkharYahu (Zech.) 11:13.

## CHAPTER 19

*Gideon (Gid'on) seeks to slay King Noah (Noah)—The Lamanites (Lamanim) invade the land—King Noah (Noah) suffers death by fire—Limhi (Limhi) rules as a tributary monarch.*

1 AND it came to pass that the army of the king returned, having searched in vain for the people of Adonai.
2 And now behold, the forces of the king were small, having been reduced, and there began to be a division among the remainder of the people.
3 And the lesser part began to breathe out threatenings against the king, and there began to be a great contention among them.
4 And now there was a man among them whose name was Gid'on, and he being a strong man and an enemy to the king, therefore he drew har'bo, and swore in his wrath that he would slay the king.

5 And it came to pass that he fought with the king; and when the king saw that he was about to overpower him, he fled and ran and got upon the tower which was near the temple.
6 And Gid'on pursued after him and was about to get upon the tower to slay the king, and the king cast his eyes round about towards the land of Shemlon, and behold, the army of the Lamanim were within the borders of the land.
7 And now the king cried out in the anguish of his soul, saying: Gid'on, spare me, for the Lamanim are upon us, and they will destroy us; yea, they will destroy my people.
8 And now the king was not so much concerned about his people as he was about his own life; nevertheless, Gid'on did spare his life.
9 And the king commanded the people that they should flee before the Lamanim, and he himself did go before them, and they did flee into the wilderness, with their women and their children.
10 And it came to pass that the Lamanim did pursue them, and did overtake them, and began to slay them.
11 Now it came to pass that the king commanded them that all the men should leave their wives and their children, and flee before the Lamanim.
12 Now there were many that would not leave them, but had rather stay and perish with them. And the rest left their wives and their children and fled.
13 And it came to pass that those who tarried with their wives and their children caused that their fair daughters should stand forth and plead with the Lamanim that they would not slay them.
14 And it came to pass that the Lamanim had compassion on them, for they were charmed with the beauty of their women.
15 Therefore the Lamanim did spare their lives, and took them captives and carried them back to the land of Nĕphi, and granted unto them that they might possess the land, under the conditions that they would deliver up king Noah into the hands of the Lamanim, and deliver up their property, even one half of all they possessed, one half of their gold, and their silver, and all their precious things, and thus they should pay tribute to the king of the Lamanim from year to year.
16 And now there was one of the sons of the king among those that were taken captive, whose name was Limhi.
17 And now Limhi was desirous that his father should not be destroyed; nevertheless, Limhi was not ignorant of the iniquities of his father, he himself being a just man.
18 And it came to pass that Gid'on sent men into the wilderness secretly, to search for the king and those that were with him. And it came to pass that they met the people in the wilderness, all save the king and his priests.
19 Now they had sworn in their hearts that they would return to the land of Nĕphi, and if their wives and their children were slain, and also those that had tarried with them, that they would seek revenge, and also perish with them.
20 And the king commanded them that they should not return; and they were angry with the king, and caused that he should suffer, even unto death by fire.
21 And they were about to take the priests also and put them to death, and they fled before them.
22 And it came to pass that they were about to return to the land of Nĕphi, and they met the men of Gid'on. And the men of Gid'on told them of all that had happened to their

wives and their children; and that the Lamanim had granted unto them that they might possess the land by paying a tribute to the Lamanim of one half of all they possessed.
23 And the people told the men of Gid'on that they had slain the king, and his priests had fled from them farther into the wilderness.
24 And it came to pass that after they had ended the ceremony, that they returned to the land of Nĕphi, rejoicing, because their wives and their children were not slain; and they told Gid'on what they had done to the king.
25 And it came to pass that the king of the Lamanim made an oath unto them, that his people should not slay them.
26 And also Limhi, being the son of the king, having the kingdom conferred upon him by the people, made oath unto the king of the Lamanim that his people should pay tribute unto him, even one half of all they possessed.
27 And it came to pass that Limhi began to establish the kingdom and to establish peace among his people.
28 And the king of the Lamanim set guards round about the land, that he might keep the people of Limhi in the land, that they might not depart into the wilderness; and he did support his guards out of the tribute which he did receive from the Nĕphiim.
29 And now king Limhi did have continual peace in his kingdom for the space of two years, that the Lamanim did not molest them nor seek to destroy them.

## CHAPTER 20

*Lamanite (Lamani) daughters are abducted by the priests of Noah (Noah)—The Lamanites (Lamanim) wage war upon Limhi (Limhi) and his people—They are repulsed and pacified.*

1 NOW there was a place in Shemlon where the daughters of the Lamanim did gather themselves together to sing, and to dance, and to make themselves merry.
2 And it came to pass that there was one day a small number of them gathered together to sing and to dance.
3 And now the priests of king Noah, being ashamed to return to the city of Nĕphi, yea, and also fearing that the people would slay them, therefore they durst not return to their wives and their children.
4 And having tarried in the wilderness, and having discovered the daughters of the Lamanim, they laid and watched them;
5 And when there were but few of them gathered together to dance, they came forth out of their secret places and took them and carried them into the wilderness; yea, twenty and four of the daughters of the Lamanim they carried into the wilderness.
6 And it came to pass that when the Lamanim found that their daughters had been missing, they were angry with the people of Limhi, for they thought it was the people of Limhi.
7 Therefore they sent their armies forth; yea, even the king himself went before his people; and they went up to the land of Nĕphi to destroy the people of Limhi.
8 And now Limhi had discovered them from the tower, even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields and in the forests.

9 And it came to pass that when the Lamanim had come up, that the people of Limhi began to fall upon them from their waiting places, and began to slay them.
10 And it came to pass that the battle became exceedingly sore, for they fought like lions for their prey.
11 And it came to pass that the people of Limhi began to drive the Lamanim before them; yet they were not half so numerous as the Lamanim. But they fought for their lives, and for their wives, and for their children; therefore they exerted themselves and like tanim[a] did they fight.
12 And it came to pass that they found the king of the Lamanim among the number of their dead; yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people.
13 And they took him and bound up his wounds, and brought him before Limhi, and said: Behold, here is the king of the Lamanim; he having received a wound has fallen among their dead, and they have left him; and behold, we have brought him before you; and now let us slay him.
14 But Limhi said unto them: Ye shall not slay him, but bring him hither that I may see him. And they brought him. And Limhi said unto him: What cause have ye to come up to war against my people? Behold, my people have not broken the oath that I made unto you; therefore, why should ye break the oath which ye made unto my people?
15 And now the king said: I have broken the oath because thy people did carry away the daughters of my people; therefore, in my anger I did cause my people to come up to war against thy people.
16 And now Limhi had heard nothing concerning this matter; therefore he said: I will search among my people and whosoever has done this thing shall perish. Therefore he caused a search to be made among his people.
17 Now when Gid'on had heard these things, he being the king's captain, he went forth and said unto the king: I pray thee forbear, and do not search this people, and lay not this thing to their charge.
18 For do ye not remember the priests of thy father, whom this people sought to destroy? And are they not in the wilderness? And are not they the ones who have stolen the daughters of the Lamanim?
19 And now, behold, and tell the king of these things, that he may tell his people that they may be pacified towards us; for behold they are already preparing to come against us; and behold also there are but few of us.
20 And behold, they come with their numerous hosts; and except the king doth pacify them towards us we must perish.
21 For are not the words of Avinadi fulfilled, which he prophesied against us—and all this because we would not hearken unto the words of *the Eternal*, and turn from our iniquities?
22 And now let us pacify the king, and we fulfil the oath which we have made unto him; for it is better that we should be in bondage than that we should lose our lives; therefore, let us put a stop to the shedding of so much blood.
23 And now Limhi told the king all the things concerning his father, and the priests that had fled into the wilderness, and attributed the carrying away of their daughters to them.

24 And it came to pass that the king was pacified towards his people; and he said unto them: Let us go forth to meet my people, without arms; and I swear unto you with an oath that my people shall not slay thy people.
25 And it came to pass that they followed the king, and went forth without arms to meet the Lamanim. And it came to pass that they did meet the Lamanim; and the king of the Lamanim did bow himself down before them, and did plead in behalf of the people of Limhi.
26 And when the Lamanim saw the people of Limhi, that they were without arms, they had compassion on them and were pacified towards them, and returned with their king in peace to their own land.

***11a*** Translated "dragons", "tanim" (also spelled "tannim") are likely a variety of *canid*, *wild dogs*, *wolves*, Yĕsha'Yahu (Is.) 13:22.

## CHAPTER 21

*The people of Limhi (Limhi) are smitten and defeated by the Lamanites (Lamanim)—They meet Ammon (Amon) and are converted—They tell Ammon (Amon) of the twenty–four Jaredite (Yĕrĕdi) plates.*

1 AND it came to pass that Limhi and his people returned to the city of Nĕphi, and began to dwell in the land again in peace.
2 And it came to pass that after many days the Lamanim began again to be stirred up in anger against the Nĕphiim, and they began to come into the borders of the land round about.
3 Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb hamor—
4 Yea, all this was done that the word of *the Eternal* might be fulfilled.
5 And now the afflictions of the Nĕphiim were great, and there was no way that they could deliver themselves out of their hands, for the Lamanim had surrounded them on every side.
6 And it came to pass that the people began to murmur with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.
7 And they gathered themselves together again, and put on their armor, and went forth against the Lamanim to drive them out of their land.
8 And it came to pass that the Lamanim did beat them, and drove them back, and slew many of them.
9 And now there was a great mourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.
10 Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanim had come upon them.

11 And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanim; and they went again to battle, but they were driven back again, suffering much loss.
12 Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nĕphi.
13 And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.
14 And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.
15 And now *the Eternal* was slow to hear their cry because of their iniquities; nevertheless *the Eternal* did hear their cries, and began to soften the hearts of the Lamanim that they began to ease their burdens; yet *the Eternal* did not see fit to deliver them out of bondage.
16 And it came to pass that they began to prosper by degrees in the land, and began to raise grain more abundantly, and flocks, and herds, that they did not suffer with hunger.
17 Now there was a great number of women, more than there was of men; therefore king Limhi commanded that every man should impart to the support of the widows and their children, that they might not perish with hunger; and this they did because of the greatness of their number that had been slain.
18 Now the people of Limhi kept together in a body as much as it was possible, and secured their grain and their flocks;
19 And the king himself did not trust his person without the walls of the city, unless he took his guards with him, fearing that he might by some means fall into the hands of the Lamanim.
20 And he caused that his people should watch the land round about, that by some means they might take those priests that fled into the wilderness, who had stolen the daughters of the Lamanim, and that had caused such a great destruction to come upon them.
21 For they were desirous to take them that they might punish them; for they had come into the land of Nĕphi by night, and carried off their grain and many of their precious things; therefore they laid wait for them.
22 And it came to pass that there was no more disturbance between the Lamanim and the people of Limhi, even until the time that Amon and his brethren came into the land.
23 And the king having been without the gates of the city with his guard, discovered Amon and his brethren; and supposing them to be priests of Noah therefore he caused that they should be taken, and bound, and cast into prison. And had they been the priests of Noah he would have caused that they should be put to death.
24 But when he found that they were not, but that they were his brethren, and had come from the land of Zarahemla, he was filled with exceedingly great joy.
25 Now king Limhi had sent, previous to the coming of Amon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness.
26 Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; and they, having supposed[a] it to be the land of Zarahemla, returned to the land

of Nĕphi, having arrived in the borders of the land not many days before the coming of Amon.
27 And they brought a record with them, even a record of the people whose bones they had found; and it was engraven on plates of kĕtĕm[a].
28 And now Limhi was again filled with joy on learning from the mouth of Amon that king Moshia had a gift from God, whereby he could interpret such engravings; yea, and Amon also did rejoice.
29 Yet Amon and his brethren were filled with sorrow because so many of their brethren had been slain;
30 And also that king Noah and his priests had caused the people to commit so many sins and iniquities against God; and they also did mourn for the death of Avinadi; and also for the departure of Alĕma and the people that went with him, who had formed a *congregation* of God through the strength and power of God, and faith on the words which had been spoken by Avinadi.
31 Yea, they did mourn for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a covenant with God to serve him and keep his commandments.
32 And now since the coming of Amon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him and keep his commandments.
33 And it came to pass that king Limhi and many of his people were desirous to be *immersed*; but there was none in the land that had authority from God. And Amon declined doing this thing, considering himself an unworthy servant.
34 Therefore they did not at that time form themselves into a *congregation*, waiting upon the Spirit of *the Eternal*. Now they were desirous to become even as Alĕma and his brethren, who had fled into the wilderness.
35 They were desirous to be *immersed* as a witness and a testimony that they were willing to serve God with all their hearts; nevertheless they did prolong the time; and an account of their *immersion* shall be given hereafter.
36 And now all the study of Amon and his people, and king Limhi and his people, was to deliver themselves out of the hands of the Lamanim and from bondage.

**26*a*** The land of Zarehemla is so near to "a land among many waters" (Moshia 8:7-8), the viscinity of the land Cumorah (Mormon 6:4-5, LDS *Doctrine & Covenants* 128:20 i.e. the Finger Lakes region), that lost travelers from the more southern land of Nĕphi could mistake the region of Cumorah for Zarahemla. **27*a*** mined gold, fine gold, ore, Yĕsha'Yahu (Is.) 13:12;

## CHAPTER 22

*Plans are made for the people to escape from Lamanite (Lamani) bondage—The Lamanites (Lamanim) are made drunk—The people escape, return to Zarahemla, and become subject to King Mosiah (Moshia).*

1 AND now it came to pass that Amon and king Limhi began to consult with the people how they should deliver themselves out of bondage; and even they did cause that all the

people should gather themselves together; and this they did that they might have the voice of the people concerning the matter.
2 And it came to pass that they could find no way to deliver themselves out of bondage, except it were to take their women and children, and their flocks, and their herds, and their tents, and depart into the wilderness; for the Lamanim being so numerous, it was impossible for the people of Limhi to contend with them, thinking to deliver themselves out of bondage by the hěrěv.
3 Now it came to pass that Gid'on went forth and stood before the king, and said unto him: Now O king, thou hast hitherto hearkened unto my words many times when we have been contending with our brethren, the Lamanim.
4 And now O king, if thou hast not found me to be an unprofitable servant, or if thou hast hitherto listened to my words in any degree, and they have been of service to thee, even so I desire that thou wouldst listen to my words at this time, and I will be thy servant and deliver this people out of bondage.
5 And the king granted unto him that he might speak. And Gid'on said unto him:
6 Behold the back[a] pass, through the back[a] wall, on the back[a] side of the city. The Lamanim, or the guards of the Lamanim, by night are drunken; therefore let us send a proclamation among all this people that they gather together their flocks and herds, that they may drive them into the wilderness by night.
7 And I will go according to thy command and pay the last tribute of wine to the Lamanim, and they will be drunken; and we will pass through the secret pass on the left of their camp when they are drunken and asleep.
8 Thus we will depart with our women and our children, our flocks, and our herds into the wilderness; and we will travel around the land of Shilom.
9 And it came to pass that the king hearkened unto the words of Gid'on.
10 And king Limhi caused that his people should gather their flocks together; and he sent the tribute of wine to the Lamanim; and he also sent more wine, as a present unto them; and they did drink freely of the wine which king Limhi did send unto them.
11 And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went round[a] about the land of Shilom in the wilderness, and bent[a] their course towards the land of Zarahemla, being led by Amon and his brethren.
12 And they had taken all their gold, and silver, and their precious things, which they could carry, and also their provisions with them, into the wilderness; and they pursued their journey.
13 And after being many days in the wilderness they arrived in the land of Zarahemla, and joined the people of Moshia, and became his subjects.
14 And it came to pass that Moshia received them with joy; and he also received their records, and also the records which had been found by the people of Limhi.
15 And now it came to pass when the Lamanim had found that the people of Limhi had departed out of the land by night, that they sent an army into the wilderness to pursue them;
16 And after they had pursued them two days, they could no longer follow their tracks; therefore they were lost in the wilderness.

**6*a*** west or seaward, Yĕsha'Yahu (Is.) 9:12, Devarim (Deut.) 34:2; **11*a*** Not taking a direct course to Zarahemla; possibly heading southward before heading northward, in an effort to mislead pursuers.

*An account of Alĕma and the people of Adonai, who were driven into the wilderness by the people of King Noah.*
*Comprising chapters 23 and 24.*

## CHAPTER 23

*Alma (Alĕma) refuses to be king—He serves as high priest—Adonai chastens his people, and the Lamanites (Lamanim) conquer the land of Helam (Helam)—Amulon, leader of the wicked priests of King Noah (Noah), rules subject to the Lamanite (Lamani) monarch.*

1 NOW Alĕma, having been warned of Adonai that the armies of king Noah would come upon them, and having made it known to his people, therefore they gathered together their flocks, and took of their grain, and departed into the wilderness before the armies of king Noah.
2 And Adonai did strengthen them, that the people of king Noah could not overtake them to destroy them.
3 And they fled eight days' journey into the wilderness.
4 And they came to a land, yea, even a very beautiful and pleasant land, a land of pure water.
5 And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly.
6 And the people were desirous that Alĕma should be their king, for he was beloved by his people.
7 But he said unto them: Behold, it is not expedient that we should have a king; for thus saith *the Eternal*: Ye shall not esteem one flesh above another, or one man shall not think himself above another; therefore I say unto you it is not expedient that ye should have a king.
8 Nevertheless, if it were possible that ye could always have just men to be your kings it would be well for you to have a king.
9 But remember the iniquity of king Noah and his priests; and I myself was caught in a snare, and did many things which were abominable in the sight of *the Eternal*, which caused me sore repentance;
10 Nevertheless, after much tribulation, *the Eternal* did hear my cries, and did answer my prayers, and has made me an instrument in his hands in bringing so many of you to a knowledge of his truth.
11 Nevertheless, in this I do not glory, for I am unworthy to glory of myself.
12 And now I say unto you, ye have been oppressed by king Noah, and have been in bondage to him and his priests, and have been brought into iniquity by them; therefore ye were bound with the bands of iniquity.
13 And now as ye have been delivered by the power of God out of these bonds; yea, even out of the hands of king Noah and his people, and also from the bonds of iniquity,

even so I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you.
14 And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.
15 Thus did Alĕma teach his people, that every man should love his neighbor as himself, that there should be no contention among them.
16 And now, Alĕma was their high priest, he being the founder of their *congregation*.
17 And it came to pass that none received authority to preach or to teach except it were by him from God. Therefore he consecrated all their priests and all their teachers; and none were consecrated except they were just men.
18 Therefore they did watch over their people, and did nourish them with things pertaining to righteousness.
19 And it came to pass that they began to prosper exceedingly in the land; and they called the land Helam.
20 And it came to pass that they did multiply and prosper exceedingly in the land of Helam; and they built a city, which they called the city of Helam.
21 Nevertheless Adonai seeth fit to chasten his people; yea, he trieth their patience and their faith.
22 Nevertheless—whosoever putteth his trust in him the same shall be lifted up at the last day. Yea, and thus it was with this people.
23 For behold, I will show unto you that they were brought into bondage, and none could deliver them but *the Eternal* their God, yea, even the God of Avraham and Yitshaq and of Ya'aqov.
24 And it came to pass that he did deliver them, and he did show forth his mighty power unto them, and great were their rejoicings.
25 For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanim was in the borders of the land.
26 Now it came to pass that the brethren of Alĕma fled from their fields, and gathered themselves together in the city of Helam; and they were much frightened because of the appearance of the Lamanim.
27 But Alĕma went forth and stood among them, and exhorted them that they should not be frightened, but that they should remember *the Eternal* their God and he would deliver them.
28 Therefore they hushed their fears, and began to cry unto Adonai that he would soften the hearts of the Lamanim, that they would spare them, and their wives, and their children.
29 And it came to pass that Adonai did soften the hearts of the Lamanim. And Alĕma and his brethren went forth and delivered themselves up into their hands; and the Lamanim took possession of the land of Helam.
30 Now the armies of the Lamanim, which had followed after the people of king Limhi, had been lost in the wilderness for many days.
31 And behold, they had found those priests of king Noah, in a place which they called Amulon; and they had begun to possess the land of Amulon and had begun to till the ground.
32 Now the name of the leader of those priests was Amulon.

33 And it came to pass that Amulon did plead with the Lamanim; and he also sent forth their wives, who were the daughters of the Lamanim, to plead with their brethren, that they should not destroy their husbands.
34 And the Lamanim had compassion on Amulon and his brethren, and did not destroy them, because of their wives.
35 And Amulon and his brethren did join the Lamanim, and they were traveling in the wilderness in search of the land of Nĕphi when they discovered the land of Helam, which was possessed by Alĕma and his brethren.
36 And it came to pass that the Lamanim promised unto Alĕma and his brethren, that if they would show them the way which led to the land of Nĕphi that they would grant unto them their lives and their liberty.
37 But after Alĕma had shown them the way that led to the land of Nĕphi the Lamanim would not keep their promise; but they set guards round about the land of Helam, over Alĕma and his brethren.
38 And the remainder of them went to the land of Nĕphi; and a part of them returned to the land of Helam, and also brought with them the wives and the children of the guards who had been left in the land.
39 And the king of the Lamanim had granted unto Amulon that he should be a king and a ruler over his people, who were in the land of Helam; nevertheless he should have no power to do anything contrary to the will of the king of the Lamanim.

## CHAPTER 24

*Amulon persecutes Alma (Alĕma) and his people—They are to be put to death if they pray—Adonai makes their burdens seem light—He delivers them from bondage, and they return to Zarahemla.*

1 AND it came to pass that Amulon did gain favor in the eyes of the king of the Lamanim; therefore, the king of the Lamanim granted unto him and his brethren that they should be appointed teachers over his people, yea, even over the people who were in the land of Shemlon, and in the land of Shilom, and in the land of Amulon.
2 For the Lamanim had taken possession of all these lands; therefore, the king of the Lamanim had appointed kings over all these lands.
3 And now the name of the king of the Lamanim was Laman, being called after the name of his father; and therefore he was called king Laman. And he was king over a numerous people.
4 And he appointed teachers of the brethren of Amulon in every land which was possessed by his people; and thus the language of Nĕphi began to be taught among all the people of the Lamanim.
5 And they were a people friendly one with another; nevertheless they knew not God; neither did the brethren of Amulon teach them anything concerning *the Eternal* their God, neither the law of Moshĕh; nor did they teach them the words of Avinadi;
6 But they taught them that they should keep their record, and that they might write one to another.
7 And thus the Lamanim began to increase in riches, and began to trade one with another and wax great, and began to be a cunning and a wise people, as to the wisdom of the

world, yea, a very cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren.
8 And now it came to pass that Amulon began to exercise authority over Alĕma and his brethren, and began to persecute him, and cause that his children should persecute their children.
9 For Amulon knew Alĕma, that he had been one of the king's priests, and that it was he that believed the words of Avinadi and was driven out before the king, and therefore he was wroth with him; for he was subject to king Laman, yet he exercised authority over them, and put tasks upon them, and put task–masters over them.
10 And it came to pass that so great were their afflictions that they began to cry mightily to God.
11 And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosoever should be found calling upon God should be put to death.
12 And Alĕma and his people did not raise their voices to *the Eternal* their God, but did pour out their hearts to him; and he did know the thoughts of their hearts.
13 And it came to pass that the voice of *the Eternal* came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; and I will covenant with my people and deliver them out of bondage.
14 And I will also ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do that ye may stand as witnesses for me hereafter, and that ye may know of a surety that I, Adonai *the Eternal*, do visit my people in their afflictions.
15 And now it came to pass that the burdens which were laid upon Alĕma and his brethren were made light; yea, *the Eternal* did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of *the Eternal*.
16 And it came to pass that so great was their faith and their patience that the voice of *the Eternal* came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage.
17 And he said unto Alĕma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.
18 Now it came to pass that Alĕma and his people in the night–time gathered their flocks together, and also of their grain; yea, even all the night–time were they gathering the flocks together.
19 And in the morning *the Eternal* caused a deep sleep[a] to come upon the Lamanim, yea, and all their task–masters were in a profound sleep.
20 And Alĕma and his people departed into the wilderness; and when they had traveled all day they pitched their tents in a valley, and they called the valley Alĕma, because he led their way in the wilderness.
21 Yea, and in the valley of Alĕma they poured out their thanks to God because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them except it were *the Eternal* their God.
22 And they gave thanks to God, yea, all their men and all their women and all their children that could speak lifted their voices in the praises of their God.

23 And now *the Eternal* said unto Alĕma: Haste thee and get thou and this people out of this land, for the Lamanim have awakened and do pursue thee; therefore get thee out of this land, and I will stop the Lamanim in this valley that they come no further in pursuit of this people.
24 And it came to pass that they departed out of the valley, and took their journey into the wilderness.
25 And after they had been in the wilderness twelve days they arrived in the land of Zarahemla; and king Moshia did also receive them with joy.

**19*a*** 1 Shĕmu'El (1 Sam.) 26:12.

## CHAPTER 25

*The people of Zarahemla (the Mulekim) are included among the Nĕphites (Nĕphiim)— They learn of the people of Alma (Alĕma) and of Zeniff (Tsaniph)— Alma (Alĕma) immerses Limhi (Limhi) and all his people—Mosiah (Moshia) authorizes Alma (Alĕma) to organize the Congregation of God.*

1 AND now king Moshia caused that all the people should be gathered together.
2 Now there were not so many of the children of Nĕphi, or so many of those who were descendants of Nĕphi, as there were of the people of Zarahemla, who was a descendant of Mulek[a], and those who came with him into the wilderness.
3 And there were not so many of the people of Nĕphi and of the people of Zarahemla as there were of the Lamanim; yea, they were not half so numerous.
4 And now all the people of Nĕphi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies.
5 And it came to pass that Moshia did read, and caused to be read, the records of Tsaniph to his people; yea, he read the records of the people of Tsaniph, from the time they left the land of Zarahemla until they returned again.
6 And he also read the account of Alĕma and his brethren, and all their afflictions, from the time they left the land of Zarahemla until the time they returned again.
7 And now, when Moshia had made an end of reading the records, his people who tarried in the land were struck with wonder and amazement.
8 For they knew not what to think; for when they beheld those that had been delivered out of bondage they were filled with exceedingly great joy.
9 And again, when they thought of their brethren who had been slain by the Lamanim they were filled with sorrow, and even shed many tears of sorrow.
10 And again, when they thought of the immediate goodness of God, and his power in delivering Alĕma and his brethren out of the hands of the Lamanim and of bondage, they did raise their voices and give thanks to God.
11 And again, when they thought upon the Lamanim, who were their brethren, of their sinful and polluted state, they were filled with pain and anguish for the welfare of their souls.
12 And it came to pass that those who were the children of Amulon and his brethren, who had taken to wife the daughters of the Lamanim, were displeased with the conduct of

their fathers, and they would no longer be called by the names of their fathers, therefore they took upon themselves the name of Nĕphi, that they might be called the children of Nĕphi and be numbered among those who were called Nĕphiim.
13 And now all the people of Zarahemla were numbered with the Nĕphiim, and this because the kingdom had been conferred upon none but those who were descendants of Nĕphi.
14 And now it came to pass that when Moshia had made an end of speaking and reading to the people, he desired that Alĕma should also speak to the people.
15 And Alĕma did speak unto them, when they were assembled together in large bodies, and he went from one body to another, preaching unto the people repentance and faith on Adonai.
16 And he did exhort the people of Limhi and his brethren, all those that had been delivered out of bondage, that they should remember that *he*[a] was *and is*[b] *the Eternal* that did deliver them.
17 And it came to pass that after Alĕma had taught the people many things, and had made an end of speaking to them, that king Limhi was desirous that he might be *immersed*; and all his people were desirous that they might be *immersed* also.
18 Therefore, Alĕma did go forth into the water and did *immerse* them; yea, he did *immerse* them after the manner he did his brethren in the waters of Mormon; yea, and as many as he did *immerse* did belong to the *congregation* of God; and this because of their belief on the words of Alĕma.
19 And it came to pass that king Moshia granted unto Alĕma that he might establish *congregations* throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every *congregation*.
20 Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly;
21 Therefore they did assemble themselves together in different bodies, being called *congregations*; every *congregation* having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alĕma.
22 And thus, notwithstanding there being many *congregations* they were all one *congregation*, yea, even the *congregation* of God; for there was nothing preached in all the *congregations* except it were repentance and faith in God.
23 And now there were seven[a] *congregations* in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of ha-Mashiah, or of God, they did join the *congregations* of God;
24 And they were called the people of God. And *the Eternal* did pour out his Spirit upon them, and they were blessed, and prospered in the land.

**2*a*** Possible a diminutive from of the name MalkiYahu, son of king TsidqiYahu. See YirmĕYahu (Jer.) 38:6. MalkiYahu means "my king is *the Eternal*". The name Mulek leaves off the reference to the sacred name of the deity; **16*a*** There is no "it" in Hebrew. Genderless "it" is as a convenience in translation. ***b*** "*and is*" is added to better indicated that the translation has reference to the sacred name of the LORD - *He Who Was And Ever Will Be*. **23*a*** Relatively small coastal land with only seven congregations.

## CHAPTER 26

*Many members of the Congregation are led into sin by unbelievers—Alma (Alĕma) is promised eternal life—Those who repent and are immersed gain forgiveness—Congregation members in sin who repent and confess to Alma (Alĕma) and to Adonai shall be forgiven; otherwise they shall be excommunicated.*

1 NOW it came to pass that there were many of the rising generation that could not understand the words of king Binyamin, being little children at the time he spake unto his people; and they did not believe the tradition of their fathers.
2 They did not believe what had been said concerning the *rising* of the dead, neither did they believe concerning the coming of ha-Mashiah.
3 And now because of their unbelief they could not understand the word of God; and their hearts were hardened.
4 And they would not be *immersed*; neither would they join the *congregation*. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon *the Eternal* their God.
5 And now in the reign of Moshia they were not half so numerous as the people of God; but because of the dissensions among the brethren they became more numerous.
6 For it came to pass that they did deceive many with their flattering words, who were in the *congregation*, and did cause them to commit many sins; therefore it became expedient that those who committed sin, that were in the *congregation*, should be admonished by the *congregation*.
7 And it came to pass that they were brought before the priests, and delivered up unto the priests by the teachers; and the priests brought them before Alĕma, who was the high priest.
8 Now king Moshia had given Alĕma the authority over the *congregation*.
9 And it came to pass that Alĕma did not know concerning them; but there were many witnesses against them; yea, the people stood and testified of their iniquity in abundance.
10 Now there had not any such thing happened before in the *congregation*; therefore Alĕma was troubled in his spirit, and he caused that they should be brought before the king.
11 And he said unto the king: Behold, here are many whom we have brought before thee, who are accused of their brethren; yea, and they have been taken in divers iniquities. And they do not repent of their iniquities; therefore we have brought them before thee, that thou mayest judge them according to their crimes.
12 But king Moshia said unto Alĕma: Behold, I judge them not; therefore I deliver them into thy hands to be judged.
13 And now the spirit of Alĕma was again troubled; and he went and inquired of Adonai what he should do concerning this matter, for he feared that he should do wrong in the sight of God.
14 And it came to pass that after he had poured out his whole soul to God, the voice of *the Eternal* came to him, saying:
15 Blessed art thou, Alĕma, and blessed are they who were *immersed* in the waters of Mormon. Thou art blessed because of thy exceeding faith in the words alone of my servant Avinadi.

16 And blessed are they because of their exceeding faith in the words alone which thou hast spoken unto them.
17 And blessed art thou because thou hast established a *congregation* among this people; and they shall be established, and they shall be my people.
18 Yea, blessed is this people who are willing to bear my name; for in my name shall they be called; and they are mine.
19 And because thou hast inquired of me concerning the transgressor, thou art blessed.
20 Thou art my servant; and I covenant with thee that thou shalt have eternal life; and thou shalt serve me and go forth in my name, and shalt gather together my sheep.
21 And he that will hear my voice shall be my sheep; and him shall ye receive into the *congregation*, and him will I also receive.
22 For behold, this is my *congregation*; whosoever is *immersed* shall be *immersed* unto repentance. And whomsoever ye receive shall believe in my name; and him will I freely forgive.
23 For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth unto the end a place at my right hand.
24 For behold, in my name are they called; and if they know me they shall come forth, and shall have a place eternally at my right hand.
25 And it shall come to pass that when the *other* trump shall sound then shall they that never knew me come forth and shall stand before me.
26 And then shall they know that I am *the Eternal* their God, that I am their Redeemer; but they would not be redeemed.
27 And then I will confess unto them that I never knew them; and they shall depart into everlasting fire prepared for ha-satan and his *messengers*.
28 Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my *congregation*, for him I will not receive at the last day.
29 Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also.
30 Yea, and as often as my people repent will I forgive them their trespasses against me.
31 And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation.
32 Now I say unto you, Go; and whosoever will not repent of his sins the same shall not be numbered among my people; and this shall be observed from this time forward.
33 And it came to pass when Alĕma had heard these words he wrote them down that he might have them, and that he might judge the people of that *congregation* according to the commandments of God.
34 And it came to pass that Alĕma went and judged those that had been taken in iniquity, according to the word of *the Eternal*.
35 And whosoever repented of their sins and did confess them, them he did number among the people of the *congregation*;
36 And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the *congregation*, and their names were *struck* out[a].

37 And it came to pass that Alĕma did regulate all the affairs of the *congregation*; and they began again to have peace and to prosper exceedingly in the affairs of the *congregation*, walking *observantly*[a] before God, receiving many, and *immersing* many.
38 And now all these things did Alĕma and his fellow laborers do who were over the *congregation*, walking in all diligence, teaching the word of God in all things, suffering all manner of afflictions, being persecuted by all those who did not belong to the *congregation* of God.
39 And they did admonish their brethren; and they were also admonished, every one by the word of God, according to his sins, or to the sins which he had committed, being commanded of God to pray without ceasing, and to give thanks in all things.

***36a*** "blotted out" (*KJV*); see Tĕhilim (Ps.) 69:28; 109:13; ***37a*** Shĕmot (Ex.) 23:13, Ephesians 5:15

## CHAPTER 27

*Mosiah (Moshia) forbids persecution and enjoins equality—Alma (Alĕma) the younger and the four sons of Mosiah (Moshia) seek to destroy the Congregation of God—A messenger appears and commands them to cease their evil course—Alma (Alĕma) is struck dumb—All mankind must be born again to gain salvation—Alma (Alĕma) and the sons of Mosiah (Moshia) declair glad tidings.*

1 AND now it came to pass that the persecutions which were inflicted on the *congregation* of God by the unbelievers became so great that the *congregation* of God began to murmur, and complain to their leaders concerning the matter; and they did complain to Alĕma. And Alĕma laid the case before their king, Moshia. And Moshia consulted with his priests.
2 And it came to pass that king Moshia sent a proclamation throughout the land round about that there should not any unbeliever persecute any of those who belonged to the *congregation* of God.
3 And there was a strict command throughout all the *congregations* that there should be no persecutions among them, that there should be an equality among all men;
4 That they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbor as himself, laboring with their own hands for their support.
5 Yea, and all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness, or in much want; and doing these things, they did abound in the grace of God.
6 And there began to be much peace again in the land; and the people began to be very numerous, and began to scatter abroad upon the face of the earth, yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land.
7 And *the Eternal* did visit them and prosper them, and they became a large and wealthy people.
8 Now the sons of Moshia were numbered among the unbelievers; and also one of the sons of Alĕma was numbered among them, he being called Alĕma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of

many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities.
9 And he became a great hinderment to the prosperity of the *congregation* of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them.
10 And now it came to pass that while he was going about to destroy the *congregation* of God, for he did go about secretly with the sons of Moshia seeking to destroy the *congregation*, and to lead astray the people of Adonai, contrary to the commandments of God, or even the king—
11 And as I said unto you, as they were going about rebelling against God, behold, the *messenger* of *the Eternal* appeared unto them; and he descended as it were in a cloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood;
12 And so great was their astonishment, that they fell to the earth, and understood not the words which he spake unto them.
13 Nevertheless he cried again, saying: Alĕma, arise and stand forth, for why persecutest thou the *congregation* of God? For *the Eternal* hath said: This is my *congregation*, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.
14 And again, the *messenger* said: Behold, *the Eternal* hath heard the prayers of his people, and also the prayers of his servant, Alĕma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.
15 And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? And I am sent from God.
16 Now I say unto thee: Go, and remember the captivity of thy fathers in the land of Helam, and in the land of Nĕphi; and remember how great things he has done for them; for they were in bondage, and he has delivered them. And now I say unto thee, Alĕma, go thy way, and seek to destroy the *congregation* no more, that their prayers may be answered, and this even if thou wilt of thyself be cast off.
17 And now it came to pass that these were the last words which the *messenger* spake unto Alĕma, and he departed.
18 And now Alĕma and those that were with him fell again to the earth, for great was their astonishment; for with their own eyes they had beheld a *messenger* of *the Eternal*; and his voice was as thunder, which shook the earth; and they knew that there was nothing save the power of God that could shake the earth and cause it to tremble as though it would part asunder.
19 And now the astonishment of Alĕma was so great that he became dumb, that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father.
20 And they rehearsed unto his father all that had happened unto them; and his father rejoiced, for he knew that it was the power of God.
21 And he caused that a multitude should be gathered together that they might witness what *the Eternal* had done for his son, and also for those that were with him.

22 And he caused that the priests should assemble themselves together; and they began to fast, and to pray to *the Eternal* their God that he would open the mouth of Alĕma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God.
23 And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alĕma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:
24 For, said he, I have repented of my sins, and have been redeemed of *the Eternal*; behold I am born of the Spirit.
25 And Adonai said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;
26 And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God.
27 I say unto you, unless this be the case, they must be cast off; and this I know, because I was like to be cast off.
28 Nevertheless, after wading through much tribulation, repenting nigh unto death, Adonai in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God.
29 My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more.
30 I rejected my Redeemer, and denied that which had been spoken of by our fathers; but now that they may foresee that he will come, and that he remembereth every creature of his creating, he will make himself manifest unto all.
31 Yea, every knee shall bow, and every tongue *vow*[a] before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his all–searching eye.
32 And now it came to pass that Alĕma began from this time forward to teach the people, and those who were with Alĕma at the time the *messenger* appeared unto them, traveling round about through all the land, publishing to all the people the things which they had heard and seen, and preaching the word of God in much tribulation, being greatly persecuted by those who were unbelievers, being smitten by many of them.
33 But notwithstanding all this, they did impart much consolation to the *congregation*, confirming their faith, and exhorting them with long-suffering and much travail to keep the commandments of God.
34 And four of them were the sons of Moshia; and their names were Amon, and Aharon, and Omner, and Himni; these were the names of the sons of Moshia.
35 And they traveled throughout all the land of Zarahemla, and among all the people who were under the reign of king Moshia, zealously striving to repair all the injuries which they had done to the *congregation*, confessing all their sins, and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them.

36 And thus they were instruments in the hands of God in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer.
37 And how blessed are they! For they did publish peace; they did publish good tidings of good; and they did declare unto the people that *the Eternal* reigneth[a].

***31a*** The Hebrew literally means "swear" an oath, See Yĕsha'Yahu (Is.) 45:23; ***37a*** Yĕsha'Yahu (Is.) 52:7.

## CHAPTER 28

*The sons of Mosiah (Moshia) shall have eternal life—They go to preach to the Lamanites (Lamanim)—Mosiah (Moshiah) translates the Jaredite (Yĕrĕdi) plates with the two seer stones.*

1 NOW it came to pass that after the sons of Moshia had done all these things, they took a small number with them and returned to their father, the king, and desired of him that he would grant unto them that they might, with these whom they had selected, go up to the land of Nĕphi that they might preach the things which they had heard, and that they might impart the word of God to their brethren, the Lamanim—
2 That perhaps they might bring them to the knowledge of *the Eternal* their God, and convince them of the iniquity of their fathers; and that perhaps they might cure them of their hatred towards the Nĕphiim, that they might also be brought to rejoice in *the Eternal* their God, that they might become friendly to one another, and that there should be no more contentions in all the land which *the Eternal* their God had given them.
3 Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble.
4 And thus did the Spirit of *the Eternal* work upon them, for they were the very vilest of sinners. And Adonai saw fit in his infinite mercy to spare them; nevertheless they suffered much anguish of soul because of their iniquities, suffering much and fearing that they should be cast off forever.
5 And it came to pass that they did plead with their father many days that they might go up to the land of Nĕphi.
6 And king Moshia went and inquired of *the Eternal* if he should let his sons go up among the Lamanim to preach the word.
7 And *the Eternal* said unto Moshia: Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanim.
8 And it came to pass that Moshia granted that they might go and do according to their request.
9 And they took their journey into the wilderness to go up to preach the word among the Lamanim; and I shall give an account of their proceedings hereafter.
10 Now king Moshia had no one to confer the kingdom upon, for there was not any of his sons who would accept of the kingdom.
11 Therefore he took the records which were engraven on the plates of nĕhoshĕt, and also the plates of Nĕphi, and all the things which he had kept and preserved according to

the commandments of God, after having translated and caused to be written the records which were on the plates of gold which had been found by the people of Limhi, which were delivered to him by the hand of Limhi;
12 And this he did because of the great anxiety of his people; for they were desirous beyond measure to know concerning those people who had been destroyed.
13 And now he translated them by the means of those two stones which were fastened into the two rims of a bow.
14 Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;
15 And they have been kept and preserved by the hand of *the Eternal*, that he should discover to every creature who should possess the land the iniquities and abominations of his people;
16 And whosoever has these things is called seer, after the manner of old times.
17 Now after Moshia had finished translating these records, behold, it gave an account of the people who were destroyed, from the time that they were destroyed back to the building of the great tower, at the time *the Eternal* confounded the language of the people and they were scattered abroad upon the face of all the earth, yea, and even from that time back until the creation of Adam.
18 Now this account did cause the people of Moshia to mourn exceedingly, yea, they were filled with sorrow; nevertheless it gave them much knowledge, in the which they did rejoice.
19 And this account shall be written hereafter; for behold, it is expedient that all people should know the things which are written in this account.
20 And now, as I said unto you, that after king Moshia had done these things, he took the plates of nĕhoshĕt, and all the things which he had kept, and conferred them upon Alĕma, who was the son of Alĕma; yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lĕhi left Yĕrushalayim.

## CHAPTER 29

*Mosiah (Moshia) proposes that judges be chosen in place of a king—Unrighteous kings lead their people into sin—Alĕma the younger is chosen chief judge by the voice of the people—He is also the high priest over the Congregation of God—Alma (Alĕma) the elder and Mosiah (Moshia) die.*

1 NOW when Moshia had done this he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king.
2 And it came to pass that the voice of the people came, saying: We are desirous that Aharon thy son should be our king and our ruler.
3 Now Aharon had gone up to the land of Nĕphi, therefore the king could not confer the kingdom upon him; neither would Aharon take upon him the kingdom; neither were any of the sons of Moshia willing to take upon them the kingdom.
4 Therefore king Moshia sent again among the people; yea, even a written word sent he among the people. And these were the words that were written, saying:

5 Behold, O ye my people, or my brethren, for I esteem you as such, I desire that ye should consider the cause which ye are called to consider—for ye are desirous to have a king.
6 Now I declare unto you that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom.
7 And now if there should be another appointed in his stead, behold I fear there would rise contentions among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and draw away a part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood and perverting the way of *the Eternal*, yea, and destroy the souls of many people.
8 Now I say unto you let us be wise and consider these things, for we have no right to destroy my son, neither should we have any right to destroy another if he should be appointed in his stead.
9 And if my son should turn again to his pride and vain things he would recall the things which he had said, and claim his right to the kingdom, which would cause him and also this people to commit much sin.
10 And now let us be wise and look forward to these things, and do that which will make for the peace of this people.
11 Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law; and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God.
12 Now it is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just.
13 Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Binyamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you.
14 And even I myself have labored with all the power and faculties which I have possessed, to teach you the commandments of God, and to establish peace throughout the land, that there should be no wars nor contentions, no stealing, nor plundering, nor murdering, nor any manner of iniquity;
15 And whosoever has committed iniquity, him have I punished according to the crime which he has committed, according to the law which has been given to us by our fathers.
16 Now I say unto you, that because all men are not just it is not expedient that ye should have a king or kings to rule over you.
17 For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction!
18 Yea, remember king Noah, his wickedness and his abominations, and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities they were brought into bondage.
19 And were it not for the interposition of their all–wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

20 But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him he did deliver them out of bondage; and thus doth Adonai work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.
21 And behold, now I say unto you, ye cannot dethrone an iniquitous king save it be through much contention, and the shedding of much blood.
22 For behold, he has his friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;
23 And he enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness.
24 And now behold I say unto you, it is not expedient that such abominations should come upon you.
25 Therefore, choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of *the Eternal*.
26 Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people.
27 And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.
28 And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge.
29 If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.
30 And I command you to do these things in the fear of *the Eternal*; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities they shall be answered upon their own heads.
31 For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.
32 And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as Adonai seeth[a] fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land.
33 And many more things did king Moshia write unto them, unfolding unto them all the trials and troubles of a righteous king, yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them.
34 And he told them that these things ought not to be; but that the burden should come upon all the people, that every man might bear his part.

35 And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous king to rule over them;
36 Yea, all his iniquities and abominations, and all the wars, and contentions, and bloodshed, and the stealing, and the plundering, and the committing of whoredoms, and all manner of iniquities which cannot be enumerated—telling them that these things ought not to be, that they were expressly repugnant to the commandments of God.
37 And now it came to pass, after king Moshia had sent these things forth among the people they were convinced of the truth of his words.
38 Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins.
39 Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced because of the liberty which had been granted unto them.
40 And they did wax strong in love towards Moshia; yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain, yea, for that batsa[a] which doth corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure.
41 And it came to pass that they did appoint judges to rule over them, or to judge them according to the law; and this they did throughout all the land.
42 And it came to pass that Alĕma was appointed to be the first chief judge, he being also the high priest, his father having conferred the office upon him, and having given him the charge concerning all the affairs of the *congregation*.
43 And now it came to pass that Alĕma did walk in the ways of *the Eternal*, and he did keep his commandments, and he did judge righteous judgments; and there was continual peace through the land.
44 And thus commenced the reign of the judges throughout all the land of Zarahemla, among all the people who were called the Nĕphiim; and Alĕma was the first and chief judge.
45 And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.
46 And it came to pass that Moshia died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine shanim from the time Lĕhi left Yĕrushalayim.
47 And thus ended the reign of the kings over the people of Nĕphi; and thus ended the days of Alĕma, who was the founder of their *congregation*.

***32a*** Restored to read “seeth fit” (1830 edition) instead of “sees fit”; ***40a*** plunder, “lucre”, see 1 Shĕmu’El (1 Sam.) 8:3.

# THE BOOK OF
# ALĔMA

# THE SON OF ALĔMA

*The account of Alĕma, who was the son of Alĕma, the first and chief judge over the people of Nĕphi, and also the high priest over the Congregation. An account of the reign of the judges, and the wars and contentions among the people. And also an account of a war between the Nĕphiim and the Lamanim, according to the record of Alĕma, the first and chief judge.*

## CHAPTER 1

*Nehor teaches false doctrines, establishes a congregation, introduces priestcraft, and slays Gideon (Gid'on)—He is executed for his crimes—Priestcrafts and persecutions spread among the people—The priests support themselves, the people care for the poor, and the Congregation of God prospers.*

1 NOW it came to pass that in the first year of the reign of the judges over the people of Nĕphi, from this time forward, king Moshia having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he had established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws which he had made.
2 And it came to pass that in the first year of the reign of Alĕma in the judgment–seat, there was a man brought before him to be judged, a man who was large, and was noted for his much strength.
3 And he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the *congregation*; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people.
4 And he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men; and, in the end, all men should have eternal life.
5 And it came to pass that he did teach these things so much that many did believe on his words, even so many that they began to support him and give him kĕsĕph.
6 And he began to be lifted up in the pride of his heart, and to wear very costly apparel, yea, and even began to establish a *congregation* after the manner of his preaching.
7 And it came to pass as he was going, to preach to those who believed on his word, he met a man who belonged to the *congregation* of God, yea, even one of their teachers; and he began to contend with him sharply, that he might lead away the people of the *congregation*; but the man withstood him, admonishing him with the words of God.
8 Now the name of the man was Gid'on; and it was he who was an instrument in the hands of God in delivering the people of Limhi out of bondage.
9 Now, because Gid'on withstood him with the words of God he was wroth with Gid'on, and drew har'bo and began to smite him. Now Gid'on being stricken with many years, therefore he was not able to withstand his blows, therefore he was slain by the hĕrĕv.

10 And the man who slew him was taken by the people of the *congregation*, and was brought before Alĕma, to be judged according to the crimes which he had committed.
11 And it came to pass that he stood before Alĕma and pleaded for himself with much boldness.
12 But Alĕma said unto him: Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the hĕrĕv; and were priestcraft to be enforced among this people it would prove their entire destruction.
13 And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee his blood would come upon us for vengeance.
14 Therefore thou art condemned to die, according to the law which has been given us by Moshia, our last king; and it has been acknowledged by this people; therefore this people must abide by the law.
15 And it came to pass that they took him; and his name was Nehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death.
16 Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went forth preaching false doctrines; and this they did for the sake of riches and honor.
17 Nevertheless, they durst not lie, if it were known, for fear of the law, for liars were punished; therefore they pretended to preach according to their belief; and now the law could have no power on any man for his belief.
18 And they durst not steal, for fear of the law, for such were punished; neither durst they rob, nor murder, for he that murdered was punished unto death.
19 But it came to pass that whosoever did not belong to the *congregation* of God began to persecute those that did belong to the *congregation* of God, and had taken upon them the name of ha-Mashiah.
20 Yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without kĕsĕph and without price.
21 Now there was a strict law among the people of the *congregation*, that there should not any man, belonging to the *congregation*, arise and persecute those that did not belong to the *congregation*, and that there should be no persecution among themselves.
22 Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows; yea, they would smite one another with their fists.
23 Now this was in the second year of the reign of Alĕma, and it was a cause of much affliction to the *congregation*; yea, it was the cause of much trial with the *congregation*.
24 For the hearts of many were hardened, and their names were *struck* out, that they were remembered no more among the people of God. And also many withdrew themselves from among them.
25 Now this was a great trial to those that did stand fast in the faith; nevertheless, they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them.

26 And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength.
27 And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely.
28 And thus they did establish the affairs of the *congregation*; and thus they began to have continual peace again, notwithstanding all their persecutions.
29 And now, because of the steadiness of the *congregation* they began to be exceedingly rich, having abundance of all things whatsoever they stood in need—an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of shesh[a] and fine-twined linen, and all manner of good homely cloth.
30 And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the *congregation* or in the *congregation*, having no *regard of faces*[a] as to those who stood in need.
31 And thus they did prosper and become far more wealthy than those who did not belong to their *congregation*.
32 For those who did not belong to their *congregation* did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; persecuting, lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it was possible.
33 And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still, and durst not commit any wickedness if it were known; therefore, there was much peace among the people of Nĕphi until the fifth year of the reign of the judges.

***29a*** fine plant fiber fabric, possibly whitened linen, “silk”; Mishley (Prov.) 31:22; ***30a*** Devarim (Deut.) 1:17; 16:19;

## CHAPTER 2

*Amlici (Am-mlki) seeks to be king and is rejected by the voice of the people—His followers make him king—The Amlicites (Am-mlkim) make war on the Nĕphites (Nĕphiim) and are defeated—The Lamanites (Lamanim) and Amlicites (Am-mlkim) join forces and are defeated—Alma (Alĕma) slays Amlici (Am-mlki).*

1 AND it came to pass in the commencement of the fifth year of their reign there began to be a contention among the people; for a certain man, being called Am-mlki, he being a very cunning man, yea, a wise man as to the wisdom of the world, he being after the order of the man that slew Gid'on by the hĕrĕv, who was executed according to the law—
2 Now this Am-mlki had, by his cunning, drawn away much people after him; even so much that they began to be very powerful; and they began to endeavor to establish Am-mlki to be a king over the people.
3 Now this was alarming to the people of the *congregation*, and also to all those who had not been drawn away after the persuasions of Am-mlki; for they knew that according to their law that such things must be established by the voice of the people.
4 Therefore, if it were possible that Am-mlki should gain the voice of the people, he, being a wicked man, would deprive them of their rights and privileges of the *congregation*; for it was his intent to destroy the *congregation* of God.
5 And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Am-mlki, in separate bodies, having much dispute and wonderful contentions one with another.
6 And thus they did assemble themselves together to cast in their voices concerning the matter; and they were laid before the judges.
7 And it came to pass that the voice of the people came against Am-mlki, that he was not made king over the people.
8 Now this did cause much joy in the hearts of those who were against him; but Am-mlki did stir up those who were in his favor to anger against those who were not in his favor.
9 And it came to pass that they gathered themselves together, and did consecrate Am-mlki to be their king.
10 Now when Am-mlki was made king over them he commanded them that they should take up arms against their brethren; and this he did that he might subject them to him.
11 Now the am[a] of Am-mlki were distinguished by the name of Am-mlki, being called Am-mlkim; and the remainder were called Nĕphiim, or am ha-Elohim.
12 Therefore the people of the Nĕphiim were aware of the intent of the Am-mlkim, and therefore they did prepare to meet them; yea, they did arm themselves with haravot, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of weapons of war, of every kind.
13 And thus they were prepared to meet the Am-mlkim at the time of their coming. And there were appointed captains, and higher captains, and chief captains, according to their numbers.
14 And it came to pass that Am-mlki did arm his men with all manner of weapons of war of every kind; and he also appointed rulers and leaders over his people, to lead them to war against their brethren.
15 And it came to pass that the Am-mlkim came upon the hill Amnihu, which was east of the river Tsidon, which ran by the land of Zarahemla, and there they began to make war with the Nĕphiim.
16 Now Alĕma, being the chief judge and the governor of the people of Nĕphi, therefore he went up with his people, yea, with his captains, and chief captains, yea, at the head of his armies, against the Am-mlkim to battle.

17 And they began to slay the Am-mlkim upon the hill east of Tsidon. And the Am-mlkim did contend with the Nĕphiim with great strength, insomuch that many of the Nĕphiim did fall before the Am-mlkim.
18 Nevertheless Adonai did strengthen the hand of the Nĕphiim, that they slew the Am-mlkim with great slaughter, that they began to flee before them.
19 And it came to pass that the Nĕphiim did pursue the Am-mlkim all that day, and did slay them with much slaughter, insomuch that there were slain of the Am-mlkim twelve thousand five hundred thirty and two souls; and there were slain of the Nĕphiim six thousand five hundred sixty and two souls.
20 And it came to pass that when Alĕma could pursue the Am-mlkim no longer he caused that his people should pitch their tents in the valley of Gid'on, the valley being called after that Gid'on who was slain by the hand of Nehor with the hĕrĕv; and in this valley the Nĕphiim did pitch their tents for the night.
21 And Alĕma sent spies to follow the remnant of the Am-mlkim, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed.
22 Now those whom he had sent out to watch the camp of the Am-mlkim were called Zeram, and Amnor, and Manti, and Limher; these were they who went out with their men to watch the camp of the Am-mlkim.
23 And it came to pass that on the morrow they returned into the camp of the Nĕphiim in great haste, being greatly astonished, and struck with much fear, saying:
24 Behold, we followed the camp of the Am-mlkim, and to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of Nĕphi, we saw a numerous host of the Lamanim; and behold, the Am-mlkim have joined them;
25 And they are upon our brethren in that land; and they are fleeing before them with their flocks, and their wives, and their children, towards our city; and except we make haste they obtain possession of our city, and our fathers, and our wives, and our children be slain.
26 And it came to pass that the people of Nĕphi took their tents, and departed out of the valley of Gid'on towards their city, which was the city of Zarahemla.
27 And behold, as they were crossing the river Tsidon, the Lamanim and the Am-mlkim, being as numerous almost, as it were, as the sands of the sea, came upon them to destroy them.
28 Nevertheless, the Nĕphiim being strengthened by the hand of *the Eternal*, having prayed mightily to him that he would deliver them out of the hands of their enemies, therefore *the Eternal* did hear their cries, and did strengthen them, and the Lamanim and the Am-mlkim did fall before them.
29 And it came to pass that Alĕma fought with Am-mlci with the hĕrĕv, face to face; and they did contend mightily, one with another.
30 And it came to pass that Alĕma, being a man of God, being exercised with much faith, cried, saying: O *the Eternal*, have mercy and spare my life, that I may be an instrument in thy hands to save and preserve this people.
31 Now when Alĕma had said these words he contended again with Am-mlki; and he was strengthened, insomuch that he slew Am-mlki with the hĕrĕv.
32 And he also contended with the king of the Lamanim; but the king of the Lamanim fled back from before Alĕma and sent his guards to contend with Alĕma.

33 But Alĕma, with his guards, contended with the guards of the king of the Lamanim until he slew and drove them back.
34 And thus he cleared the ground, or rather the bank, which was on the west of the river Tsidon, throwing the bodies of the Lamanim who had been slain into the waters of Tsidon, that thereby his people might have room to cross and contend with the Lamanim and the Am-mlkim on the west side of the river Tsidon.
35 And it came to pass that when they had all crossed the river Tsidon that the Lamanim and the Am-mlkim began to flee before them, notwithstanding they were so numerous that they could not be numbered.
36 And they fled before the Nĕphiim towards the wilderness which was west and north, away beyond the borders of the land; and the Nĕphiim did pursue them with their might, and did slay them.
37 Yea, they were met on every hand, and slain and driven, until they were scattered on the west, and on the north, until they had reached the wilderness, which was called Hermounts; and it was that part of the wilderness which was infested by wild and ravenous beasts.
38 And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth.

***11a*** "people", Bĕreshit (Gen.) 11:6, Ester (Esther) 3:6;

## CHAPTER 3

*The Amlicites (Am-mlkim) had marked themselves according to the prophetic word—The Lamanites (Lamanim) had been cursed for their rebellion—Men bring their own curses upon themselves—The Nĕphites (Nĕphiim) defeat another Lamanite (Lamani) army.*

1 AND it came to pass that the Nĕphiim who were not slain by the weapons of war, after having buried those who had been slain—now the number of the slain were not numbered, because of the greatness of their number—after they had finished burying their dead they all returned to their lands, and to their houses, and their wives, and their children.
2 Now many women and children had been slain with the hĕrĕv, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.
3 And now as many of the Lamanim and the Am-mlkim who had been slain upon the bank of the river Tsidon were cast into the waters of Tsidon; and behold their bones are in the depths of the yam, and they are many.
4 And the Am-mlkim were distinguished from the Nĕphiim, for they had marked themselves with red in their foreheads after the manner of the Lamanim; nevertheless they had not shorn their heads like unto the Lamanim.
5 Now the heads of the Lamanim were shorn; and they were naked, save it were skin which was girded about their loins, and also their armor, which was girded about them, and their bows, and their arrows, and their stones, and their slings, and so forth.

6 And the skins of the Lamanim were dark, according to the ot[a] which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who consisted of Nĕphi, Ya'aqov, and Yoseph, and Sam, who were just and holy men.
7 And their brethren sought to destroy them, therefore they were cursed; and Adonai *the Eternal* set *an* ot upon them, yea, upon Laman and Lĕmu'El, and also the sons of Yishma'El, and Yishma'Eli women.
8 And this was done that their seed might be distinguished from the seed of their brethren, that thereby Adonai *the Eternal* might preserve his people, that they might not mix and believe in incorrect traditions which would prove their destruction.
9 And it came to pass that whosoever did mingle his seed with that of the Lamanim did bring the same curse upon his seed.
10 Therefore, whosoever suffered himself to be led away by the Lamanim was called under that head, and there was *an* ot set upon him.
11 And it came to pass that whosoever would not believe in the tradition of the Lamanim, but believed those records which were brought out of the land of Yĕrushalayim, and also in the tradition of their fathers, which were correct, who believed in the commandments of God and kept them, were called the Nĕphiim, or the people of Nĕphi, from that time forth—
12 And it is they who have kept the records which are true of their people, and also of the people of the Lamanim.
13 Now we will return again to the Am-mlkim, for they also had a mark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads.
14 Thus the word of God is fulfilled, for these are the words which he said to Nĕphi: Behold, the Lamanim have I cursed, and I will set *an* ot on them that they and their seed may be separated from thee and thy seed, from this time henceforth and forever, except they repent of their wickedness and turn to me that I may have mercy upon them.
15 And again: I will set *an* ot upon him that mingleth his seed with thy brethren, that they may be cursed also.
16 And again: I will set a mark upon him that fighteth against thee and thy seed.
17 And again, I say he that departeth from thee shall no more be called thy seed; and I will bless thee, and whomsoever shall be called thy seed, henceforth and forever; and these were the promises of Adonai unto Nĕphi and to his seed.
18 Now the Am-mlkim knew not that they were fulfilling the words of God when they began to mark themselves in their foreheads; nevertheless they had come out in open rebellion against God; therefore it was expedient that the curse should fall upon them.
19 Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed bring upon himself his own condemnation.
20 Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanim and the Am-mlkim, that there was another army of the Lamanim came in upon the people of Nĕphi, in the same place where the first army met the Am-mlkim.
21 And it came to pass that there was an army sent to drive them out of their land.
22 Now Alĕma himself being afflicted with a wound did not go up to battle at this time against the Lamanim;

23 But he sent up a numerous army against them; and they went up and slew many of the Lamanim, and drove the remainder of them out of the borders of their land.
24 And then they returned again and began to establish peace in the land, being troubled no more for a time with their enemies.
25 Now all these things were done, yea, all these wars and contentions were commenced and ended in the fifth year of the reign of the judges.
26 And in one year were thousands and tens of thousands of souls sent to the eternal world, that they might reap their rewards according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one.
27 For every man receiveth wages of him whom he listeth to obey, and this according to the words of the spirit of prophecy; therefore let it be according to the truth. And thus endeth the fifth year of the reign of the judges.

***6a*** *a sign*, "mark"; Bĕreshit (Gen.) 4:15.

## CHAPTER 4

*Alma (Alĕma) immerses thousands of converts—Iniquity enters the Congregation, and the Congregation's progress is hindered—Nĕphihah (NĕphiYah) is appointed chief judge—Alma (Alĕma), as high priest, devotes himself to the ministry.*

1 NOW it came to pass in the sixth year of the reign of the judges over the people of Nĕphi, there were no contentions nor wars in the land of Zarahemla;
2 But the people were afflicted, yea, greatly afflicted for the loss of their brethren, and also for the loss of their flocks and herds, and also for the loss of their fields of grain, which were trodden under foot and destroyed by the Lamanim.
3 And so great were their afflictions that every soul had cause to mourn; and they believed that it was the judgments of God sent upon them because of their wickedness and their abominations; therefore they were awakened to a remembrance of their duty.
4 And they began to establish the *congregation* more fully; yea, and many were *immersed* in the waters of Tsidon and were joined to the *congregation* of God; yea, they were *immersed* by the hand of Alĕma, who had been consecrated the high priest over the people of the *congregation*, by the hand of his father Alĕma.
5 And it came to pass in the seventh year of the reign of the judges there were about three thousand five hundred souls that united themselves to the *congregation* of God and were *immersed*. And thus ended the seventh year of the reign of the judges over the people of Nĕphi; and there was continual peace in all that time.
6 And it came to pass in the eighth year of the reign of the judges, that the people of the *congregation* began to wax proud, because of their exceeding riches, and their fine sheshim, and their fine-twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel.
7 Now this was the cause of much affliction to Alĕma, yea, and to many of the people whom Alĕma had consecrated to be teachers, and priests, and elders over the

*congregation*; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.
8 For they saw and beheld with great sorrow that the people of the *congregation* began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.
9 And thus, in this eighth year of the reign of the judges, there began to be great contentions among the people of the *congregation*; yea, there were envyings, and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the *congregation* of God.
10 And thus ended the eighth year of the reign of the judges; and the wickedness of the *congregation* was a great stumbling–block to those who did not belong to the *congregation*; and thus the *congregation* began to fail in its progress.
11 And it came to pass in the commencement of the ninth year, Alĕma saw the wickedness of the *congregation*, and he saw also that the example of the *congregation* began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people.
12 Yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy and the naked and those who were hungry, and those who were athirst, and those who were sick and afflicted.
13 Now this was a great cause for lamentations among the people, while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the poor and the needy, feeding the hungry, and suffering all manner of afflictions, for the sake of ha-Mashiah, who should come according to the spirit of prophecy;
14 Looking forward to that day, thus retaining a remission of their sins; being filled with great joy because of the *rising* of the dead, according to the will and power and deliverance of Yĕhoshua ha-Mashiah from the bands of death.
15 And now it came to pass that Alĕma, having seen the afflictions of the humble followers of God, and the persecutions which were heaped upon them by the remainder of his people, and seeing all their inequality, began to be very sorrowful; nevertheless the Spirit of *the Eternal* did not fail him.
16 And he selected a wise man who was among the elders of the *congregation*, and gave him power according to the voice of the people, that he might have power to enact laws according to the laws which had been given, and to put them in force according to the wickedness and the crimes of the people.
17 Now this man's name was NĕphiYah, and he was appointed chief judge; and he sat in the judgment–seat to judge and to govern the people.
18 Now Alĕma did not grant unto him the office of being high priest over the *congregation*, but he retained the office of high priest unto himself; but he delivered the judgment–seat unto NĕphiYah.
19 And this he did that he himself might go forth among his people, or among the people of Nĕphi, that he might preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them.

20 And thus in the commencement of the ninth year of the reign of the judges over the people of Nĕphi, Alĕma delivered up the judgment–seat to NĕphiYah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of masa and prophecy.

*The words which Alĕma, the High Priest according to the holy order of God, delivered to the people in their cities and villages throughout the land.*
*Comprising chapter 5.*

## CHAPTER 5

*To gain salvation, men must repent and keep the commandments, be born again, cleanse their garments through the blood of the Anointed (ha-Mashiah), be humble and strip themselves from pride and envy, and do the works of righteousness—The Good Shepherd calleth his people—Those who do evil works are children of the adversary (ha-satan)—Alma (Alĕma) testifies of the truth of his doctrine and commands men to repent—Names of the righteous shall be written in the book of life.*

1 NOW it came to pass that Alĕma began to deliver the word of God unto the people, first in the land of Zarahemla, and from thence throughout all the land.
2 And these are the words which he spake to the people in the *congregation* which was established in the city of Zarahemla, according to his own record, saying:
3 I, Alĕma, having been consecrated by my father, Alĕma, to be a high priest over the *congregation* of God, he having power and authority from God to do these things, behold, I say unto you that he began to establish a *congregation* in the land which was in the borders of Nĕphi; yea, the land which was called the land of Mormon; yea, and he did *immerse* his brethren in the waters of Mormon.
4 And behold, I say unto you, they were delivered out of the hands of the people of king Noah, by the mercy and power of God.
5 And behold, after that, they were brought into bondage by the hands of the Lamanim in the wilderness; yea, I say unto you, they were in captivity, and again *the Eternal* did deliver them out of bondage by the power of his word; and we were brought into this land, and here we began to establish the *congregation* of God throughout this land also.
6 And now behold, I say unto you, my brethren, you that belong to this *congregation*, have you sufficiently retained in remembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has delivered their souls from shahat?
7 Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God. Behold, they were in the midst of darkness; nevertheless, their souls were illuminated by the light of the everlasting word; yea, they were encircled about by the bands of death, and the chains of shĕol, and an everlasting destruction did await them.
8 And now I ask of you, my brethren, were they destroyed? Behold, I say unto you, Nay, they were not.

9 And again I ask, were the bands of death broken, and the chains of shĕol which encircled them about, were they loosed? I say unto you, Yea, they were loosed, and their souls did expand, and they did sing redeeming love. And I say unto you that they are saved.
10 And now I ask of you on what conditions are they saved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death, yea, and also the chains of shĕol?
11 Behold, I can tell you—did not my father Alĕma believe in the words which were delivered by the mouth of Avinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alĕma believe them?
12 And according to his faith there was a mighty change wrought in his heart. Behold I say unto you that this is all true.
13 And behold, he preached the word unto your fathers, and a mighty change was also wrought in their hearts, and they humbled themselves and put their trust in the true and living God. And behold, they were faithful until the end; therefore they were saved.
14 And now behold, I ask of you, my brethren of the *congregation*, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?
15 Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this body *that will die* raised in *eternal life*, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the body *that will die*?
16 I say unto you, can you imagine to yourselves that ye hear the voice of *the Eternal*, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?
17 Or do ye imagine to yourselves that ye can lie unto Adonai in that day, and say—Lord, our works have been righteous works upon the face of the earth—and that he will save you?
18 Or otherwise, can ye imagine yourselves brought before the mishpat of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God?
19 I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?
20 I say unto you, can ye think of being saved when you have yielded yourselves to become subjects to ha-satan?
21 I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins.
22 And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the mishpat of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you?
23 Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness?

24 Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Avraham, with Yitshaq, and with Ya'aqov, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?
25 I say unto you, Nay; except ye make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the children of the kingdom of veliya'al.
26 And now behold, I say unto you, my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?
27 Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of ha-Mashiah, who will come to redeem his people from their sins?
28 Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.
29 Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared; and I would that he should prepare quickly, for the hour is close at hand, and he knoweth not when the time shall come; for such an one is not found guiltless.
30 And again I say unto you, is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?
31 Wo unto such an one, for he is not prepared, and the time is at hand that he must repent or he cannot be saved!
32 Yea, even wo unto all ye workers of iniquity; repent, repent, for Adonai *the Eternal* hath spoken it!
33 Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you.
34 Yea, he saith: Come unto me and ye shall partake of the fruit of ets ha-hayim; yea, ye shall eat and drink of the bread and the waters of life freely;
35 Yea, come unto me and bring forth works of righteousness, and ye shall not be hewn down and cast into the fire—
36 For behold, the time is at hand that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn.
37 O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!
38 Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of ha-Mashiah; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.
39 And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that ha-satan is your shepherd, and ye are of his fold; and now, who can

deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of veliya'al.
40 For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from ha-satan.
41 Therefore, if a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of veliya'al, for he hearkeneth unto his voice, and doth follow him.
42 And whosoever doeth this must receive his wages of him; therefore, for his wages he receiveth death, as to things pertaining unto righteousness, being dead unto all good works.
43 And now, my brethren, I would that ye should hear me, for I speak in the energy of my soul; for behold, I have spoken unto you plainly that ye cannot err, or have spoken according to the commandments of God.
44 For I am called to speak after this manner, according to the holy order of God, which is in ha-Mashiah Yĕhoshua; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come.
45 And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?
46 Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for Adonai *the Eternal* hath made them manifest unto me by his Holy Spirit; and this is the spirit of *masa* which is in me.
47 And moreover, I say unto you that it has thus been revealed unto me, that the words which have been spoken by our fathers are true, even so according to the spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God.
48 I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Yĕhoshua ha-Mashiah shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.
49 And now I say unto you that this is the order after which I am called, yea, to preach unto my beloved brethren, yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again.
50 Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, Ben ha-Elohim cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men.
51 And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying: Go forth and say unto this people—Repent, for except ye repent ye can in nowise inherit the kingdom of heaven.

52 And again I say unto you, the Spirit saith: Behold, the ax is laid at the root of the tree[a]; therefore every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, yea, a fire which cannot be consumed, even an unquenchable fire. Behold, and remember, the Holy One hath spoken it.
53 And now my beloved brethren, I say unto you, can ye withstand these sayings; yea, can ye lay aside these things, and trample the Holy One under your feet; yea, can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?
54 Yea, will ye persist in supposing that ye are better one than another; yea, will ye persist in the persecution of your brethren, who humble themselves and do walk after the holy order of God, wherewith they have been brought into this *congregation*, having been sanctified by the Holy Spirit, and they do bring forth works which are meet for repentance—
55 Yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?
56 And finally, all ye that will persist in your wickedness, I say unto you that these are they who shall be hewn down and cast into the fire except they speedily repent.
57 And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold, their names shall be *struck* out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith: The names of the wicked shall not be mingled with the names of my people;
58 For the names of the righteous shall be written in Sephĕr ha-hayim, and unto them will I grant an inheritance at my right hand. And now, my brethren, what have ye to say against this? I say unto you, if ye speak against it, it matters not, for the word of God must be fulfilled.
59 For what shepherd is there among you having many sheep doth not watch over them, that the wolves enter not and devour his flock? And behold, if a wolf enter his flock doth he not drive him out? Yea, and at the last, if he can, he will destroy him.
60 And now I say unto you that the good shepherd doth call after you; and if you will hearken unto his voice he will bring you into his fold, and ye are his sheep; and he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed.
61 And now I, Alĕma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you.
62 I speak by way of command unto you that belong to the *congregation*; and unto those who do not belong to the *congregation* I speak by way of invitation, saying: Come and be *immersed* unto repentance, that ye also may be partakers of the fruit of ets ha-hayim.

**52*a*** B'Sorot Matti (Hebrew Matthew) 3:10;

## CHAPTER 6

*The Congregation in Zarahemla is cleansed and set in order—Alma (Alĕma) goes to Gideon (Gid'on) to preach.*

1 AND now it came to pass that after Alĕma had made an end of speaking unto the people of the *congregation*, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the *congregation*.
2 And it came to pass that whosoever did not belong to the *congregation* who repented of their sins were *immersed* unto repentance, and were received into the *congregation*.
3 And it also came to pass that whosoever did belong to the *congregation* that did not repent of their wickedness and humble themselves before God—I mean those who were lifted up in the pride of their hearts—the same were rejected, and their names were *struck* out, that their names were not numbered among those of the righteous.
4 And thus they began to establish the order of the *congregation* in the city of Zarahemla.
5 Now I would that ye should understand that the word of God was liberal unto all, that none were deprived of the privilege of assembling themselves together to hear the word of God.
6 Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God.
7 And now it came to pass that when Alĕma had made these regulations he departed from them, yea, from the *congregation* which was in the city of Zarahemla, and went over upon the east of the river Tsidon, into the valley of Gid'on, there having been a city built, which was called the city of Gid'on, which was in the valley that was called Gid'on, being called after the man who was slain by the hand of Nehor with the hĕrĕv.
8 And Alĕma went and began to declare the word of God unto the *congregation* which was established in the valley of Gid'on, according to the *masa* of the truth of the word which had been spoken by his fathers, and according to the spirit of prophecy which was in him, according to the testimony of Yĕhoshua ha-Mashiah, Ben ha-Elohim, who should come to redeem his people from their sins, and the holy order by which he was called. And thus it is written. Amen.

*The words of Alĕma which he delivered to the people in Gid'on, according to his own record.*
*Comprising chapter 7.*

## CHAPTER 7

*The Anointed (Ha-Mashiah) shall be born of Mary (Miryam)—He shall loose the bands of death and bear the sins of his people—Those who repent, are immersed, and keep the commandments shall have eternal life—Filthiness cannot inherit the kingdom of God—Humility, faith, hope, and charity (ha-a'havah) are required.*

1 BEHOLD my beloved brethren, seeing that I have been permitted to come unto you, therefore I attempt to address you in my language; yea, by my own mouth, seeing that it is the first time that I have spoken unto you by the words of my mouth, I having been

wholly confined to the judgment–seat, having had much business that I could not come unto you.
2 And even I could not have come now at this time were it not that the judgment–seat hath been given to another, to reign in my stead; and *the Eternal* in much mercy hath granted that I should come unto you.
3 And behold, I have come having great hopes and much desire that I should find that ye had humbled yourselves before God, and that ye had continued in the supplicating of his grace, that I should find that ye were blameless before him, that I should find that ye were not in the awful dilemma that our brethren were in at Zarahemla.
4 But blessed be the name of God, that he hath given me to know, yea, hath given unto me the exceedingly great joy of knowing that they are established again in the way of his righteousness.
5 And I trust, according to the Spirit of God which is in me, that I shall also have joy over you; nevertheless I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla, for behold, my joy cometh over them after wading through much affliction and sorrow.
6 But behold, I trust that ye are not in a state of so much unbelief as were your brethren; I trust that ye are not lifted up in the pride of your hearts; yea, I trust that ye have not set your hearts upon riches and the vain things of the world; yea, I trust that you do not worship idols, but that ye do worship the true and the living God, and that ye look forward for the remission of your sins, with an everlasting faith, which is to come.
7 For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all—for behold, the time is not far distant that the Redeemer liveth and cometh among his people.
8 Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that Adonai *the Eternal* hath power to do all things which are according to his word.
9 But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying—Repent ye, and prepare the way of *the Eternal*, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and Ben ha-Elohim cometh upon the face of the earth.
10 And behold, he shall be born of Miryam, at Yĕrushalayim which is the land of our forefathers, she being an almah, a precious and chosen vessel, who shall be overshadowed and conceive by the power of Ruah ha-Qodĕsh, and bring forth a son, yea, even Ben ha-Elohim.
11 And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.
12 And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.
13 Now the Spirit knoweth all things; nevertheless Ben ha-Elohim suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their

transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me.
14 Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore come and be *immersed* unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness.
15 Yea, I say unto you come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and show unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of *immersion*.
16 And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.
17 And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know that ye believe them is by the manifestation of the Spirit which is in me. And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy.
18 For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified.
19 For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.
20 I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.
21 And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.
22 And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received.
23 And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both *of spirit* and *of the changing body*; always returning thanks unto God for whatsoever things ye do receive.
24 And see that ye have faith, hope, and ha-a'havah, and then ye will always abound in good works.
25 And may *the Eternal* bless you, and keep your garments spotless, that ye may at last be brought to sit down with Avraham, Yitshaq, and Ya'aqov, and the holy prophets who

have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out.
26 And now my beloved brethren, I have spoken these words unto you according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word.
27 And now, may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever. And thus I have spoken. Amen.

## CHAPTER 8

*Alma (Alĕma) preaches and immerses in Melek (Melekh)—He is rejected in Ammonihah (AmoniYah) and leaves—A messenger commands him to return and cry repentance unto the people—He is received by Amulek, and the two of them preach in Ammonihah (AmoniYah).*

1 AND now it came to pass that Alĕma returned from the land of Gid'on, after having taught the people of Gid'on many things which cannot be written, having established the order of the *congregation*, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed.
2 And thus ended the ninth year of the reign of the judges over the people of Nĕphi.
3 And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nĕphi, that Alĕma departed from thence and took his journey over into the land of Melekh, on the west of the river Tsidon, on the west by the borders of the wilderness.
4 And he began to teach the people in the land of Melekh according to the holy order of God, by which he had been called; and he began to teach the people throughout all the land of Melekh.
5 And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were *immersed* throughout all the land;
6 So that when he had finished his work at Melekh he departed thence, and traveled three days' journey on the north of the land of Melekh; and he came to a city which was called AmoniYah.
7 Now it was the custom of the people of Nĕphi to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of AmoniYah.
8 And it came to pass that when Alĕma had come to the city of AmoniYah he began to preach the word of God unto them.
9 Now ha-satan had gotten great hold upon the hearts of the people of the city of AmoniYah; therefore they would not hearken unto the words of Alĕma.
10 Nevertheless Alĕma labored much in the spirit, wrestling with God in mighty prayer, that he would pour out his Spirit upon the people who were in the city; that he would also grant that he might *immerse* them unto repentance.

11 Nevertheless, they hardened their hearts, saying unto him: Behold, we know that thou art Alĕma; and we know that thou art high priest over the *congregation* which thou hast established in many parts of the land, according to your tradition; and we are not of thy *congregation*, and we do not believe in such foolish traditions.
12 And now we know that because we are not of thy *congregation* we know that thou hast no power over us; and thou hast delivered up the judgment–seat unto NĕphiYah; therefore thou art not the chief judge over us.
13 Now when the people had said this, and withstood all his words, and reviled him, and spit upon him, and caused that he should be cast out of their city, he departed thence and took his journey towards the city which was called Aharon.
14 And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much tribulation and anguish of soul, because of the wickedness of the people who were in the city of AmoniYah, it came to pass while Alĕma was thus weighed down with sorrow, behold a *messenger* of *the Eternal* appeared unto him, saying:
15 Blessed art thou, Alĕma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice; for thou hast been faithful in keeping the commandments of God from the time which thou *didst receive*[a] thy first message from him. Behold, I am he that delivered it unto you.
16 And behold, I am sent to command thee that thou return to the city of AmoniYah, and preach again unto the people of the city; yea, preach unto them. Yea, say unto them, except they repent Adonai *the Eternal* will destroy them.
17 For behold, they do study at this time that they may destroy the liberty of thy people, (for thus saith *the Eternal*) which is contrary to the statutes, and judgments, and commandments which he has given unto his people.
18 Now it came to pass that after Alĕma had received his message from the *messenger* of *the Eternal* he returned speedily to the land of AmoniYah. And he entered the city by another way, yea, by the way which is on the south of the city of AmoniYah.
19 And as he entered the city he was an hungered, and he said to a man: Will ye give to an humble servant of God something to eat?
20 And the man said unto him: I am a Nĕphii, and I know that thou art a holy prophet of God, for thou art the man whom a *messenger* said in a vision: Thou shalt receive. Therefore, go with me into my house and I will impart unto thee of my food; and I know that thou wilt be a blessing unto me and my house.
21 And it came to pass that the man received him into his house; and the man was called Amulek; and he brought forth bread and meat and set before Alĕma.
22 And it came to pass that Alĕma ate bread and was filled; and he blessed Amulek and his house, and he gave thanks unto God.
23 And after he had eaten and was filled he said unto Amulek: I am Alĕma, and am the high priest over the *congregation* of God throughout the land.
24 And behold, I have been called to preach the word of God among all this people, according to the spirit of *masa* and prophecy; and I was in this land and they would not receive me, but they cast me out and I was about to set my back towards this land forever.
25 But behold, I have been commanded that I should turn again and prophesy unto this people, yea, and to testify against them concerning their iniquities.

26 And now, Amulek, because thou hast fed me and taken me in, thou art blessed; for I was an hungered, for I had fasted many days.
27 And Alĕma tarried many days with Amulek before he began to preach unto the people.
28 And it came to pass that the people did wax more gross in their iniquities.
29 And the word came to Alĕma, saying: Go; and also say unto my servant Amulek, go forth and prophesy unto this people, saying—Repent ye, for thus saith *the Eternal*, except ye repent I will visit this people in mine anger; yea, and I will not turn my fierce anger away.
30 And Alĕma went forth, and also Amulek, among the people, to declare the words of God unto them; and they were filled with Ruah ha-Qodĕsh.
31 And they had power given unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them; nevertheless they did not exercise their power until they were bound in bands and cast into prison. Now, this was done that Adonai might show forth his power in them.
32 And it came to pass that they went forth and began to preach and to prophesy unto the people, according to the spirit and power which Adonai had given them.

***15a*** The English Book of Mormon uses "receivedst" as in Luke 16:25, *KJV*.

*The words of Alĕma, and also the words of Amulek, which were declared unto the people who were in the land of AmoniYah. And also they are cast into prison, and delivered by the miraculous power of God which was in them, according to the record of Alĕma. Comprising chapters 9 to 14 inclusive.*

## CHAPTER 9

*Alma (Alĕma) commands the people of Ammonihah (AmoniYah) to repent—the LORD (the Eternal) will be merciful to the Lamanites (Lamanim) in the last days—If the Nĕphites (Nĕphiim) forsake the light, they shall be destroyed by the Lamanites (Lamanim)—The Son of God (Ben ha-Elohim) soon cometh—He shall redeem those who repent and are immersed and have faith in his name.*

1 AND again, I, Alĕma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of AmoniYah, it came to pass as I began to preach unto them, they began to contend with me, saying:
2 Who art thou? Suppose ye that we shall believe the testimony of one man, although he should preach unto us that the earth should pass away?
3 Now they understood not the words which they spake; for they knew not that the earth should pass away.
4 And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day.

5 Now they knew not that God could do such marvelous works, for they were a hard–hearted and a stiffnecked people.
6 And they said: Who is God, that sendeth no more authority than one man among this people, to declare unto them the truth of such great and marvelous things?
7 And they stood forth to lay their hands on me; but behold, they did not. And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:
8 Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers; yea, how soon ye have forgotten the commandments of God.
9 Do ye not remember that our father, Lĕhi, was brought out of Yĕrushalayim by the hand of God? Do ye not remember that they were all led by him through the wilderness?
10 And have ye forgotten so soon how many times he delivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?
11 Yea, and if it had not been for his matchless power, and his mercy, and his long-suffering towards us, we should unavoidably have been cut off from the face of the earth long before this period of time, and perhaps been consigned to a state of endless misery and woe.
12 Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly destroy you from off the face of the earth; yea, he will visit you in his anger, and in his fierce anger he will not turn away.
13 Behold, do ye not remember the words which he spake unto Lĕhi, saying that: Inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of *the Eternal*.
14 Now I would that ye should remember, that inasmuch as the Lamanim have not kept the commandments of God, they have been cut off from the presence of *the Eternal*. Now we see that the word of *the Eternal* has been verified in this thing, and the Lamanim have been cut off from his presence, from the beginning of their transgressions in the land.
15 Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment than for you, if ye remain in your sins, yea, and even more tolerable for them in this life than for you, except ye repent.
16 For there are many promises which are extended to the Lamanim; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore *the Eternal* will be merciful unto them and prolong their existence in the land.
17 And at some period of time they will be brought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for *the Eternal* will be merciful unto all who call on his name.
18 But behold, I say unto you that if ye persist in your wickedness that your days shall not be prolonged in the land, for the Lamanim shall be sent upon you; and if ye repent not they shall come in a time when you know not, and ye shall be visited with utter destruction; and it shall be according to the fierce anger of *the Eternal*.
19 For he will not suffer you that ye shall live in your iniquities, to destroy his people. I say unto you, Nay; he would rather suffer that the Lamanim might destroy all his people who are called the people of Nĕphi, if it were possible that they could fall into sins and

transgressions, after having had so much light and so much knowledge given unto them of *the Eternal* their God;
20 Yea, after having been such a highly favored people of Adonai; yea, after having been favored above every other nation, kindred, tongue, or people; after having had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come;
21 Having been visited by the Spirit of God; having conversed with *messengers*, and having been spoken unto by the voice of *the Eternal*; and having the spirit of prophecy, and the spirit of *masa*, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of Ruah̲ ha-Qoděsh, and the gift of translation;
22 Yea, and after having been delivered of God out of the land of Yĕrushalayim, by the hand of *the Eternal*; having been saved from famine, and from sickness, and all manner of diseases of every kind; and they having waxed strong in battle, that they might not be destroyed; having been brought out of bondage time after time, and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things—
23 And now behold I say unto you, that if this people, who have received so many blessings from the hand of *the Eternal*, should transgress contrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, it would be far more tolerable for the Lamanim than for them.
24 For behold, the promises of *the Eternal* are extended to the Lamanim, but they are not unto you if ye transgress; for has not *the Eternal* expressly promised and firmly decreed, that if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth?
25 And now for this cause, that ye may not be destroyed, *the Eternal* has sent his *messenger* to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying: Repent ye, for the kingdom of heaven is nigh at hand;
26 And not many days hence Ben ha-Elohim shall come in his glory; and his glory shall be the glory of the Only Begotten of the Father, full of grace, equity, and truth, full of patience, mercy, and long-suffering, quick to hear the cries of his people and to answer their prayers.
27 And behold, he cometh to redeem those who will be *immersed* unto repentance, through emun[a] on his name.
28 Therefore, prepare ye the way of *the Eternal*, for the time is at hand that all men shall reap a reward of their works, according to that which they have been—if they have been righteous they shall reap the salvation of their souls, according to the power and deliverance of Yĕhoshua ha-Mashiah̲; and if they have been evil they shall reap the *condemnation* of their souls, according to the power and captivation of ha-satan.
29 Now behold, this is the voice of the *messenger*, crying unto the people.
30 And now, my beloved brethren, for ye are my brethren, and ye ought to be beloved, and ye ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened against the word of God, and seeing that ye are a lost and a fallen people.

31 Now it came to pass that when I, Alĕma, had spoken these words, behold, the people were wroth with me because I said unto them that they were a hard–hearted and a stiffnecked people.
32 And also because I said unto them that they were a lost and a fallen people they were angry with me, and sought to lay their hands upon me, that they might cast me into prison.
33 But it came to pass that Adonai did not suffer them that they should take me at that time and cast me into prison.
34 And it came to pass that Amulek went and stood forth, and began to preach unto them also. And now the words of Amulek are not all written, nevertheless a part of his words are written in this book.

***27a*** "faith", *faithfulness*, i.e. "faith (emun) on his name [Yah]."; a play on words with the name "AmoniYah".

## CHAPTER 10

*Lehi (Lĕhi) descended from Manasseh (Mĕnasheh)—Amulek recounts the messenger's command that he care for Alma (Alĕma)—The prayers of the righteous cause the people to be spared—Unrighteous lawyers and judges lay the foundation of the destruction of the people.*

1 NOW these are the words which Amulek preached unto the people who were in the land of AmoniYah, saying:
2 I am Amulek; I am the son of Giddonah, who was the son of Yishma'El, who was a descendant of Aminadi; and it was the same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God.
3 And Aminadi was a descendant of Nĕphi, who was the son of Lĕhi, who came out of the land of Yĕrushalayim, who was a descendant of Mĕnasheh, who was the son of Yoseph who was sold into Mitsrayim by the hands of his brethren.
4 And behold, I am also a man of no small reputation among all those who know me; yea, and behold, I have many kindreds and friends, and I have also acquired much riches by the hand of my industry.
5 Nevertheless, after all this, I never have known much of the ways of *the Eternal*, and his secrets and marvelous power. I said I never had known much of these things; but behold, I mistake, for I have seen much of his secrets and his marvelous power; yea, even in the preservation of the lives of this people.
6 Nevertheless, I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart, even until the fourth day of this seventh month, which is in the tenth year of the reign of the judges.
7 As I was journeying to see a very near kindred, behold a *messenger* of *the Eternal* appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of *the Eternal*; yea, a holy man, who is a chosen man of God; for he has fasted many days because of the sins of this people, and he is an hungered, and thou shalt

receive him into thy house and feed him, and he shall bless thee and thy house; and the blessing of *the Eternal* shall rest upon thee and thy house.
8 And it came to pass that I obeyed the voice of the *messenger*, and returned towards my house. And as I was going thither I found the man whom the *messenger* said unto me: Thou shalt receive into thy house—and behold it was this same man who has been speaking unto you concerning the things of God.
9 And the *messenger* said unto me he is a holy man; wherefore I know he is a holy man because it was said by a *messenger* of God.
10 And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as *the Eternal* liveth, even so has he sent his *messenger* to make these things manifest unto me; and this he has done while this Alĕma hath dwelt at my house.
11 For behold, he hath blessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed, and the blessing of *the Eternal* hath rested upon us according to the words which he spake.
12 And now, when Amulek had spoken these words the people began to be astonished, seeing there was more than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them.
13 Nevertheless, there were some among them who thought to question them, that by their cunning devices they might catch them in their words, that they might find witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.
14 Now it was those men who sought to destroy them, who were lawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges.
15 Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession.
16 And it came to pass that they began to question Amulek, that thereby they might make him cross his words, or contradict the words which he should speak.
17 Now they knew not that Amulek could know of their designs. But it came to pass as they began to question him, he perceived their thoughts, and he said unto them: O ye wicked and perverse generation, ye lawyers and hypocrites, for ye are laying the foundations of ha-satan; for ye are laying traps and snares to catch the *holy ones* of God.
18 Ye are laying plans to pervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people.
19 Yea, well did Moshia say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices—yea, well did he say that if the time should come that the voice of this people should choose iniquity, that is, if the time should come that this people should fall into transgression, they would be ripe for destruction.
20 And now I say unto you that well doth *the Eternal* judge of your iniquities; well doth he cry unto this people, by the voice of his *messengers*: Repent ye, repent, for the kingdom of heaven is at hand.
21 Yea, well doth he cry, by the voice of his *messengers* that: I will come down among my people, with equity and justice in my hands.

22 Yea, and I say unto you that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and by pestilence, and the hĕrĕv.
23 But it is by the prayers of the righteous that ye are spared; now therefore, if ye will cast out the righteous from among you then will not Adonai stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the hĕrĕv; and the time is soon at hand except ye repent.
24 And now it came to pass that the people were more angry with Amulek, and they cried out, saying: This man doth revile against our laws which are just, and our wise lawyers whom we have selected.
25 But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and perverse generation, why hath ha-satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to blind your eyes, that ye will not understand the words which are spoken, according to their truth?
26 For behold, have I testified against your law? Ye do not understand; ye say that I have spoken against your law; but I have not, but I have spoken in favor of your law, to your condemnation.
27 And now behold, I say unto you, that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges.
28 And now it came to pass that when Amulek had spoken these words the people cried out against him, saying: Now we know that this man is a child of ha-satan, for he hath lied unto us; for he hath spoken against our law. And now he says that he has not spoken against it.
29 And again, he has reviled against our lawyers, and our judges.
30 And it came to pass that the lawyers put it into their hearts that they should remember these things against him.
31 And there was one among them whose name was Zeezrom. Now he was the foremost to accuse Amulek and Alĕma, he being one of the most expert among them, having much business to do among the people.
32 Now the object of these lawyers was to get gain; and they got gain according to their employ.

## CHAPTER 11

*Nĕphite (Nĕphi) monetary weights set forth—Amulek contends with Zeezrom—The Anointed (Ha-Mashiah) will not save people in their sins—Only those who inherit the kingdom of heaven are saved—All men shall rise in immortality—There is no death after the rising.*

1 NOW it was in the law of Moshia that every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which they labored to judge those who were brought before them to be judged.
2 Now if a man owed another, and he would not pay that which he did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and

the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.
3 And the judge received for his wages according to his time—a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.
4 Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nĕphiim, for they did not reckon after the manner of the Yĕhudim who were at Yĕrushalayim; neither did they measure after the manner of the Yĕhudim; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Moshia.
5 Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.
6 A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver.
7 A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.
8 Now the amount of a seon of gold was twice the value of a senine.
9 And a shum of gold was twice the value of a seon.
10 And a limnah of gold was the value of them all.
11 And an amnor of silver was as great as two senum.
12 And an ezrom of silver was as great as four senum.
13 And an onti was as great as them all.
14 Now this is the value of the lesser numbers of their reckoning—
15 A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.
16 And a shiblum is a half of a shiblon.
17 And a leah is the half of a shiblum.
18 Now this is their number, according to their reckoning.
19 Now an antion of gold is equal to three shiblon.
20 Now, it was for the sole purpose to get gain, because they received their wages according to their employ, therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness, that they might have more employ, that they might get kĕsĕph according to the suits which were brought before them; therefore they did stir up the people against Alĕma and Amulek.
21 And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of ha-satan, that he might destroy that which was good; therefore, he said unto Amulek: Will ye answer the questions which I shall put unto you?
22 And Amulek said unto him: Yea, if it be according to the Spirit of *the Eternal*, which is in me; for I shall say nothing which is contrary to the Spirit of *the Eternal*. And Zeezrom said unto him: Behold, here are six onti of silver, and all these will I give thee if thou wilt deny the existence of a Supreme Being.
23 Now Amulek said: O thou child of shahat, why tempt ye me? Knowest thou that the righteous yieldeth to no such temptations?
24 Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that batsa more than him.

25 And now thou hast lied before God unto me. Thou saidst unto me—Behold these six onti, which are of great worth, I will give unto thee—when thou hadst it in thy heart to retain them from me; and it was only thy desire that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.
26 And Zeezrom said unto him: Thou sayest there is a true and living God?
27 And Amulek said: Yea, there is a true and living Elohim.
28 Now Zeezrom said: Is there more than one Elohim?
29 And he answered, No.
30 Now Zeezrom said unto him again: How knowest thou these things?
31 And he said: A *messenger* hath made the m known unto me.
32 And Zeezrom said again: Who is he that shall come? Is he Ben ha-Elohim?
33 And he said unto him, Yea.
34 And Zeezrom said again: Shall he save his people in their sins? And Amulek answered and said unto him: I say unto you he shall not, for it is impossible for him to deny his word.
35 Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that Ben ha-Elohim shall come, but he shall not save his people—as though he had authority to command God.
36 Now Amulek saith again unto him: Behold thou hast lied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.
37 And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.
38 Now Zeezrom saith again unto him: Is Ben ha-Elohim the very Avi-ad[a]?
39 And Amulek said unto him: Yea, he is the very Avi-ad of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last;
40 And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.
41 Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.
42 Now, there is a death which is called a death *of the changing body*; and the death of ha-Mashiah shall loose the bands of this death *of the changing body*, that all shall be raised from this death *of the changing body*.
43 The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.
44 Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the mishpat of ha-

Mashiah the Son, and God the Father, and the Holy Spirit, which is one *Eternal* Elohim, to be judged according to their works, whether they be good or whether they be evil.
45 Now, behold, I have spoken unto you concerning the death of the body *that shall die*, and also concerning the *rising* of the body[a] *of flesh*. I say unto you that this body *of flesh* is raised to an *ever living* body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and *ever living*, that they can no more see corruption.
46 Now, when Amulek had finished these words the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.

| Gold (Zahav) | Silver (Kĕsĕph) | Grain (Bar) |
|---|---|---|
| | **Greater Weights:** | |
| senine (ᔓ) = | senum = | measure |
| seon = 2ᔓ = | amnor | |
| shum = 4ᔓ = | ezrom | |
| limnah = 7ᔓ = | onti | |
| | **Lesser Weights:** | |
| antion = $\frac{3}{2}$ᔓ | | |
| | shiblon = $\frac{1}{2}$ᔓ | |
| | shiblum = $\frac{1}{4}$ᔓ | |
| | leah = $\frac{1}{8}$ᔓ | |

**Nephite Monetary Weights** - values based on the senine.

***38a*** "Everlasting Father" (Yĕsha'Yahu 9:6); ***45a*** The term "mortal body" (original English) meaning *body subject to death*, is in this case inaccurate; but is immediately corrected. The "mortal body" is not resurrected. The body is raised an immortal body, as the verse further explains. See also Alĕma (Alma) 12:12.

## CHAPTER 12

*Alma (Alĕma) contends with Zeezrom—The secrets of God can be given only to the faithful—Men are judged by their thoughts, beliefs, words, and works—The wicked shall suffer a spiritual death—This mortal life is a probationary state—The plan of (mahashĕvĕt) redemption brings to pass the raising of the dead and, through faith, a remission of sins—The repentant have a claim on mercy through the Only Begotten Son.*

1 NOW Alĕma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.
2 Now the words that Alĕma spake unto Zeezrom were heard by the people round about; for the multitude was great, and he spake on this wise:
3 Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by his Spirit;
4 And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of ha-satan, for to lie and to deceive this people that thou mightest set them against us, to revile us and to cast us out—
5 Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee I say unto all.
6 And behold I say unto you all that this was a snare of the adversary, which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.
7 Now when Alĕma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alĕma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy.
8 And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alĕma: What does this mean which Amulek hath spoken concerning the *rising* of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?
9 And now Alĕma began to expound these things unto him, saying: It is given unto many to know the *secrets* of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.
10 And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the *secrets* of God until he know them in full.
11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his *secrets*; and then they are taken captive by ha-satan, and led by his will down to destruction. Now this is what is meant by the chains of shĕol.
12 And Amulek hath spoken plainly concerning death, and being raised from this *body of* mortality to a state of *eternal life*, and being brought before the mishpat of God, to be judged according to our works.
13 Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned.

14 For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.
15 But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.
16 And now behold, I say unto you then cometh a death, even a second death, which is a death *of spirit*; then is a time that whosoever dieth in his sins, as to a death *of the body of change*, shall also die a death *of spirit*; yea, he shall die as to things pertaining unto righteousness.
17 Then is the time when their torments shall be as *an* agam of fire and gaphrit, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of ha-satan, he having subjected them according to his will.
18 Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.
19 Now it came to pass that when Alĕma had made an end of speaking these words, the people began to be more astonished;
20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal[a] *man* to an *ever living* state that the soul can never die?
21 What does the scripture mean, which saith that God placed keruvim and a flaming hĕrĕv on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of ets ha-hayim, and live forever? And thus we see that there was no possible chance that they should live forever.
22 Now Alĕma said unto him: This is the thing which I was about to explain. Now we see that ha-Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.
23 And now behold, I say unto you that if it had been possible for ha-Adam to have partaken of the fruit of ets ha-hayim at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.
24 And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the death *of the body change*; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the *rising* of the dead.
25 Now, if it had not been for the mahashĕvĕt redemption, which was laid from the foundation of the world, there could have been no *rising* of the dead; but there was a mahashĕvĕt redemption laid, which shall bring to pass the *rising* of the dead, of which has been spoken.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the mahashĕvĕt redemption would have been frustrated, and the word of God would have been void, taking none effect.
27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.
28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;
29 Therefore he sent *messengers* to converse with them, who caused men to behold of his glory.
30 And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the mahashĕvĕt redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works.
31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were *of the body of change*, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—
32 Therefore God gave unto them commandments, after having made known unto them the mahashĕvĕt redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the mahashĕvĕt redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.
33 But God did call on men, in the name of his Son, (this being the mahashĕvĕt redemption which was laid) saying: If ye will repent and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;
34 Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest.
35 And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.
36 And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of Adonai; therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first.
37 And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not *the Eternal* our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word.

***20a*** "mortal man" (*KJV*), see Iyov (Job) 4:17;

## CHAPTER 13

*Men are called as high priests because of their exceeding faith and good works—They are to teach the commandments—Through righteousness they are sanctified and enter into the rest of the LORD (the Eternal)—Melchizedek (Malki-tsedeq) was one of these—Messengers are declaring glad tidings throughout the land—They will reveal the actual coming of the Anointed (ha-Mashiah).*

1 AND again, my brethren, I would cite your minds forward to the time when *the Eternal* Elohim gave these commandments unto his children; and I would that ye should remember that *the Eternal* Elohim ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.
2 And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.
3 And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.
4 And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.
5 Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared—
6 And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest—
7 This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things—
8 Now they were ordained after this manner—being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end—
9 Thus they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.
10 Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;
11 Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.

12 Now they, after being sanctified by the Holy Spirit, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of *the Eternal* their God.
13 And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest.
14 Yea, humble yourselves even as the people in the days of Malki-tsedeq, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever.
15 And it was this same Malki-tsedeq to whom Avraham paid tithes; yea, even our father Avraham paid tithes of one–tenth part of all he possessed.
16 Now these ordinances were given after this manner, that thereby the people might look forward on Ben ha-Elohim, it being a type of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of Adonai.
17 Now this Malki-tsedeq was a king over the land of Shalem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;
18 But Malki-tsedeq having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Malki-tsedeq did establish peace in the land in his days; therefore he was called sar-shalem, for he was the king of Shalem; and he did reign under his father.
19 Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.
20 Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction.
21 And now it came to pass that when Alĕma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying: Now is the time to repent, for the day of salvation draweth nigh;
22 Yea, and the voice of *the Eternal*, by the mouth of *messengers*, doth declare it unto all nations; yea, doth declare it, that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore they have come unto us.
23 And they are made known unto us in plain terms, that we may understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard[a].
24 For behold, *messengers* are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming in his glory.
25 And now we only wait to hear the joyful news declared unto us by the mouth of *messengers*, of his coming; for the time cometh, we know not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.
26 And it shall be made known unto just and holy men, by the mouth of *messengers,* at the time of his coming, that the words of our fathers may be fulfilled, according to that

which they have spoken concerning him, which was according to the spirit of prophecy which was in them.
27 And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance;
28 But that ye would humble yourselves before Adonai, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;
29 Having faith on Adonai; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day and enter into his rest.
30 And may Adonai grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of shĕol, that ye may not suffer the second death.
31 And Alĕma spake many more words unto the people, which are not written in this book.

***23a*** "vineyard", a fitting description of western New York especially in light of the region's fecundity of grapes.

## CHAPTER 14

*Alma (Alĕma) and Amulek are imprisoned and smitten—The believers and their holy scriptures are burned by fire—These martyrs are received by Adonai in glory—The prison walls are rent and fall—Alma (Alĕma) and Amulek are delivered and their persecutors are slain.*

1 AND it came to pass after he had made an end of speaking unto the people many of them did believe on his words, and began to repent, and to search the scriptures.
2 But the more part of them were desirous that they might destroy Alĕma and Amulek; for they were angry with Alĕma, because of the plainness of his words unto Zeezrom; and they also said that Amulek had lied unto them, and had reviled against their law and also against their lawyers and judges.
3 And they were also angry with Alĕma and Amulek; and because they had testified so plainly against their wickedness, they sought to put them away privily.
4 But it came to pass that they did not; but they took them and bound them with strong cords, and took them before the chief judge of the land.
5 And the people went forth and witnessed against them—testifying that they had reviled against the law, and their lawyers and judges of the land, and also of all the people that were in the land; and also testified that there was but one God, and that he should send his Son among the people, but he should not save them; and many such things did the people testify against Alĕma and Amulek. Now this was done before the chief judge of the land.
6 And it came to pass that Zeezrom was astonished at the words which had been spoken; and he also knew concerning the blindness of the minds, which he had caused among the

people by his lying words; and his soul began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of shĕol.
7 And it came to pass that he began to cry unto the people, saying: Behold, I am guilty, and these men are spotless before God. And he began to plead for them from that time forth; but they reviled him, saying: Art thou also possessed with ha-satan? And they spit upon him, and cast him out from among them, and also all those who believed in the words which had been spoken by Alĕma and Amulek; and they cast them out, and sent men to cast stones at them.
8 And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God they caused that they should be cast into the fire; and they also brought forth their records which contained the holy scriptures, and cast them into the fire also, that they might be burned and destroyed by fire.
9 And it came to pass that they took Alĕma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire.
10 And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alĕma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.
11 But Alĕma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold Adonai receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day.
12 Now Amulek said unto Alĕma: Behold, perhaps they will burn us also.
13 And Alĕma said: Be it according to the will of Adonai. But, behold, our work is not finished; therefore they burn us not.
14 Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the chief judge of the land came and stood before Alĕma and Amulek, as they were bound; and he smote them with his hand upon their cheeks, and said unto them: After what ye have seen, will ye preach again unto this people, that they shall be cast into *an* agam of fire and gaphrit?
15 Behold, ye see that ye had not power to save those who had been cast into the fire; neither has God saved them because they were of thy faith. And the judge smote them again upon their cheeks, and asked: What say ye for yourselves?
16 Now this judge was after the order and faith of Nehor, who slew Gid'on.
17 And it came to pass that Alĕma and Amulek answered him nothing; and he smote them again, and delivered them to the officers to be cast into prison.
18 And when they had been cast into prison three days, there came many lawyers, and judges, and priests, and teachers, who were of the profession of Nehor; and they came in unto the prison to see them, and they questioned them about many words; but they answered them nothing.
19 And it came to pass that the judge stood before them, and said: Why do ye not answer the words of this people? Know ye not that I have power to deliver you up unto the flames? And he commanded them to speak; but they answered nothing.

20 And it came to pass that they departed and went their ways, but came again on the morrow; and the judge also smote them again on their cheeks. And many came forth also, and smote them, saying: Will ye stand again and judge this people, and condemn our law? If ye have such great power why do ye not deliver yourselves?
21 And many such things did they say unto them, gnashing their teeth upon them, and spitting upon them, and saying: How shall we look when we are *condemned*?
22 And many such things, yea, all manner of such things did they say unto them; and thus they did mock them for many days. And they did withhold food from them that they might hunger, and water that they might thirst; and they also did take from them their clothes that they were naked; and thus they were bound with strong cords, and confined in prison.
23 And it came to pass after they had thus suffered for many days, (and it was on the twelfth day, in the tenth month[a], in the tenth year of the reign of the judges over the people of Nĕphi) that the chief judge over the land of AmoniYah and many of their teachers and their lawyers went in unto the prison where Alĕma and Amulek were bound with cords.
24 And the chief judge stood before them, and smote them again, and said unto them: If ye have the power of God deliver yourselves from these bands, and then we will believe that *the Eternal* will destroy this people according to your words.
25 And it came to pass that they all went forth and smote them, saying the same words, even until the last; and when the last had spoken unto them the power of God was upon Alĕma and Amulek, and they rose and stood upon their feet.
26 And Alĕma cried, saying: How long shall we suffer these great afflictions, O *Eternal*? O *Eternal*, give us strength according to our faith which is in ha-Mashiah, even unto deliverance. And they broke the cords with which they were bound; and when the people saw this, they began to flee, for the fear of destruction had come upon them.
27 And it came to pass that so great was their fear that they fell to the earth, and did not obtain the outer door of the prison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the chief judge, and the lawyers, and priests, and teachers, who smote upon Alĕma and Amulek, were slain by the fall thereof.
28 And Alĕma and Amulek came forth out of the prison, and they were not hurt; for Adonai had granted unto them power, according to their faith which was in ha-Mashiah. And they straightway came forth out of the prison; and they were loosed from their bands; and the prison had fallen to the earth, and every soul within the walls thereof, save it were Alĕma and Amulek, was slain; and they straightway came forth into the city.
29 Now the people having heard a great noise came running together by multitudes to know the cause of it; and when they saw Alĕma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with great fear, and fled from the presence of Alĕma and Amulek even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alĕma and Amulek.

***23a*** Winter month according to the Hebrew calendar (set in the temperate Northern Hemisphere). See YirmĕYahu (Jer.) 39:1.

## CHAPTER 15

*Alma (Alĕma) and Amulek go to Sidom (Tsidim) and establish a congregation—Alĕma heals Zeezrom, who joins the Congregation—Many are immersed and the Congregation prospers—Alma (Alĕma) and Amulek go to Zarahemla.*

1 AND it came to pass that Alĕma and Amulek were commanded to depart out of that city; and they departed, and came out even into the land of Tsidim; and behold, there they found all the people who had departed out of the land of AmoniYah, who had been cast out and stoned, because they believed in the words of Alĕma.
2 And they related unto them all that had happened unto their wives and children, and also concerning themselves, and of their power of deliverance.
3 And also Zeezrom lay sick at Tsidim, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness, for he supposed that Alĕma and Amulek were no more; and he supposed that they had been slain because of his iniquity. And this great sin, and his many other sins, did harrow up his mind until it did become exceedingly sore, having no deliverance; therefore he began to be scorched with a burning heat.
4 Now, when he heard that Alĕma and Amulek were in the land of Tsidim, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him.
5 And it came to pass that they went immediately, obeying the message which he had sent unto them; and they went in unto the house unto Zeezrom; and they found him upon his bed, sick, being very low with a burning fever; and his mind also was exceedingly sore because of his iniquities; and when he saw them he stretched forth his hand, and besought them that they would heal him.
6 And it came to pass that Alĕma said unto him, taking him by the hand: Believest thou in the power of ha-Mashiah unto salvation?
7 And he answered and said: Yea, I believe all the words that thou hast taught.
8 And Alĕma said: If thou believest in the redemption of ha-Mashiah thou canst be healed.
9 And he said: Yea, I believe according to thy words.
10 And then Alĕma cried unto Adonai, saying: O *Eternal* our God, have mercy on this man, and heal him according to his faith which is in ha-Mashiah.
11 And when Alĕma had said these words, Zeezrom leaped upon his feet, and began to walk; and this was done to the great astonishment of all the people; and the knowledge of this went forth throughout all the land of Tsidim.
12 And Alĕma *immersed* Zeezrom unto Adonai; and he began from that time forth to preach unto the people.
13 And Alĕma established a *congregation* in the land of Tsidim, and consecrated priests and teachers in the land, to *immerse* unto Adonai whosoever were desirous to be *immersed*.
14 And it came to pass that they were many; for they did flock in from all the region round about Tsidim, and were *immersed*.
15 But as to the people that were in the land of AmoniYah, they yet remained a hard–hearted and a stiffnecked people; and they repented not of their sins, ascribing all the

power of Alĕma and Amulek to ha-satan; for they were of the profession of Nehor, and did not believe in the repentance of their sins.
16 And it came to pass that Alĕma and Amulek, Amulek having forsaken all his gold, and silver, and his precious things, which were in the land of AmoniYah, for the word of God, he being rejected by those who were once his friends and also by his father and his kindred;
17 Therefore, after Alĕma having established the *congregation* at Tsidim, seeing a great check, yea, seeing that the people were checked as to the pride of their hearts, and began to humble themselves before God, and began to assemble themselves together at their sanctuaries to worship God before the altar, watching and praying continually, that they might be delivered from ha-satan, and from death, and from destruction—
18 Now as I said, Alĕma having seen all these things, therefore he took Amulek and came over to the land of Zarahemla, and took him to his own house, and did administer unto him in his tribulations, and strengthened him in Adonai.
19 And thus ended the tenth year of the reign of the judges over the people of Nĕphi.

## CHAPTER 16

*The Lamanites (Lamanim) destroy the people of Ammonihah (AmoniYah)—Zoram leads the Nĕphites (Nĕphiim) to victory over the Lamanites (Lamanim)—Alma (Alĕma) and Amulek and many others preach the word—They teach that after his rising from the dead, the Anointed (ha-Mashiah) will appear to the Nĕphites (Nĕphiim).*

1 AND it came to pass in the eleventh year of the reign of the judges over the people of Nĕphi, on the fifth day of the second month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years, even until the fifth day of the second month in the eleventh year, there was a cry of war heard throughout the land.
2 For behold, the armies of the Lamanim had come in upon the wilderness side, into the borders of the land, even into the city of AmoniYah, and began to slay the people and destroy the city.
3 And now it came to pass, before the Nĕphiim could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of AmoniYah, and also some around the borders of Noah, and taken others captive into the wilderness.
4 Now it came to pass that the Nĕphiim were desirous to obtain those who had been carried away captive into the wilderness.
5 Therefore, he that had been appointed chief captain over the armies of the Nĕphiim, (and his name was Zoram, and he had two sons, Lĕhi and Aha)—now Zoram and his two sons, knowing that Alĕma was high priest over the *congregation*, and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know whither Adonai would that they should go into the wilderness in search of their brethren, who had been taken captive by the Lamanim.
6 And it came to pass that Alĕma inquired of Adonai concerning the matter. And Alĕma returned and said unto them: Behold, the Lamanim will cross the river Tsidon in the south wilderness, away up beyond the borders of the land of Manti. And behold there

shall ye meet them, on the east of the river Tsidon, and there *the Eternal* will deliver unto thee thy brethren who have been taken captive by the Lamanim.
7 And it came to pass that Zoram and his sons crossed over the river Tsidon, with their armies, and marched away beyond the borders of Manti into the south wilderness, which was on the east side of the river Tsidon.
8 And they came upon the armies of the Lamanim, and the Lamanim were scattered and driven into the wilderness; and they took their brethren who had been taken captive by the Lamanim, and there was not one soul of them had been lost that were taken captive. And they were brought by their brethren to possess their own lands.
9 And thus ended the eleventh year of the judges, the Lamanim having been driven out of the land, and the people of AmoniYah were destroyed; yea, every living soul of the AmoniYahim was destroyed, and also their great city, which they said God could not destroy, because of its greatness.
10 But behold, in one day it was left desolate; and the carcases were mangled by dogs and wild beasts of the wilderness.
11 Nevertheless, after many days their dead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering. And now so great was the scent thereof that the people did not go in to possess the land of AmoniYah for many years. And it was called Desolation of Nehorim; for they were of the profession of Nehor, who were slain; and their lands remained desolate.
12 And the Lamanim did not come again to war against the Nĕphiim until the fourteenth year of the reign of the judges over the people of Nĕphi. And thus for three years did the people of Nĕphi have continual peace in all the land.
13 And Alĕma and Amulek went forth preaching repentance to the people in their temples, and in their sanctuaries, and also in their moedim which were built after the manner of the Yĕhudim.
14 And as many as would hear their words, unto them they did impart the word of God, without any *regard* of *faces*[a], continually.
15 And thus did Alĕma and Amulek go forth, and also many more who had been chosen for the work, to preach the word throughout all the land. And the establishment of the *congregation* became general throughout the land, in all the region round about, among all the people of the Nĕphiim.
16 And there was no inequality among them; *the Eternal* did pour out his Spirit on all the face of the land to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming—
17 That they might not be hardened against the word, that they might not be unbelieving, and go on to destruction, but that they might receive the word with joy, and as a branch be grafted into the true vine, that they might enter into the rest of *the Eternal* their God.
18 Now those priests who did go forth among the people did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be—
19 Holding forth things which must shortly come; yea, holding forth the coming of Ben ha-Elohim, his sufferings and death, and also the *rising* of the dead.

20 And many of the people did inquire concerning the place where Ben ha-Elohim should come; and they were taught that he would appear unto them after his *rising*; and this the people did hear with great joy and gladness.
21 And now after the *congregation* had been established throughout all the land—having got the victory over ha-satan, and the word of God being preached in its purity in all the land, and *the Eternal* pouring out his blessings upon the people—thus ended the fourteenth year of the reign of the judges over the people of Nĕphi.

***14a*** Devarim (Deut.) 1:17; 16:19;

*An account of the sons of Moshia, who rejected their rights to the kingdom for the word of God, and went up to the land of Nĕphi to preach to the Lamanim; their sufferings and deliverance—according to the record of Alĕma.*
*Comprising chapters 17 to 26 inclusive.*

## CHAPTER 17

*The sons of Mosiah (Moshia) have the spirit of prophecy and of revelation (masa)—They go their several ways to declare the word to the Lamanites (Lamanim)—Ammon (Amon) goes to the land of Ishmael (Yishma'El) and becomes the servant of King Lamoni—Ammon (Amon) saves the king's flocks and slays his enemies at the waters of Sebus.*

1 AND now it came to pass that as Alĕma was journeying from the land of Gid'on southward, away to the land of Manti, behold, to his astonishment, he met with the sons of Moshia journeying towards the land of Zarahemla.
2 Now these sons of Moshia were with Alĕma at the time the *messenger* first appeared unto him; therefore Alĕma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in ha-Adon; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.
3 But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of *masa*, and when they taught, they taught with power and authority of God.
4 And they had been teaching the word of God for the space of fourteen years among the Lamanim, having had much success in bringing many to the knowledge of the truth; yea, by the power of their words many were brought before the altar of God, to call on his name and confess their sins before him.
5 Now these are the circumstances which attended them in their journeyings, for they had many afflictions; they did suffer much, both in body and in mind, such as hunger, thirst and fatigue, and also much labor in the spirit.
6 Now these were their journeyings: Having taken leave of their father, Moshia, in the first year of the judges; having refused the kingdom which their father was desirous to confer upon them, and also this was the minds of the people;

7 Nevertheless they departed out of the land of Zarahemla, and took their haravot, and their spears, and their bows, and their arrows, and their slings; and this they did that they might provide food for themselves while in the wilderness.
8 And thus they departed into the wilderness with their numbers which they had selected, to go up to the land of Nĕphi, to preach the word of God unto the Lamanim.
9 And it came to pass that they journeyed many days in the wilderness, and they fasted much and prayed much that *the Eternal* would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanim, to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers, which were not correct.
10 And it came to pass that *the Eternal* did visit them with his Spirit, and said unto them: Be comforted. And they were comforted.
11 And *the Eternal* said unto them also: Go forth among the Lamanim, thy brethren, and establish my word; yet ye shall be patient in long-suffering and afflictions, that ye may show forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls.
12 And it came to pass that the hearts of the sons of Moshia, and also those who were with them, took courage to go forth unto the Lamanim to declare unto them the word of God.
13 And it came to pass when they had arrived in the borders of the land of the Lamanim, that they separated themselves and departed one from another, trusting in *the Eternal* that they should meet again at the close of their harvest; for they supposed that great was the work which they had undertaken.
14 And assuredly it was great, for they had undertaken to preach the word of God to a wild and a hardened and a ferocious people; a people who delighted in murdering the Nĕphiim, and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labor for them with their own hands.
15 Thus they were a very indolent people, many of whom did worship idols, and the curse of God had fallen upon them because of the traditions of their fathers; notwithstanding the promises of Adonai were extended unto them on the conditions of repentance.
16 Therefore, this was the cause for which the sons of Moshia had undertaken the work, that perhaps they might bring them unto repentance; that perhaps they might bring them to know of the mahashĕvĕt redemption.
17 Therefore they separated themselves one from another, and went forth among them, every man alone, according to the word and power of God which was given unto him.
18 Now Amon being the chief among them, or rather he did administer unto them, and he departed from them, after having blessed them according to their several stations, having imparted the word of God unto them, or administered unto them before his departure; and thus they took their several journeys throughout the land.
19 And Amon went to the land of Yishma'El, the land being called after the sons of Yishma'El, who also became Lamanim.
20 And as Amon entered the land of Yishma'El, the Lamanim took him and bound him, as was their custom to bind all the Nĕphiim who fell into their hands, and carry them before the king; and thus it was left to the pleasure of the king to slay them, or to retain

them in captivity, or to cast them into prison, or to cast them out of his land, according to his will and pleasure.
21 And thus Amon was carried before the king who was over the land of Yishma'El; and his name was Lamoni; and he was a descendant of Yishma'El.
22 And the king inquired of Amon if it were his desire to dwell in the land among the Lamanim, or among his people.
23 And Amon said unto him: Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die.
24 And it came to pass that king Lamoni was much pleased with Amon, and caused that his bands should be loosed; and he would that Amon should take one of his daughters to wife.
25 But Amon said unto him: Nay, but I will be thy servant. Therefore Amon became a servant to king Lamoni. And it came to pass that he was set among other servants to watch the flocks of Lamoni, according to the custom of the Lamanim.
26 And after he had been in the service of the king three days, as he was with the Lamani servants going forth with their flocks to the place of water, which was called the water of Sebus, and all the Lamanim drive their flocks hither, that they may have water—
27 Therefore, as Amon and the servants of the king were driving forth their flocks to this place of water, behold, a certain number of the Lamanim, who had been with their flocks to water, stood and scattered the flocks of Amon and the servants of the king, and they scattered them insomuch that they fled many ways.
28 Now the servants of the king began to murmur, saying: Now the king will slay us, as he has our brethren because their flocks were scattered by the wickedness of these men. And they began to weep exceedingly, saying: Behold, our flocks are scattered already.
29 Now they wept because of the fear of being slain. Now when Amon saw this his heart was swollen within him with joy; for, said he, I will show forth my power unto these my fellow–servants, or the power which is in me, in restoring these flocks unto the king, that I may win the hearts of these my fellow–servants, that I may lead them to believe in my words.
30 And now, these were the thoughts of Amon, when he saw the afflictions of those whom he termed to be his brethren.
31 And it came to pass that he flattered them by his words, saying: My brethren, be of good cheer and let us go in search of the flocks, and we will gather them together and bring them back unto the place of water; and thus we will preserve the flocks unto the king and he will not slay us.
32 And it came to pass that they went in search of the flocks, and they did follow Amon, and they rushed forth with much swiftness and did head the flocks of the king, and did gather them together again to the place of water.
33 And those men again stood to scatter their flocks; but Amon said unto his brethren: Encircle the flocks round about that they flee not; and I go and contend with these men who do scatter our flocks.
34 Therefore, they did as Amon commanded them, and he went forth and stood to contend with those who stood by the waters of Sebus; and they were in number not a few.
35 Therefore they did not fear Amon, for they supposed that one of their men could slay him according to their pleasure, for they knew not that Adonai had promised Moshia that he would deliver his sons out of their hands; neither did they know anything concerning

Adonai; therefore they delighted in the destruction of their brethren; and for this cause they stood to scatter the flocks of the king.
36 But Amon stood forth and began to cast stones at them with his sling; yea, with mighty power he did sling stones amongst them; and thus he slew a certain number of them insomuch that they began to be astonished at his power; nevertheless they were angry because of the slain of their brethren, and they were determined that he should fall; therefore, seeing that they could not hit him with their stones, they came forth with etsim to slay him.
37 But behold, every man that lifted his club to smite Amon, he smote off their arms with har'bo; for he did withstand their blows by smiting their arms with the edge of har'bo, insomuch that they began to be astonished, and began to flee before him; yea, and they were not few in number; and he caused them to flee by the strength of his arm.
38 Now six of them had fallen by the sling, but he slew none save it were their leader with har'bo; and he smote off as many of their arms as were lifted against him, and they were not a few.
39 And when he had driven them aphar off, he returned and they watered their flocks and returned them to the pasture of the king, and then went in unto the king, bearing the arms which had been smitten off by the hĕrĕv of Amon, of those who sought to slay him; and they were carried in unto the king for a testimony of the things which they had done.

## CHAPTER 18

*King Lamoni supposes that Ammon (Amon) is the Great Spirit—Ammon (Amon) teaches the king of the creation, of God's dealings with men, and of the redemption that comes through the Anointed (ha-Mashiah)—Lamoni believes and falls to the earth as if dead.*

1 AND it came to pass that king Lamoni caused that his servants should stand forth and testify to all the things which they had seen concerning the matter.
2 And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Amon in preserving his flocks, and also of his great power in contending against those who sought to slay him, he was astonished exceedingly, and said: Surely, this is more than a man. Behold, is not this the Great Spirit who doth send such great punishments upon this people, because of their murders?
3 And they answered the king, and said: Whether he be the Great Spirit or a man, we know not; but this much we do know, that he cannot be slain by the enemies of the king; neither can they scatter the king's flocks when he is with us, because of his expertness and great strength; therefore, we know that he is a friend to the king. And now, O king, we do not believe that a man has such great power, for we know he cannot be slain.
4 And now, when the king heard these words, he said unto them: Now I know that it is the Great Spirit; and he has come down at this time to preserve your lives, that I might not slay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken.
5 Now this was the tradition of Lamoni, which he had received from his father, that there was a Great Spirit. Notwithstanding they believed in a Great Spirit they supposed that whatsoever they did was right; nevertheless, Lamoni began to fear exceedingly, with fear lest he had done wrong in slaying his servants;

6 For he had slain many of them because their brethren had scattered their flocks at the place of water; and thus, because they had had their flocks scattered they were slain.
7 Now it was the practice of these Lamanim to stand by the waters of Sebus to scatter the flocks of the people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.
8 And it came to pass that king Lamoni inquired of his servants, saying: Where is this man that has such great power?
9 And they said unto him: Behold, he is feeding suseykha[a]. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare susaiv[b] and rikhbo[c], and conduct him forth to the land of Nĕphi; for there had been a great feast appointed at the land of Nĕphi, by the father of Lamoni, who was king over all the land.
10 Now when king Lamoni heard that Amon was preparing susaiv and rikhbo he was more astonished, because of the faithfulness of Amon, saying: Surely there has not been any servant among all my servants that has been so faithful[a] as this man; for even he doth remember all my commandments to execute them.
11 Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.
12 And it came to pass that when Amon had made ready the susim and the rekhev[a] for the king and his servants, he went in unto the king, and he saw that the countenance of the king was changed; therefore he was about to return out of his presence.
13 And one of the king's servants said unto him, RabbanYah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: RabbanYah, the king desireth thee to stay.
14 Therefore Amon turned himself unto the king, and said unto him: What wilt thou that I should do for thee, O king? And the king answered him not for the space of an hour, according to their time, for he knew not what he should say unto him.
15 And it came to pass that Amon said unto him again: What desirest thou of me? But the king answered him not.
16 And it came to pass that Amon, being filled with the Spirit of God, therefore he perceived the thoughts of the king. And he said unto him: Is it because thou hast heard that I defended thy servants and thy flocks, and slew seven of their brethren with the sling and with the hĕrĕv, and smote off the arms of others, in order to defend thy flocks and thy servants; behold, is it this that causeth thy marvelings?
17 I say unto you, what is it, that thy marvelings are so great? Behold, I am a man, and am thy servant; therefore, whatsoever thou desirest which is right, that will I do.
18 Now when the king had heard these words, he marveled again, for he beheld that Amon could discern his thoughts; but notwithstanding this, king Lamoni did open his mouth, and said unto him: Who art thou? Art thou that Great Spirit, who knows all things?
19 Amon answered and said unto him: I am not.
20 And the king said: How knowest thou the thoughts of my heart? Thou mayest speak boldly, and tell me concerning these things; and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks—
21 And now, if thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee; and if it were needed, I would guard thee with my armies; but I know that

thou art more powerful than all they; nevertheless, whatsoever thou desirest of me I will grant it unto thee.
22 Now Amon being wise, yet harmless, he said unto Lamoni: Wilt thou hearken unto my words, if I tell thee by what power I do these things? And this is the thing that I desire of thee.
23 And the king answered him, and said: Yea, I will believe all thy words. And thus he was caught with guile.
24 And Amon began to speak unto him with boldness, and said unto him: Believest thou that there is a God?
25 And he answered, and said unto him: I do not know what that meaneth.
26 And then Amon said: Believest thou that there is a Great Spirit?
27 And he said, Yea.
28 And Amon said: This is God. And Amon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?
29 And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens.
30 And Amon said unto him: The heavens is a place where God dwells and all his holy *messengers*.
31 And king Lamoni said: Is it above the earth?
32 And Amon said: Yea, and he looketh down upon all the children of men; and he knows all the thoughts and intents of the heart; for by his hand were they all created from the beginning.
33 And king Lamoni said: I believe all these things which thou hast spoken. Art thou sent from God?
34 Amon said unto him: I am a man; and man in the beginning was created after the image of God, and I am called by his Holy Spirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true;
35 And a portion of that Spirit dwelleth in me, which giveth me knowledge, and also power according to my faith and desires which are in God.
36 Now when Amon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the *transgression* of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets, even down to the time that their father, Lĕhi, left Yĕrushalayim.
37 And he also rehearsed unto them (for it was unto the king and to his servants) all the journeyings of their fathers in the wilderness, and all their sufferings with hunger and thirst, and their travail, and so forth.
38 And he also rehearsed unto them concerning the rebellions of Laman and Lĕmu'El, and the sons of Yishma'El, yea, all their rebellions did he relate unto them; and he expounded unto them all the records and scriptures from the time that Lĕhi left Yĕrushalayim down to the present time.
39 But this is not all; for he expounded unto them the mahashĕvĕt redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of ha-Mashiah, and all the works of *the Eternal* did he make known unto them.

40 And it came to pass that after he had said all these things, and expounded them to the king, that the king believed all his words.
41 And he began to cry unto *the Eternal*, saying: O *the Eternal*, have mercy; according to thy abundant mercy which thou hast had upon the people of Nĕphi, have upon me, and my people.
42 And now, when he had said this, he fell unto the earth, as if he were dead.
43 And it came to pass that his servants took him and carried him in unto his wife, and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights; and his wife, and his sons, and his daughters mourned over him, after the manner of the Lamanim, greatly lamenting his loss.

***9a*** "thy horses", Mikha (Micah) 5:10 (9); ***b*** "his horses", Yĕsha'Yahu (Is.) 5:28; ***c*** "his chariots"; Shĕmot (Ex.) 14:17, ***10a*** The Hebrew word "emun", meaning "faithful" is a possible play on words with the name "Amon". ***12a*** "chariots", riding *thing(s)*, Yĕsha'Yahu (Is.) 66:20.

## CHAPTER 19

*Lamoni receives the light of everlasting life and sees the Redeemer—His household fall into a trance, and some see messengers—Ammon (Amon) is preserved miraculously—He immerses many and establishes a congregation among them.*

1 AND it came to pass that after two days and two nights they were about to take his body and lay it in a sepulchre, which they had made for the purpose of burying their dead.
2 Now the queen having heard of the fame of Amon, therefore she sent and desired that he should come in unto her.
3 And it came to pass that Amon did as he was commanded, and went in unto the queen, and desired to know what she would that he should do.
4 And she said unto him: The servants of my husband have made it known unto me that thou art a prophet of a holy God, and that thou hast power to do many mighty works in his name;
5 Therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink.
6 Now, this was what Amon desired, for he knew that king Lamoni was under the power of God; he knew that the dark veil of unbelief was being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God, which was a marvelous light of his goodness—yea, this light had infused such joy into his soul, the cloud of darkness having been dispelled, and that the light of everlasting life was lit up in his soul, yea, he knew that this had overcome his natural frame, and he was carried away in God—
7 Therefore, what the queen desired of him was his only desire. Therefore, he went in to see the king according as the queen had desired him; and he saw the king, and he knew that he was not dead.

8 And he said unto the queen: He is not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore bury him not.
9 And Amon said unto her: Believest thou this? And she said unto him: I have had no witness save thy word, and the word of our servants; nevertheless I believe that it shall be according as thou hast said.
10 And Amon said unto her: Blessed art thou because of thy exceeding faith; I say unto thee, woman, there has not been such great faith among all the people of the Nĕphiim.
11 And it came to pass that she watched over the bed of her husband, from that time even until that time on the morrow which Amon had appointed that he should rise.
12 And it came to pass that he arose, according to the words of Amon; and as he arose, he stretched forth his hand unto the woman, and said: Blessed be the name of God, and blessed art thou.
13 For as sure as thou livest, behold, I have seen my Redeemer; and he shall come forth, and be born of a woman, and he shall redeem all mankind who believe on his name. Now, when he had said these words, his heart was swollen within him, and he sunk again with joy; and the queen also sunk down, being overpowered by the Spirit.
14 Now Amon seeing the Spirit of *the Eternal* poured out according to his prayers upon the Lamanim, his brethren, who had been the cause of so much mourning among the Nĕphiim, or among all the people of God because of their iniquities and their traditions, he fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God for what he had done for his brethren; and he was also overpowered with joy; and thus they all three had sunk to the earth.
15 Now, when the servants of the king had seen that they had fallen, they also began to cry unto God, for the fear of *the Eternal* had come upon them also, for it was they who had stood before the king and testified unto him concerning the great power of Amon.
16 And it came to pass that they did call on the name of *the Eternal*, in their might, even until they had all fallen to the earth, save it were one of the Lamani women, whose name was Avesh[a], she having been converted unto *the Eternal* for many years, on account of a remarkable vision of her father—
17 Thus, having been converted to Adonai, and never having made it known, therefore, when she saw that all the servants of Lamoni had fallen to the earth, and also her mistress, the queen, and the king, and Amon lay prostrate upon the earth, she knew that it was the power of God; and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene it would cause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people.
18 And they began to assemble themselves together unto the house of the king. And there came a multitude, and to their astonishment they beheld the king, and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead; and they also saw Amon, and behold, he was a Nĕphi.
19 And now the people began to murmur among themselves; some saying that it was a great evil that had come upon them, or upon the king and his house, because he had suffered that the Nĕphi should remain in the land.
20 But others rebuked them, saying: The king hath brought this evil upon his house, because he slew his servants who had had their flocks scattered at the waters of Sebus.

21 And they were also rebuked by those men who had stood at the waters of Sebus and scattered the flocks which belonged to the king, for they were angry with Amon because of the number which he had slain of their brethren at the waters of Sebus, while defending the flocks of the king.
22 Now, one of them, whose brother had been slain with the hĕrĕv of Amon, being exceedingly angry with Amon, drew har'bo and went forth that he might let it fall upon Amon, to slay him; and as he lifted the hĕrĕv to smite him, behold, he fell dead.
23 Now we see that Amon could not be slain, for Adonai had said unto Moshia, his father: I will spare him, and it shall be unto him according to thy faith—therefore, Moshia trusted him unto Adonai.
24 And it came to pass that when the multitude beheld that the man had fallen dead, who lifted the hĕrĕv to slay Amon, fear came upon them all, and they durst not put forth their hands to touch him or any of those who had fallen; and they began to marvel again among themselves what could be the cause of this great power, or what all these things could mean.
25 And it came to pass that there were many among them who said that Amon was the Great Spirit, and others said he was sent by the Great Spirit;
26 But others rebuked them all, saying that he was a tanin, who had been sent from the Nĕphiim to torment them.
27 And there were some who said that Amon was sent by the Great Spirit to afflict them because of their iniquities; and that it was the Great Spirit that had always attended the Nĕphiim, who had ever delivered them out of their hands; and they said that it was this Great Spirit who had destroyed so many of their brethren, the Lamanim.
28 And thus the contention began to be exceedingly sharp among them. And while they were thus contending, the woman servant who had caused the multitude to be gathered together came, and when she saw the contention which was among the multitude she was exceedingly sorrowful, even unto tears.
29 And it came to pass that she went and took the queen by the hand, that perhaps she might raise her from the ground; and as soon as she touched her hand she arose and stood upon her feet, and cried with a loud voice, saying: O blessed Yeshua, who has saved me from an awful shĕol! O blessed God, have mercy on this people!
30 And when she had said this, she clapped[a] her hands, being filled with joy, speaking many words which were not understood; and when she had done this, she took the king, Lamoni, by the hand, and behold he arose and stood upon his feet.
31 And he, immediately, seeing the contention among his people, went forth and began to rebuke them, and to teach them the words which he had heard from the mouth of Amon; and as many as heard his words believed, and were converted unto Adonai.
32 But there were many among them who would not hear his words; therefore they went their way.
33 And it came to pass that when Amon arose he also administered unto them, and also did all the servants of Lamoni; and they did all declare unto the people the selfsame thing—that their hearts had been changed; that they had no more desire to do evil.
34 And behold, many did declare unto the people that they had seen mal'akhim and had conversed with them; and thus they had told them things of God, and of his righteousness.

35 And it came to pass that there were many that did believe in their words; and as many as did believe were *immersed*; and they became a righteous people, and they did establish a *congregation* among them.
36 And thus the work of *the Eternal* did commence among the Lamanim; thus Adonai did begin to pour out his Spirit upon them; and we see that his arm is extended to all people who will repent and believe on his name.

***16a*** My father is [of] fire. Compare 2 Mělakhim (2 Kgs.) 18:2. ***30a*** "clapsed" (1830 and other editions). The original manuscript follows Moshia 18:11, Alěma 31:36, "clapped". Compare Iyov (Job) 27:23.

## CHAPTER 20

*The LORD (the Eternal) sends Ammon (Amon) to Middoni (Midoni) to deliver his imprisoned brethren—Ammon (Amon) and Lamoni meet the father of Lamoni, who is king over all the land—Ammon (Amon) compels the old king to approve the release of his brethren.*

1 AND it came to pass that when they had established a *congregation* in that land, that king Lamoni desired that Amon should go with him to the land of Něphi, that he might show him unto his father.
2 And the voice of *the Eternal* came to Amon, saying: Thou shalt not go up[a] to the land of Něphi, for behold, the king will seek thy life; but thou shalt go to the land of Midoni; for behold, thy brother Aharon, and also Muloki and Ammah are in prison.
3 Now it came to pass that when Amon had heard this, he said unto Lamoni: Behold, my brother and brethren are in prison at Midoni, and I go that I may deliver them.
4 Now Lamoni said unto Amon: I know, in the strength of *the Eternal* thou canst do all things. But behold, I will go with thee to the land of Midoni; for the king of the land of Midoni, whose name is Antiomno, is a friend unto me; therefore I go to the land of Midoni, that I may flatter the king of the land, and he will cast thy brethren out of prison. Now Lamoni said unto him: Who told thee that thy brethren were in prison?
5 And Amon said unto him: No one hath told me, save it be God; and he said unto me—Go and deliver thy brethren, for they are in prison in the land of Midoni.
6 Now when Lamoni had heard this he caused that his servants should make ready susaiv and markevotaiv[a].
7 And he said unto Amon: Come, I will go with thee down to the land of Midoni, and there I will plead with the king that he will cast thy brethren out of prison.
8 And it came to pass that as Amon and Lamoni were journeying thither, they met the father of Lamoni, who was king over all the land.
9 And behold, the father of Lamoni said unto him: Why did ye not come to the feast on that great day when I made a feast unto my sons, and unto my people?
10 And he also said: Whither art thou going with this Něphi, who is one of the children of a liar?
11 And it came to pass that Lamoni rehearsed unto him whither he was going, for he feared to offend him.

12 And he also told him all the cause of his tarrying in his own kingdom, that he did not go unto his father to the feast which he had prepared.
13 And now when Lamoni had rehearsed unto him all these things, behold, to his astonishment, his father was angry with him, and said: Lamoni, thou art going to deliver these Nĕphiim, who are sons of a liar. Behold, he robbed our fathers; and now his children are also come amongst us that they may, by their cunning and their lyings, deceive us, that they again may rob us of our property.
14 Now the father of Lamoni commanded him that he should slay Amon with the hĕrĕv. And he also commanded him that he should not go to the land of Midoni, but that he should return with him to the land of Yishma'El.
15 But Lamoni said unto him: I will not slay Amon, neither will I return to the land of Yishma'El, but I go to the land of Midoni that I may release the brethren of Amon, for I know that they are just men and holy prophets of the true God.
16 Now when his father had heard these words, he was angry with him, and he drew har'bo that he might smite him to the earth.
17 But Amon stood forth and said unto him: Behold, thou shalt not slay thy son; nevertheless, it were better that he should fall than thee, for behold, he has repented of his sins; but if thou shouldst fall at this time, in thine anger, thy soul could not be saved.
18 And again, it is expedient that thou shouldst forbear; for if thou shouldst slay thy son, he being an innocent man, his blood would cry from the ground to *the Eternal* his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy soul.
19 Now when Amon had said these words unto him, he answered him, saying: I know that if I should slay my son, that I should shed innocent blood; for it is thou that hast sought to destroy him.
20 And he stretched forth his hand to slay Amon. But Amon withstood his blows, and also smote his arm that he could not use it.
21 Now when the king saw that Amon could slay him, he began to plead with Amon that he would spare his life.
22 But Amon raised har'bo, and said unto him: Behold, I will smite thee except thou wilt grant unto me that my brethren may be cast out of prison.
23 Now the king, fearing he should lose his life, said: If thou wilt spare me I will grant unto thee whatsoever thou wilt ask, even to half of the kingdom.
24 Now when Amon saw that he had wrought upon the old king according to his desire, he said unto him: If thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in whatsoever thing he thinketh, then will I spare thee; otherwise I will smite thee to the earth.
25 Now when Amon had said these words, the king began to rejoice because of his life.
26 And when he saw that Amon had no desire to destroy him, and when he also saw the great love he had for his son Lamoni, he was astonished exceedingly, and said: Because this is all that thou hast desired, that I would release thy brethren, and suffer that my son Lamoni should retain his kingdom, behold, I will grant unto you that my son may retain his kingdom from this time and forever; and I will govern him no more—
27 And I will also grant unto thee that thy brethren may be cast out of prison, and thou and thy brethren may come unto me, in my kingdom; for I shall greatly desire to see thee. For the king was greatly astonished at the words which he had spoken, and also at the

words which had been spoken by his son Lamoni, therefore he was desirous to learn them.
28 And it came to pass that Amon and Lamoni proceeded on their journey towards the land of Midoni. And Lamoni found favor in the eyes of the king of the land; therefore the brethren of Amon were brought forth out of prison.
29 And when Amon did meet them he was exceedingly sorrowful, for behold they were naked, and their skins were worn exceedingly because of being bound with strong cords. And they also had suffered hunger, thirst, and all kinds of afflictions; nevertheless they were patient in all their sufferings.
30 And, as it happened, it was their lot to have fallen into the hands of a more hardened and a more stiffnecked people; therefore they would not hearken unto their words, and they had cast them out, and had smitten them, and had driven them from house to house, and from place to place, even until they had arrived in the land of Midoni; and there they were taken and cast into prison, and bound with strong cords, and kept in prison for many days, and were delivered by Lamoni and Amon.

***2a*** The land of Yishma'El may have been on the coast of the "west sea" (Lake Erie), whith the land of Nĕphi in the nearby highlands. ***6a*** his riding *things*, "his chariots"; Yĕsha'Yahu (Is.) 66:15.

*An account of the preaching of Aharon, and Muloki, and their brethren, to the Lamanim. Comprising chapters 21 to 26 inclusive.*

## CHAPTER 21

*Aaron (Aharon) teaches the Amalekites (Amaleqim) about the Anointed (ha-Mashiah) and his atonement—Aaron (Aharon) and his brethren are imprisoned in Middoni (Midoni)—After their deliverance they teach in the meeting places (moedim) and make many converts—Lamoni grants religious freedom to the people in the land of Ishmael (Yishma'El).*

1 NOW when Amon and his brethren separated themselves in the borders of the land of the Lamanim, behold Aharon took his journey towards the land which was called by the Lamanim, Yĕrushalayim, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.
2 Now the Lamanim and the Amaleqim and the people of Amulon had built a great city, which was called Yĕrushalayim.
3 Now the Lamanim of themselves were sufficiently hardened, but the Amaleqim and the Amulonim were still harder; therefore they did cause the Lamanim that they should harden their hearts, that they should wax strong in wickedness and their abominations.
4 And it came to pass that Aharon came to the city of Yĕrushalayim, and first began to preach to the Amaleqim. And he began to preach to them in moedeyhem[a], for they had built moedim after the order of the Nehorim; for many of the Amaleqim and the Amulonim were after the order of the Nehorim.
5 Therefore, as Aharon entered into one of moedeyhem to preach unto the people, and as he was speaking unto them, behold there arose an Amaleqi and began to contend with

him, saying: What is that thou hast testified? Hast thou seen a *messenger*? Why do not mal'akhim appear unto us? Behold are not this people as good as thy people?
6 Thou also sayest, except we repent we shall perish. How knowest thou the thought and intent of our hearts? How knowest thou that we have cause to repent? How knowest thou that we are not a righteous people? Behold, we have built sanctuaries, and we do assemble ourselves together to worship God. We do believe that God will save all men.
7 Now Aharon said unto him: Believest thou that Ben ha-Elohim shall come to redeem mankind from their sins?
8 And the man said unto him: We do not believe that thou knowest any such thing. We do not believe in these foolish traditions. We do not believe that thou knowest of things to come, neither do we believe that thy fathers and also that our fathers did know concerning the things which they spake, of that which is to come.
9 Now Aharon began to open the scriptures unto them concerning the coming of ha-Mashiah, and also concerning the *rising* of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of ha-Mashiah, and the atonement of his blood.
10 And it came to pass as he began to expound these things unto them they were angry with him, and began to mock him; and they would not hear the words which he spake.
11 Therefore, when he saw that they would not hear his words, he departed out of moedam[a], and came over to a village which was called Ani-Anti, and there he found Muloki preaching the word unto them; and also Ammah and his brethren. And they contended with many about the word.
12 And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over into the land of Midoni. And they did preach the word unto many, and few believed on the words which they taught.
13 Nevertheless, Aharon and a certain number of his brethren were taken and cast into prison, and the remainder of them fled out of the land of Midoni unto the regions round about.
14 And those who were cast into prison suffered many things, and they were delivered by the hand of Lamoni and Amon, and they were fed and clothed.
15 And they went forth again to declare the word, and thus they were delivered for the first time out of prison; and thus they had suffered.
16 And they went forth whithersoever they were led by the Spirit of *the Eternal*, preaching the word of God in every moed of the Amaleqim, or in every assembly of the Lamanim where they could be admitted.
17 And it came to pass that Adonai began to bless them, insomuch that they brought many to the knowledge of the truth; yea, they did convince many of their sins, and of the traditions of their fathers, which were not correct.
18 And it came to pass that Amon and Lamoni returned from the land of Midoni to the land of Yishma'El, which was the land of their inheritance.
19 And king Lamoni would not suffer that Amon should serve him, or be his servant.
20 But he caused that there should be moedim built in the land of Yishma'El; and he caused that his people, or the people who were under his reign, should assemble themselves together.
21 And he did rejoice over them, and he did teach them many things. And he did also declare unto them that they were a people who were under him, and that they were a free

people, that they were free from the oppressions of the king, his father; for that his father had granted unto him that he might reign over the people who were in the land of Yishma'El, and in all the land round about.
22 And he also declared unto them that they might have the liberty of worshiping *the Eternal* their God according to their desires, in whatsoever place they were in, if it were in the land which was under the reign of king Lamoni.
23 And Amon did preach unto the people of king Lamoni; and it came to pass that he did teach them all things concerning things pertaining to righteousness. And he did exhort them daily, with all diligence; and they gave heed unto his word, and they were zealous for keeping the commandments of God.

***4a*** their places of meeting, "their synagogues", Tĕhilim (Ps.) 74:8; ***11a*** their place of meeting, "their synagogue", Tĕhilim (Ps.) 74:8.

## CHAPTER 22

*Aaron (Aharon) teaches the father of Lamoni about the creation, the transgression of Adam, and the plan of (mahashĕvĕt) redemption through the Anointed (ha-Mashiah)—The king and all his household are converted—How the land was divided between the Nĕphites (Nĕphiim) and the Lamanites (Lamanim).*

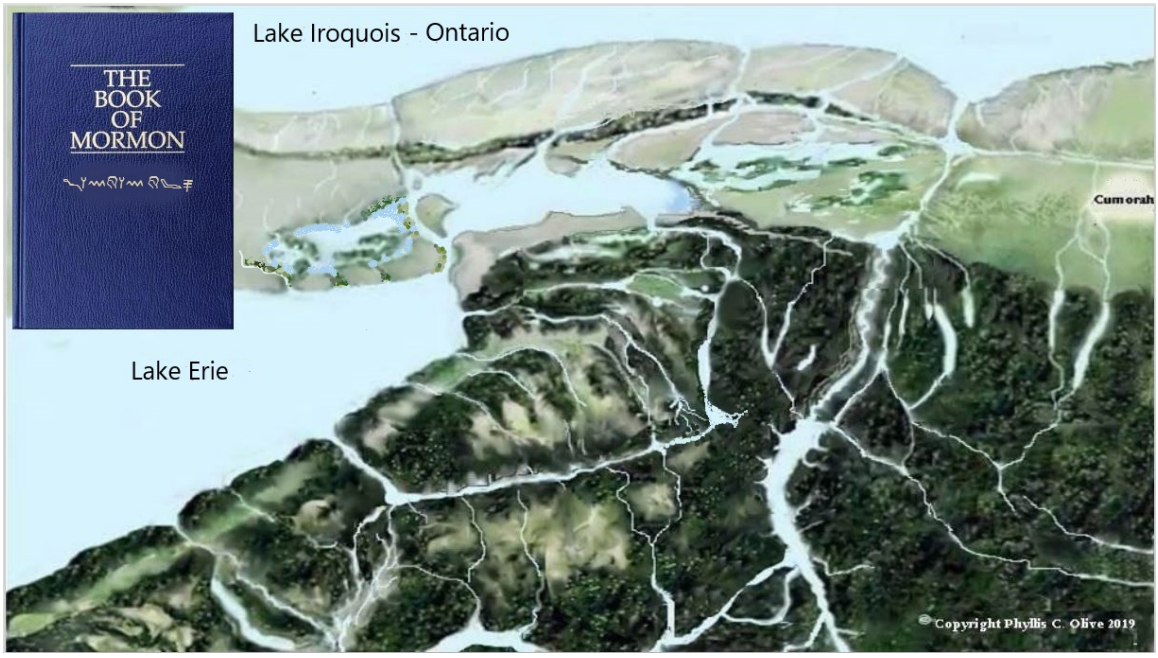
1 NOW, as Amon was thus teaching the people of Lamoni continually, we will return to the account of Aharon and his brethren; for after he departed from the land of Midoni he was led by the Spirit to the land of Nĕphi, even to the house of the king which was over all the land save it were the land of Yishma'El; and he was the father of Lamoni.
2 And it came to pass that he went in unto him into the king's palace, with his brethren, and bowed himself before the king, and said unto him: Behold, O king, we are the brethren of Amon, whom thou hast delivered out of prison.
3 And now, O king, if thou wilt spare our lives, we will be thy servants. And the king said unto them: Arise, for I will grant unto you your lives, and I will not suffer that ye shall be my servants; but I will insist that ye shall administer unto me; for I have been somewhat troubled in mind because of the generosity and the greatness of the words of thy brother Amon; and I desire to know the cause why he has not come up out of Midoni with thee.
4 And Aharon said unto the king: Behold, the Spirit of *the Eternal* has called him another way; he has gone to the land of Yishma'El, to teach the people of Lamoni.
5 Now the king said unto them: What is this that ye have said concerning the Spirit of *the Eternal*? Behold, this is the thing which doth trouble me.
6 And also, what is this that Amon said—If ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day?
7 And Aharon answered him and said unto him: Believest thou that there is a God? And the king said: I know that the Amaleqim say that there is a God, and I have granted unto them that they should build sanctuaries, that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold I will believe.

8 And now when Aharon heard this, his heart began to rejoice, and he said: Behold, assuredly as thou livest, O king, there is a God.
9 And the king said: Is God that Great Spirit that brought our fathers out of the land of Yĕrushalayim?
10 And Aharon said unto him: Yea, he is that Great Spirit, and he created all things both in heaven and in earth. Believest thou this?
11 And he said: Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all these things, and I will believe thy words.
12 And it came to pass that when Aharon saw that the king would believe his words, he began from the creation of ha-Adam, reading the scriptures unto the king—how God created man after his own image, and that God gave him commandments, and that because of transgression, man had fallen.
13 And Aharon did expound unto him the scriptures from the creation of ha-Adam, laying the *trangression* of man before him, and their carnal state and also the mahashĕvĕt redemption, which was prepared from the foundation of the world, through ha-Mashiah, for all whosoever would believe on his name.
14 And since man had fallen he could not merit anything of himself; but the sufferings and death of ha-Mashiah atone for their sins, through faith and repentance, and so forth; and that he breaketh the bands of death, that the grave shall have no qetev, and that the davar of death should be swallowed up in the hopes of glory; and Aharon did expound all these things unto the king.
15 And it came to pass that after Aharon had expounded these things unto him, the king said: What shall I do that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up all that I possess, yea, I will forsake my kingdom, that I may receive this great joy.
16 But Aharon said unto him: If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God, and call on his name in faith, believing that ye shall receive, then shalt thou receive the hope which thou desirest.
17 And it came to pass that when Aharon had said these words, the king did bow down before *the Eternal*, upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying:
18 O God, Aharon hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck as if he were dead.
19 And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead, and also Aharon and his brethren standing as though they had been the cause of his fall, she was angry with them, and commanded that her servants, or the servants of the king, should take them and slay them.
20 Now the servants had seen the cause of the king's fall, therefore they durst not lay their hands on Aharon and his brethren; and they pled with the queen saying: Why

commandest thou that we should slay these men, when behold one of them is mightier than us all? Therefore we shall fall before them.
21 Now when the queen saw the fear of the servants she also began to fear exceedingly, lest there should some evil come upon her. And she commanded her servants that they should go and call the people, that they might slay Aharon and his brethren.
22 Now when Aharon saw the determination of the queen, he, also knowing the hardness of the hearts of the people, feared lest that a multitude should assemble themselves together, and there should be a great contention and a disturbance among them; therefore he put forth his hand and raised the king from the earth, and said unto him: Stand. And he stood upon his feet, receiving his strength.
23 Now this was done in the presence of the queen and many of the servants. And when they saw it they greatly marveled, and began to fear. And the king stood forth, and began to minister unto them. And he did minister unto them, insomuch that his whole household were converted unto Adonai.
24 Now there was a multitude gathered together because of the commandment of the queen, and there began to be great murmurings among them because of Aharon and his brethren.
25 But the king stood forth among them and administered unto them. And they were pacified towards Aharon and those who were with him.
26 And it came to pass that when the king saw that the people were pacified, he caused that Aharon and his brethren should stand forth in the midst of the multitude, and that they should preach the word unto them.
27 And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of saphat ha-yam[a], and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Tsidon, running from the east towards the west—and thus were the Lamanim and the Nĕphiim divided.
28 Now, the more idle part of the Lamanim lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nĕphi; yea, and also on the west of the land of Zarahemla, in the borders by saphat ha-yam, and on the west in the land of Nĕphi, in the place of their fathers' first inheritance, and thus bordering along by saphat ha-yam.
29 And also there were many Lamanim on the east by saphat ha-yam, whither the Nĕphiim had driven them. And thus the Nĕphiim were nearly surrounded by the Lamanim; nevertheless the Nĕphiim had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Tsidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.
30 And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

31 And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.
32 And now, it was only the distance of a day and a half's journey for a Nĕphi, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nĕphi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.
33 And it came to pass that the Nĕphiim had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nĕphiim in their wisdom, with their guards and their armies, had hemmed in the Lamanim on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward.
34 Therefore the Lamanim could have no more possessions only in the land of Nĕphi, and the wilderness round about. Now this was wisdom in the Nĕphiim—as the Lamanim were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires.
35 And now I, after having said this, return again to the account of Amon and Aharon, Omner and Himni, and their brethren.

***27a*** the bank, brink, lip *of* the *lake or river,* shore *of the* body of water, "seashore"; Bĕreshit (Gen.) 22:17; 41:3.




**The Authentic Covenant Land Setting of the *Book of Mormon*** - near scriptural Cumorah (LDS *Doctrine & Covenants* 128:20); with ancient inland seas restored. Based on the work of Phyllis Carol Olive.

CHAPTER 23

*Religious freedom is proclaimed—The Lamanites (Lamanim) in seven lands and cities are converted—They call themselves Anti-Nephi-Lehies (Anti-Nĕphi-Lĕhiim) and are freed from the curse—The Amalekites (Amaleqim) and the Amulonites (Amulonim) reject the truth.*

1 BEHOLD, now it came to pass that the king of the Lamanim sent a proclamation among all his people, that they should not lay their hands on Amon, or Aharon, or Omner, or Himni, nor either of their brethren who should go forth preaching the word of God, in whatsoever place they should be, in any part of their land.
2 Yea, he sent a decree among them, that they should not lay their hands on them to bind them, or to cast them into prison; neither should they spit upon them, nor smite them, nor cast them out of moedeyhem, nor scourge them; neither should they cast stones at them, but that they should have free access to their houses, and also their temples, and their sanctuaries.
3 And thus they might go forth and preach the word according to their desires, for the king had been converted unto Adonai, and all his household; therefore he sent his proclamation throughout the land unto his people, that the word of God might have no obstruction, but that it might go forth throughout all the land, that his people might be convinced concerning the wicked traditions of their fathers, and that they might be convinced that they were all brethren, and that they ought not to murder, nor to plunder, nor to steal, nor to commit adultery, nor to commit any manner of wickedness.
4 And now it came to pass that when the king had sent forth this proclamation, that Aharon and his brethren went forth from city to city, and from one house of worship to another, establishing *congregations*, and consecrating priests and teachers throughout the land among the Lamanim, to preach and to teach the word of God among them; and thus they began to have great success.
5 And thousands were brought to the knowledge of *the Eternal*, yea, thousands were brought to believe in the traditions of the Nĕphiim; and they were taught the records and prophecies which were handed down even to the present time.
6 And as sure as *the Eternal* liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Amon and his brethren, according to the spirit of *masa* and of prophecy, and the power of God working miracles in them—yea, I say unto you, as *the Eternal* liveth, as many of the Lamanim as believed in their preaching, and were converted unto Adonai, never did fall away.
7 For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren.
8 Now, these are they who were converted unto Adonai:
9 The people of the Lamanim who were in the land of Yishma'El;
10 And also of the people of the Lamanim who were in the land of Midoni;
11 And also of the people of the Lamanim who were in the city of Nĕphi;
12 And also of the people of the Lamanim who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lĕmu'El, and in the city of Shimnilom.
13 And these are the names of the cities of the Lamanim which were converted unto Adonai; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanim.

14 And the Amaleqim were not converted, save only one; neither were any of the Amulonim; but they did harden their hearts, and also the hearts of the Lamanim in that part of the land wheresoever they dwelt, yea, and all their villages and all their cities.
15 Therefore, we have named all the cities of the Lamanim in which they did repent and come to the knowledge of the truth, and were converted.
16 And now it came to pass that the king and those who were converted were desirous that they might have a name, that thereby they might be distinguished from their brethren; therefore the king consulted with Aharon and many of their priests, concerning the name that they should take upon them, that they might be distinguished.
17 And it came to pass that they called their names Anti-Nĕphi- Lĕhiim; and they were called by this name and were no more called Lamanim.
18 And they began to be a very industrious people; yea, and they were friendly with the Nĕphiim; therefore, they did open a correspondence with them, and the curse of God did no more follow them.

## CHAPTER 24

*The Lamanites (Lamanim) come against the people of God—The Anti-Nephi-Lehies (Anti-Nĕphi-Lĕhiim) rejoice in the Anointed (ha-Mashiah) and are visited by divine messengers—They choose to suffer death rather than to defend themselves—More Lamanites (Lamanim) are converted.*

1 AND it came to pass that the Amaleqim and the Amulonim and the Lamanim who were in the land of Amulon, and also in the land of Helam, and who were in the land of Yĕrushalayim, and in fine, in all the land round about, who had not been converted and had not taken upon them the name of Anti-Nĕphi-Lĕhi, were stirred up by the Amaleqim and by the Amulonim to anger against their brethren.
2 And their hatred became exceedingly sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king; therefore, they took up arms against the people of Anti-Nĕphi-Lĕhi.
3 Now the king conferred the kingdom upon his son, and he called his name Anti-Nĕphi-Lĕhi.
4 And the king died in that selfsame year that the Lamanim began to make preparations for war against the people of God.
5 Now when Amon and his brethren and all those who had come up with him saw the preparations of the Lamanim to destroy their brethren, they came forth to the land of Midyan, and there Amon met all his brethren; and from thence they came to the land of Yishma'El that they might hold a council with Lamoni and also with his brother Anti-Nĕphi-Lĕhi, what they should do to defend themselves against the Lamanim.
6 Now there was not one soul among all the people who had been converted unto Adonai that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.
7 Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nĕphiim, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

8 And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nĕphiim.
9 And behold, I also thank my God, that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed.
10 And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.
11 And now behold, my brethren, since it has been all that we could do, (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—
12 Now, my best beloved brethren, since God hath taken away our stains, and har'voteynu[a] have become bright, then let us stain har'voteynu no more with the blood of our brethren.
13 Behold, I say unto you, Nay, let us retain har'voteynu that they be not stained with the blood of our brethren; for perhaps, if we should stain har'voteynu again they can no more be washed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.
14 And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his *messengers*, that the mahashĕvĕt salvation might be made known unto us as well as unto future generations.
15 Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and har'voteynu are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained har'voteynu in the blood of our brethren since he imparted his word unto us and has made us clean thereby.
16 And now, my brethren, if our brethren seek to destroy us, behold, we will hide away har'voteynu, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.
17 And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took har'votam[a], and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth.
18 And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.
19 And thus we see that, when these Lamanim were brought to believe and to know the truth, they were firm, and would suffer even unto death rather than commit sin; and thus

we see that they buried their weapons of shalom, or they buried the weapons of war, for peace.
20 And it came to pass that their brethren, the Lamanim, made preparations for war, and came up to the land of Nĕphi for the purpose of destroying the king, and to place another in his stead, and also of destroying the people of Anti-Nĕphi-Lĕhi out of the land.
21 Now when the people saw that they were coming against them they went out to meet them, and prostrated themselves before them to the earth, and began to call on the name of *the Eternal*; and thus they were in this attitude when the Lamanim began to fall upon them, and began to slay them with the hĕrĕv.
22 And thus without meeting any resistance, they did slay a thousand and five of them; and we know that they are blessed, for they have gone to dwell with their God.
23 Now when the Lamanim saw that their brethren would not flee from the hĕrĕv, neither would they turn aside to the right hand or to the left, but that they would lie down and perish, and praised God even in the very act of perishing under the hĕrĕv—
24 Now when the Lamanim saw this they did forbear from slaying them; and there were many whose hearts had swollen in them for those of their brethren who had fallen under the hĕrĕv, for they repented of the things which they had done.
25 And it came to pass that they threw down their weapons of war, and they would not take them again, for they were stung for the murders which they had committed; and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them.
26 And it came to pass that the people of God were joined that day by more than the number who had been slain; and those who had been slain were righteous people, therefore we have no reason to doubt but what they were saved.
27 And there was not a wicked man slain among them; but there were more than a thousand brought to the knowledge of the truth; thus we see that Adonai worketh in many ways to the salvation of his people.
28 Now the greatest number of those of the Lamanim who slew so many of their brethren were Amaleqim and Amulonim, the greatest number of whom were after the order of the Nehorim.
29 Now, among those who joined the people of Adonai, there were none who were Amaleqim or Amulonim, or who were of the order of Nehor, but they were actual descendants of Laman and Lĕmu'El.
30 And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things.

***12a*** our sharp tools, knives, daggers, axes, "our swords", Shĕmot (Ex.) 20:25; ***17a*** their sharp tools, knives, daggers, axes, "their swords", Yĕsha'Yahu (Is.) 2:4.

## CHAPTER 25

*Lamanite (Lamani) aggressions spread—The seed of the priests of Noah (Noah) perish as Abinadi (Avinadi) prophesied—Many Lamanites (Lamanim) are converted and join the*

*people of Anti-Nephi-Lehi (Anti-Nĕphi-Lĕhi)—They believe in the Anointed (ha-Mashiah) and keep the law of Moses (Mosheh).*

1 AND behold, now it came to pass that those Lamanim were more angry because they had slain their brethren; therefore they swore vengeance upon the Nĕphiim; and they did no more attempt to slay the people of Anti-Nĕphi-Lĕhi at that time.
2 But they took their armies and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of AmoniYah and destroyed them.
3 And after that, they had many battles with the Nĕphiim, in the which they were driven and slain.
4 And among the Lamanim who were slain were almost all the seed of Amulon and his brethren, who were the priests of Noah, and they were slain by the hands of the Nĕphiim;
5 And the remainder, having fled into the east wilderness, and having usurped the power and authority over the Lamanim, caused that many of the Lamanim should perish by fire because of their belief—
6 For many of them, after having suffered much loss and so many afflictions, began to be stirred up in remembrance of the words which Aharon and his brethren had preached to them in their land; therefore they began to disbelieve the traditions of their fathers, and to believe in Adonai, and that he gave great power unto the Nĕphiim; and thus there were many of them converted in the wilderness.
7 And it came to pass that those rulers who were the remnant of the children of Amulon caused that they should be put to death, yea, all those that believed in these things.
8 Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanim began to hunt the seed of Amulon and his brethren and began to slay them; and they fled into the east wilderness.
9 And behold they are hunted at this day by the Lamanim. Thus the words of Avinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire.
10 For he said unto them: What ye shall do unto me shall be a type of things to come.
11 And now Avinadi was the first that suffered death by fire because of his belief in God; now this is what he meant, that many should suffer death by fire, according as he had suffered.
12 And he said unto the priests of Noah that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain, even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they were driven by the Lamanim, and they were hunted, and they were smitten.
13 And it came to pass that when the Lamanim saw that they could not overpower the Nĕphiim they returned again to their own land; and many of them came over to dwell in the land of Yishma'El and the land of Nĕphi, and did join themselves to the people of God, who were the people of Anti-Nĕphi-Lĕhi.
14 And they did also bury their weapons of war, according as their brethren had, and they began to be a righteous people; and they did walk in the ways of *the Eternal*, and did observe to keep his commandments and his statutes.

15 Yea, and they did keep the law of Mosheh; for it was expedient that they should keep the law of Mosheh as yet, for it was not *consummated*[a]. But notwithstanding the law of Mosheh, they did look forward to the coming of ha-Mashiah, considering that the law of Mosheh was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them.
16 Now they did not suppose that salvation came by the law of Mosheh; but the law of Mosheh did serve to strengthen their faith in ha-Mashiah; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come.
17 And now behold, Amon, and Aharon, and Omner, and Himni, and their brethren did rejoice exceedingly, for the success which they had had among the Lamanim, seeing that *the Eternal* had granted unto them according to their prayers, and that he had also verified his word unto them in every particular.

***15a*** "all fulfilled"; meaning, in this case, that when the law should be fulfilled it should be fulfilled in every detail. See Alĕma 34:13.

## CHAPTER 26

*Ammon (Amon) glories in the LORD (the Eternal)—The faithful are strengthened by the LORD (the Eternal) and are given knowledge—By faith men may bring thousands of souls unto repentance—God has all power and comprehendeth all things.*

1 AND now, these are the words of Amon to his brethren, which say thus: My brothers and al'pi,[a] behold I say unto you, how great reason have we to rejoice; for could we have supposed when we started from the land of Zarahemla that God would have granted unto us such great blessings?
2 And now, I ask, what great blessings has he bestowed upon us? Can ye tell?
3 Behold, I answer for you; for our brethren, the Lamanim, were in darkness, yea, even in the darkest abyss, but behold, how many of them are brought to behold the marvelous light of God! And this is the blessing which hath been bestowed upon us, that we have been made instruments in the hands of God to bring about this great work.
4 Behold, thousands of them do rejoice, and have been brought into the fold of God.
5 Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your might, yea, all the day long did ye labor; and behold the number of your sheaves! And they shall be gathered into the garners, that they are not wasted.
6 Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them.
7 But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day.
8 Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever.

9 For if we had not come up out of the land of Zarahemla, these our dearly beloved brethren, who have so dearly beloved us, would still have been racked with hatred against us, yea, and they would also have been strangers to God.
10 And it came to pass that when Amon had said these words, his brother Aharon rebuked him, saying: Amon, I fear that thy joy doth carry thee away unto boasting.
11 But Amon said unto him: I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God.
12 Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever.
13 Behold, how many thousands of our brethren has he loosed from the pains of shĕol; and they are brought to sing redeeming love, and this because of the power of his word which is in us, therefore have we not great reason to rejoice?
14 Yea, we have reason to praise him forever, for he is El Elyon, and has loosed our brethren from the chains of shĕol.
15 Yea, they were encircled about with everlasting darkness and destruction; but behold, he has brought them into his everlasting light, yea, into everlasting salvation; and they are encircled about with the matchless bounty of his love; yea, and we have been instruments in his hands of doing this great and marvelous work.
16 Therefore, let us glory, yea, we will glory in *the Eternal*; yea, we will rejoice, for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in *the Eternal*? Yea, who can say too much of his great power, and of his mercy, and of his long-suffering towards the children of men? Behold, I say unto you, I cannot say the smallest part which I feel.
17 Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and polluted state?
18 Behold, we went forth even in wrath, with mighty threatenings to destroy his *congregation*.
19 Oh then, why did he not consign us to an awful destruction, yea, why did he not let the hĕrĕv of his justice fall upon us, and doom us to eternal despair?
20 Oh, my soul, almost as it were, fleeth at the thought. Behold, he did not exercise his justice upon us, but in his great mercy hath brought us over that everlasting gulf of death and misery, even to the salvation of our souls.
21 And now behold, my brethren, what natural man is there that knoweth these things? I say unto you, there is none that knoweth these things, save it be the penitent.
22 Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the *secrets* of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.
23 Now do ye remember, my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nĕphi, to preach unto our brethren, the Lamanim, and they laughed us to scorn?
24 For they said unto us: Do ye suppose that ye can bring the Lamanim to the knowledge of the truth? Do ye suppose that ye can convince the Lamanim of the incorrectness of the

traditions of their fathers, as stiffnecked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest iniquity; whose ways have been the ways of a transgressor from the beginning? Now my brethren, ye remember that this was their language.
25 And moreover they did say: Let us take up arms against them, that we destroy them and their iniquity out of the land, lest they overrun us and destroy us.
26 But behold, my beloved brethren, we came into the wilderness not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls.
27 Now when our hearts were depressed, and we were about to turn back, behold, *the Eternal* comforted us, and said: Go amongst thy brethren, the Lamanim, and bear with patience thine afflictions, and I will give unto you success.
28 And now behold, we have come, and been forth amongst them; and we have been patient in our sufferings, and we have suffered every privation; yea, we have traveled from house to house, relying upon the mercies of the world—not upon the mercies of the world alone but upon the mercies of God.
29 And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills; and we have also entered into their temples and moedeyhem and taught them; and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison; and through the power and wisdom of God we have been delivered again.
30 And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our joy would be full if perhaps we could be the means of saving some.
31 Now behold, we can look forth and see the fruits of our labors; and are they few? I say unto you, Nay, they are many; yea, and we can witness of their sincerity, because of their love towards their brethren and also towards us.
32 For behold, they had rather sacrifice their lives than even to take the life of their enemy; and they have buried their weapons of war deep in the earth, because of their love towards their brethren.
33 And now behold I say unto you, has there been so great love in all the land? Behold, I say unto you, Nay, there has not, even among the Nĕphiim.
34 For behold, they would take up arms against their brethren; they would not suffer themselves to be slain. But behold how many of these have laid down their lives; and we know that they have gone to their God, because of their love and of their hatred to sin.
35 Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and believe on his name.
36 Now if this is boasting, even so will I boast; for this is my life and my light, my joy and my salvation, and my redemption from everlasting wo. Yea, blessed is the name of my God, who has been mindful of this people, who are a branch of the tree of YisraEl, and has been lost from its body in a strange land; yea, I say, blessed be the name of my God, who has been mindful of us, wanderers in a strange land.

37 Now my brethren, we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen.

***1a*** family, kin (*tamed as* kine), "brethren", Shofetim (Judg.) 6:15; ***16a*** Yĕsha'Yahu (Is.) 41:16.

## CHAPTER 27

*The LORD (the Eternal) commands Ammon (Amon) to lead the people of Anti-Nephi-Lehi (Anti-Nĕphi-Lĕhi) to safety—Upon meeting Alĕma, the joy of Ammon (Amon) exhausts his strength—The Nĕphites (Nĕphiim) give them the land of Jershon (Yershon)—They are called the people of Ammon (Amon).*

1 NOW it came to pass that when those Lamanim who had gone to war against the Nĕphiim had found, after their many struggles to destroy them, that it was in vain to seek their destruction, they returned again to the land of Nĕphi.
2 And it came to pass that the Amaleqim, because of their loss, were exceedingly angry. And when they saw that they could not seek revenge from the Nĕphiim, they began to stir up the people in anger against their brethren, the people of Anti-Nĕphi-Lĕhi; therefore they began again to destroy them.
3 Now this people again refused to take their arms, and they suffered themselves to be slain according to the desires of their enemies.
4 Now when Amon and his brethren saw this work of destruction among those whom they so dearly beloved, and among those who had so dearly beloved them—for they were treated as though they were mal'akhim sent from God to save them from everlasting destruction—therefore, when Amon and his brethren saw this great work of destruction, they were moved with compassion, and they said unto the king:
5 Let us gather together this people of Adonai, and let us go down to the land of Zarahemla to our brethren the Nĕphiim, and flee out of the hands of our enemies, that we be not destroyed.
6 But the king said unto them: Behold, the Nĕphiim will destroy us, because of the many murders and sins we have committed against them.
7 And Amon said: I will go and inquire of *the Eternal*, and if he say unto us, go down unto our brethren, will ye go?
8 And the king said unto him: Yea, if *the Eternal* saith unto us go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them.
9 But Amon said unto him: It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren.
10 But the king said unto him: Inquire of *the Eternal*, and if he saith unto us go, we will go; otherwise we will perish in the land.
11 And it came to pass that Amon went and inquired of *the Eternal*, and *the Eternal* said unto him:

12 Get this people out of this land, that they perish not; for ha-satan has great hold on the hearts of the Amaleqim, who do stir up the Lamanim to anger against their brethren to slay them; therefore get thee out of this land; and blessed are this people in this generation, for I will preserve them.
13 And now it came to pass that Amon went and told the king all the words which *the Eternal* had said unto him.
14 And they gathered together all their people, yea, all the people of Adonai, and did gather together all their flocks and herds, and departed out of the land, and came into the wilderness which divided the land of Nĕphi from the land of Zarahemla, and came over near the borders of the land.
15 And it came to pass that Amon said unto them: Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return; and we will try the hearts of our brethren, whether they will that ye shall come into their land.
16 And it came to pass that as Amon was going forth into the land, that he and his brethren met Alĕma, over in the place of which has been spoken; and behold, this was a joyful meeting.
17 Now the joy of Amon was so great even that he was full; yea, he was swallowed up in the joy of his God, even to the exhausting of his strength; and he fell again to the earth.
18 Now was not this exceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of happiness.
19 Now the joy of Alĕma in meeting his brethren was truly great, and also the joy of Aharon, of Omner, and Himni; but behold their joy was not that to exceed their strength.
20 And now it came to pass that Alĕma conducted his brethren back to the land of Zarahemla; even to his own house. And they went and told the chief judge all the things that had happened unto them in the land of Nĕphi, among their brethren, the Lamanim.
21 And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of Anti-Nĕphi-Lĕhi.
22 And it came to pass that the voice of the people came, saying: Behold, we will give up the land of Yershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful; and this land Yershon is the land which we will give unto our brethren for an inheritance.
23 And behold, we will set our armies between the land Yershon and the land Nĕphi, that we may protect our brethren in the land Yershon; and this we do for our brethren, on account of their fear to take up arms against their brethren lest they should commit sin; and this their great fear came because of their sore repentance which they had, on account of their many murders and their awful wickedness.
24 And now behold, this will we do unto our brethren, that they may inherit the land Yershon; and we will guard them from their enemies with our armies, on condition that they will give us a portion of their substance to assist us that we may maintain our armies.
25 Now, it came to pass that when Amon had heard this, he returned to the people of Anti-Nĕphi-Lĕhi, and also Alĕma with him, into the wilderness, where they had pitched their tents, and made known unto them all these things. And Alĕma also related unto them his conversion, with Amon and Aharon, and his brethren.
26 And it came to pass that it did cause great joy among them. And they went down into the land of Yershon, and took possession of the land of Yershon; and they were called by

the Nĕphiim the people of Amon; therefore they were distinguished by that name ever after.
27 And they were among the people of Nĕphi, and also numbered among the people who were of the *congregation* of God. And they were also distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of ha-Mashiah, even unto the end.
28 And they did look upon shedding the blood of their brethren with the greatest abhorrence; and they never could be prevailed upon to take up arms against their brethren; and they never did look upon death with any degree of terror, for their hope and views of ha-Mashiah and the *rising* from the dead; therefore, death was swallowed up to them by the victory of ha-Mashiah over it.
29 Therefore, they would suffer death in the most aggravating and distressing manner which could be inflicted by their brethren, before they would take the hĕrĕv or cimeter to smite them.
30 And thus they were a zealous and beloved people, a highly favored people of Adonai.

## CHAPTER 28

*The Lamanites (Lamanim) are defeated in a tremendous battle—Tens of thousands are slain—The wicked are consigned to a state of endless woe; the righteous attain a never–ending happiness.*

1 AND now it came to pass that after the people of Amon were established in the land of Yershon, and a *congregation* also established in the land of Yershon, and the armies of the Nĕphiim were set round about the land of Yershon, yea, in all the borders round about the land of Zarahemla; behold the armies of the Lamanim had followed their brethren into the wilderness.
2 And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lĕhi left Yĕrushalayim; yea, and tens of thousands of the Lamanim were slain and scattered abroad.
3 Yea, and also there was a tremendous slaughter among the people of Nĕphi; nevertheless, the Lamanim were driven and scattered, and the people of Nĕphi returned again to their land.
4 And now this was a time that there was a great mourning and lamentation heard throughout all the land, among all the people of Nĕphi—
5 Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.
6 And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.
7 And thus endeth the fifteenth year of the reign of the judges over the people of Nĕphi;
8 And this is the account of Amon and his brethren, their journeyings in the land of Nĕphi, their sufferings in the land, their sorrows, and their afflictions, and their incomprehensible joy, and the reception and safety of the brethren in the land of Yershon. And now may Adonai, the Redeemer of all men, bless their souls forever.

9 And this is the account of the wars and contentions among the Nĕphiim, and also the wars between the Nĕphiim and the Lamanim; and the fifteenth year of the reign of the judges is ended.
10 And from the first year to the fifteenth has brought to pass the destruction of many thousand lives; yea, it has brought to pass an awful scene of bloodshed.
11 And the bodies of many thousands are laid low in the earth, while the bodies of many thousands are moldering in heaps upon the face of the earth; yea, and many thousands are mourning for the loss of their kindred, because they have reason to fear, according to the promises of Adonai, that they are consigned to a state of endless wo.
12 While many thousands of others truly mourn for the loss of their kindred, yet they rejoice and exult in the hope, and even know, according to the promises of Adonai, that they are raised to dwell at the right hand of God, in a state of never–ending happiness.
13 And thus we see how great the inequality of man is because of sin and transgression, and the power of ha-satan, which comes by the cunning plans which he hath devised to ensnare the hearts of men.
14 And thus we see the great call of diligence of men to labor in the vineyards of *the Eternal*; and thus we see the great reason of sorrow, and also of rejoicing—sorrow because of death and destruction among men, and joy because of the light of ha-Mashiah unto life.

## CHAPTER 29

*Alma (Alĕma) desires to cry repentance with supernal zeal—the LORD (the Eternal) grants teachers for all nations—Alma (Alĕma) glories in the work of the LORD (the Eternal) and in the success of Ammon (Amon) and his brethren.*

1 O THAT I were *a* mal'akh[a], and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!
2 Yea, I would declare unto every soul, as with the voice of thunder, repentance and the mahashĕvĕt redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.
3 But behold, I am a man, and do sin in my wish; for I ought to be content with the things which *the Eternal* hath allotted unto me.
4 I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills, whether they be unto salvation or unto destruction.
5 Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.
6 Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?
7 Why should I desire that I were a mal'akh, that I could speak unto all the ends of the earth?

8 For behold, *the Eternal* doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that *the Eternal* doth counsel in wisdom, according to that which is just and true.
9 I know that which *the Eternal* hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which *the Eternal* hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.
10 And behold, when I see many of my brethren truly penitent, and coming to *the Eternal* their God, then is my soul filled with joy; then do I remember what *the Eternal* has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.
11 Yea, and I also remember the captivity of my fathers; for I surely do know that *the Eternal* did deliver them out of bondage, and by this did establish his *congregation*; yea, *the Eternal* Elohim, the God of Avraham, the God of Yitshaq, and the God of Ya'aqov, did deliver them out of bondage.
12 Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of Mitsrayim did deliver them out of bondage.
13 Yea, and that same God did establish his *congregation* among them; yea, and that same God hath called me by a holy calling, to preach the word unto this people, and hath given me much success, in the which my joy is full.
14 But I do not joy in my own success alone, but my joy is more full because of the success of my brethren, who have been up to the land of Nĕphi.
15 Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward!
16 Now, when I think of the success of these my brethren my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.
17 And now may God grant unto these, my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.

***1a*** The Hebew word that is translated "angel" (*KJV*) simply means *messenger*. Bĕreshit (Gen.) 16:7.

## CHAPTER 30

*Korihor ridicules the Anointed (ha-Mashiah), the atonement, and the spirit of prophecy—He teaches that there is no God, no transgression of man, no penalty for sin, and no Messiah (Mashiah)—Alma (Alĕma) testifies that the Anointed (ha-Mashiah) shall come and that all things denote there is a God—Korihor demands a sign and is struck dumb—The adversary (ha-satan) had appeared to Korihor as a messenger (mal'akh) and taught him what to say—He is trodden down and dies.*

1 BEHOLD, now it came to pass that after the people of Amon were established in the land of Yershon, yea, and also after the Lamanim were driven out of the land, and their dead were buried by the people of the land—

2 Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nĕphiim numbered—but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, (and it was in the sixteenth year of the reign of the judges over the people of Nĕphi) there began to be continual peace throughout all the land.
3 Yea, and the people did observe to keep the commandments of *the Eternal*; and they were strict in observing the ordinances of God, according to the law of Moshĕh; for they were taught to keep the law of Moshĕh until it should be fulfilled.
4 And thus the people did have no disturbance in all the sixteenth year of the reign of the judges over the people of Nĕphi.
5 And it came to pass that in the commencement of the seventeenth year of the reign of the judges, there was continual peace.
6 But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was *against* ha-Mashiah, for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of ha-Mashiah.
7 Now there was no law against a man's belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds.
8 For thus saith the scripture: Choose ye this day, whom ye will serve[a].
9 Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him; but if he did not believe in him there was no law to punish him.
10 But if he murdered he was punished unto death; and if he robbed he was also punished; and if he stole he was also punished; and if he committed adultery he was also punished; yea, for all this wickedness they were punished.
11 For there was a law that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds.
12 And this tsar[a] ha-Mashiah, whose name was Korihor, (and the law could have no hold upon him) began to preach unto the people that there should be no Mashiah. And after this manner did he preach, saying:
13 O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Mashiah? For no man can know of anything which is to come.
14 Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.
15 How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Mashiah.
16 Ye look forward and say that ye see a remission of your sins. But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.
17 And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and

that every man conquered according to his strength; and whatsoever a man did was no crime.
18 And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit whoredoms—telling them that when a man was dead, that was the end thereof.
19 Now this man went over to the land of Yershon also, to preach these things among the people of Amon, who were once the people of the Lamanim.
20 But behold they were more wise than many of the Nĕphiim; for they took him, and bound him, and carried him before Amon, who was a high priest over that people.
21 And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gid'on, and began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the high priest, and also the chief judge over the land.
22 And it came to pass that the high priest said unto him: Why do ye go about perverting the ways of *the Eternal*? Why do ye teach this people that there shall be no Mashiah, to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets?
23 Now the high priest's name was GidonYah. And Korihor said unto him: Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words.
24 Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true.
25 Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of *his* parents.
26 And ye also say that ha-Mashiah shall come. But behold, I say that ye do not know that there shall be a Mashiah. And ye say also that he shall be slain for the sins of the world—
27 And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges.
28 Yea, they durst not make use of that which is their own lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by their traditions and their dreams and their whims and their visions and their pretended *secrets*, that they should, if they did not do according to their words, offend some unknown being, who they say is God—a being who never has been seen or known, who never was nor ever will be.
29 Now when the high priest and the chief judge saw the hardness of his heart, yea, when they saw that he would revile even against God, they would not make any reply to his words; but they caused that he should be bound; and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alĕma, and the chief judge who was governor over all the land.

30 And it came to pass that when he was brought before Alĕma and the chief judge, he did go on in the same manner as he did in the land of Gid'on; yea, he went on to blaspheme.
31 And he did rise up in great swelling words before Alĕma, and did revile against the priests and teachers, accusing them of leading away the people after the silly traditions of their fathers, for the sake of glutting on the labors of the people.
32 Now Alĕma said unto him: Thou knowest that we do not glut ourselves upon the labors of this people; for behold I have labored even from the commencement of the reign of the judges until now, with mine own hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people.
33 And notwithstanding the many labors which I have performed in the *congregation*, I have never received so much as even one senine for my labor; neither has any of my brethren, save it were in the judgment–seat; and then we have received only according to law for our time.
34 And now, if we do not receive anything for our labors in the *congregation*, what doth it profit us to labor in the *congregation* save it were to declare the truth, that we may have rejoicings in the joy of our brethren?
35 Then why sayest thou that we preach unto this people to get gain, when thou, of thyself, knowest that we receive no gain? And now, believest thou that we deceive this people, that causes such joy in their hearts?
36 And Korihor answered him, Yea.
37 And then Alĕma said unto him: Believest thou that there is a God?
38 And he answered, Nay.
39 Now Alĕma said unto him: Will ye deny again that there is a God, and also deny ha-Mashiah? For behold, I say unto you, I know there is a God, and also that ha-Mashiah shall come.
40 And now what evidence have ye that there is no God, or that ha-Mashiah cometh not? I say unto you that ye have none, save it be your word only.
41 But, behold, I have all things as a testimony that these things are true; and ye also have all things as a testimony unto you that they are true; and will ye deny them? Believest thou that these things are true?
42 Behold, I know that thou believest, but thou art possessed with a lying spirit, and ye have put off the Spirit of God that it may have no place in you; but ha-satan has power over you, and he doth carry you about, working devices that he may destroy the children of God.
43 And now Korihor said unto Alĕma: If thou wilt show me a sign, that I may be convinced that there is a God, yea, show unto me that he hath power, and then will I be convinced of the truth of thy words.
44 But Alĕma said unto him: Thou hast had signs enough; will ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the mazalot[a] which move in their regular form do witness that there is a Supreme Creator.

45 And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these witnesses? And he said: Yea, I will deny, except ye shall show me a sign.
46 And now it came to pass that Alĕma said unto him: Behold, I am grieved because of the hardness of your heart, yea, that ye will still resist the spirit of the truth, that thy soul may be destroyed.
47 But behold, it is better that thy soul should be lost than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words; therefore if thou shalt deny again, behold God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt not deceive this people any more.
48 Now Korihor said unto him: I do not deny the existence of a God, but I do not believe that there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign, I will not believe.
49 Now Alĕma said unto him: This will I give unto thee for a sign, that thou shalt be struck dumb, according to my words; and I say, that in the name of God, ye shall be struck dumb, that ye shall no more have utterance.
50 Now when Alĕma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alĕma.
51 And now when the chief judge saw this, he put forth his hand and wrote unto Korihor, saying: Art thou convinced of the power of God? In whom did ye desire that Alĕma should show forth his sign? Would ye that he should afflict others, to show unto thee a sign? Behold, he has showed unto you a sign; and now will ye dispute more?
52 And Korihor put forth his hand and wrote, saying: I know that I am dumb, for I cannot speak; and I know that nothing save it were the power of God could bring this upon me; yea, and I always knew that there was a God.
53 But behold, ha-satan hath deceived me; for he appeared unto me in the form of a *messenger*, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God. And he said unto me: There is no God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the carnal mind; and I taught them, even until I had much success, insomuch that I verily believed that they were true; and for this cause I withstood the truth, even until I have brought this great curse upon me.
54 Now when he had said this, he besought that Alĕma should pray unto God, that the curse might be taken from him.
55 But Alĕma said unto him: If this curse should be taken from thee thou wouldst again lead away the hearts of this people; therefore, it shall be unto thee even as Adonai will.
56 And it came to pass that the curse was not taken off of Korihor; but he was cast out, and went about from house to house begging for his food.
57 Now the knowledge of what had happened unto Korihor was immediately published throughout all the land; yea, the proclamation was sent forth by the chief judge to all the people in the land, declaring unto those who had believed in the words of Korihor that they must speedily repent, lest the same judgments would come unto them.
58 And it came to pass that they were all convinced of the wickedness of Korihor; therefore they were all converted again unto Adonai; and this put an end to the iniquity

after the manner of Korihor. And Korihor did go about from house to house, begging food for his support.
59 And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nĕphiim and called themselves Zoramim, being led by a man whose name was Zoram—and as he went forth amongst them, behold, he was run upon and trodden down, even until he was dead.
60 And thus we see the end of him who perverteth the ways of *the Eternal*; and thus we see that ha-satan will not support his children at the last day, but doth speedily drag them down to shĕol

***8a*** Yĕhoshua (Josh.) 24:15; ***44a*** stars of fortune or fate, possibly constellations, translated "planets" (*KJV*). 2 Mĕlakhim (2 Kgs.) 23:5; ***12a*** enemy of, adversary. Bĕreshit (Gen.) 14:20, Bĕmidbar (Num.) 10:9.

## CHAPTER 31

*Alma (Alĕma) heads a mission to reclaim the apostate Zoramites (Zoramim)—The Zoramites (Zoramim) deny the Anointed (ha-Mashiah), believe in a false concept of election, and worship with set prayers—The missionaries are filled with the Holy Spirit—Their afflictions are swallowed up in the joy of the Anointed (ha-Mashiah).*

1 NOW it came to pass that after the end of Korihor, Alĕma having received tidings that the Zoramim were perverting the ways of *the Eternal*, and that Zoram, who was their leader, was leading the hearts of the people to bow down to dumb idols, his heart again began to sicken because of the iniquity of the people.
2 For it was the cause of great sorrow to Alĕma to know of iniquity among his people; therefore his heart was exceedingly sorrowful because of the separation of the Zoramim from the Nĕphiim.
3 Now the Zoramim had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon saphat ha-yam, which was south of the land of Yershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanim.
4 Now the Nĕphiim greatly feared that the Zoramim would enter into a correspondence with the Lamanim, and that it would be the means of great loss on the part of the Nĕphiim.
5 And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the hĕrĕv, or anything else, which had happened unto them—therefore Alĕma thought it was expedient that they should try the virtue of the word of God.
6 Therefore he took Amon, and Aharon, and Omner; and Himni he did leave in the *congregation* in Zarahemla; but the former three he took with him, and also Amulek and Zeezrom, who were at Melekh; and he also took two of his sons.
7 Now the eldest of his sons he took not with him, and his name was Helaman; but the names of those whom he took with him were Shiblon and Corianton; and these are the names of those who went with him among the Zoramim, to preach unto them the word.

8 Now the Zoramim were dissenters from the Nĕphiim; therefore they had had the word of God preached unto them.
9 But they had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moshĕh.
10 Neither would they observe the performances of the *congregation*, to continue in prayer and supplication to God daily, that they might not enter into temptation.
11 Yea, in fine, they did pervert the ways of *the Eternal* in very many instances; therefore, for this cause, Alĕma and his brethren went into the land to preach the word unto them.
12 Now, when they had come into the land, behold, to their astonishment they found that the Zoramim had built moedim, and that they did gather themselves together on one day of the week, which day they did call the day of *the Eternal*; and they did worship after a manner which Alĕma and his brethren had never beheld;
13 For they had a place built up in the center of moedam, a place for standing, which was high above the head; and the top thereof would only admit one person.
14 Therefore, whosoever desired to worship must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:
15 Holy, holy God; we believe that thou art God, and we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever.
16 Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast elected us to be thy holy children; and also thou hast made it known unto us that there shall be no Mashiah.
17 But thou art the same yesterday, today, and forever; and thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to shĕol; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of ha-Mashiah, which doth lead their hearts to wander far from thee, our God.
18 And again we thank thee, O God, that we are a chosen and a holy people. Amen.
19 Now it came to pass that after Alĕma and his brethren and his sons had heard these prayers, they were astonished beyond all measure.
20 For behold, every man did go forth and offer up these same prayers.
21 Now the place was called by them Rama-u-mptom[a], which, being interpreted, is the holy stand.
22 Now, from this stand they did offer up, every man, the selfsame prayer unto God, thanking their God that they were chosen of him, and that he did not lead them away after the tradition of their brethren, and that their hearts were not stolen away to believe in things to come, which they knew nothing about.
23 Now, after the people had all offered up thanks after this manner, they returned to their homes, never speaking of their God again until they had assembled themselves together again to the holy stand, to offer up thanks after their manner.
24 Now when Alĕma saw this his heart was grieved; for he saw that they were a wicked and a perverse people; yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods.

25 Yea, and he also saw that their hearts were lifted up unto great boasting, in their pride.
26 And he lifted up his voice to heaven, and cried, saying: O, how long, O *Eternal*, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross wickedness among the children of men?
27 Behold, O God, they cry unto thee, and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world.
28 Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say—We thank thee, O God, for we are a chosen people unto thee, while others shall perish.
29 Yea, and they say that thou hast made it known unto them that there shall be no Mashiah.
30 O *Eternal* Elohim, how long wilt thou suffer that such wickedness and infidelity shall be among this people? O *Eternal*, wilt thou give me strength, that I may bear with mine infirmities. For I am infirm, and such wickedness among this people doth pain my soul.
31 O *Eternal*, my heart is exceedingly sorrowful; wilt thou comfort my soul in ha-Mashiah. O *Eternal*, wilt thou grant unto me that I may have strength, that I may suffer with patience these afflictions which shall come upon me, because of the iniquity of this people.
32 O *Eternal*, wilt thou comfort my soul, and give unto me success, and also my fellow laborers who are with me—yea, Amon, and Aharon, and Omner, and also Amulek and Zeezrom and also my two sons—yea, even all these wilt thou comfort, O *Eternal*. Yea, wilt thou comfort their souls in ha-Mashiah.
33 Wilt thou grant unto them that they may have strength, that they may bear their afflictions which shall come upon them because of the iniquities of this people.
34 O *Eternal*, wilt thou grant unto us that we may have success in bringing them again unto thee in ha-Mashiah.
35 Behold, O *Eternal*, their souls are precious, and many of them are our brethren; therefore, give unto us, O *Eternal*, power and wisdom that we may bring these, our brethren, again unto thee.
36 Now it came to pass that when Alĕma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit.
37 And after that they did separate themselves one from another, taking no thought for themselves what they should eat, or what they should drink, or what they should put on.
38 And Adonai provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of afflictions, save it were swallowed up in the joy of ha-Mashiah. Now this was according to the prayer of Alĕma; and this because he prayed in faith.

***21a*** Possibly means means “high (lifted up) and terrible”, Yĕsha’Yahu (Is.) 10:29.

## CHAPTER 32

*Alma (Alĕma) teaches the poor whose afflictions had humbled them—Faith is a hope in that which is not seen which is true—Alma (Alĕma) testifies that divine messengers (mal'akhim) minister to men, women, and children—Alma (Alĕma) compares the word unto a seed—It must be planted and nourished—Then it grows into a tree from which the fruit of eternal life (hayim, lives) is picked.*

1 AND it came to pass that they did go forth, and began to preach the word of God unto the people, entering into moedeyhem, and into their houses; yea, and even they did preach the word in their streets.
2 And it came to pass that after much labor among them, they began to have success among the poor class of people; for behold, they were cast out of the moedim because of the coarseness of their apparel—
3 Therefore they were not permitted to enter into moedeyhem to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as dross; therefore they were poor as to things of the world; and also they were poor in heart.
4 Now, as Alĕma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him, who were those of whom we have been speaking, of whom were poor in heart, because of their poverty as to the things of the world.
5 And they came unto Alĕma; and the one who was the foremost among them said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more especially by our priests; for they have cast us out of moedeynu[a] which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have no place to worship our God; and behold, what shall we do?
6 And now when Alĕma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them, and that they were in a preparation to hear the word.
7 Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:
8 I behold that ye are lowly in heart; and if so, blessed are ye.
9 Behold thy brother hath said, What shall we do?—for we are cast out of moedeynu that we cannot worship our God.
10 Behold I say unto you, do ye suppose that ye cannot worship God save it be in moedeykhem[a] only?
11 And moreover, I would ask, do ye suppose that ye must not worship God only once in a week?
12 I say unto you, it is well that ye are cast out of moedeykhem, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.
13 And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved.

14 And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?
15 Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.
16 Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is *immersed* without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe.
17 Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.
18 Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.
19 And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?
20 Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.
21 And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.
22 And now, behold, I say unto you, and I would that ye should remember, that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.
23 And now, he imparteth his word by mal'akhim unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned.
24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—
25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might.
26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.
27 But behold, if ye will awake and arouse your faculties, even to a *trial* upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.
28 Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of *the Eternal*, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.
30 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.
31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.
32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.
33 And now, behold, because ye have tried the *trial*, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.
34 And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.
35 O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?
36 Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the trial to know if the seed was good.
37 And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.
38 But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.
39 Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.
40 And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of ets ha-hayim.
41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.
42 And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.
43 Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth fruit unto you.

***5a*** our places of meeting, “our synagogues”, Těhilim (Ps.) 74:8; ***10a*** your places of meeting, “your synagogues”, Těhilim (Ps.) 74:8.

## CHAPTER 33

*Zenos (Zĕh-ĕnosh) taught that men should pray and worship in all places, and that judgments are turned away because of the Son—Zenock (Zenoh) taught that mercy is bestowed because of the Son—Moses (Mosheh) had lifted up in the wilderness a type of the Son of God (Ben ha-Elohim).*

1 NOW after Alĕma had spoken these words, they sent forth unto him desiring to know whether they should believe in one God, that they might obtain this fruit of which he had spoken, or how they should plant the seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith.
2 And Alĕma said unto them: Behold, ye have said that ye could not worship your God because ye are cast out of moedeykhem. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the scriptures; if ye suppose that they have taught you this, ye do not understand them.
3 Do ye remember to have read what Zĕh-ĕnosh, the prophet of old, has said concerning prayer or worship?
4 For he said: Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness; yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me.
5 Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me.
6 And again, O God, when I did turn to my house thou didst hear me in my prayer.
7 And when I did turn unto my closet, O *Eternal*, and prayed unto thee, thou didst hear me.
8 Yea, thou art merciful unto thy children when they cry unto thee, to be heard of thee and not of men, and thou wilt hear them.
9 Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations.
10 Yea, and thou hast also heard me when I have been cast out and have been despised by mine enemies; yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger with speedy destruction.
11 And thou didst hear me because of mine afflictions and my sincerity; and it is because of thy Son that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son.
12 And now Alĕma said unto them: Do ye believe those scriptures which have been written by them of old?
13 Behold, if ye do, ye must believe what Zĕh-ĕnosh said; for, behold he said: Thou hast turned away thy judgments because of thy Son.

14 Now behold, my brethren, I would ask if ye have read the scriptures? If ye have, how can ye disbelieve on Ben ha-Elohim?
15 For it is not written that Zĕh-ĕnosh alone spake of these things, but Zenoh also spake of these things—
16 For behold, he said: Thou art angry, O *Eternal*, with this people, because they will not understand thy mercies which thou hast bestowed upon them because of thy Son.
17 And now, my brethren, ye see that a second prophet of old has testified of Ben ha-Elohim, and because the people would not understand his words they stoned him to death.
18 But behold, this is not all; these are not the only ones who have spoken concerning Ben ha-Elohim.
19 Behold, he was spoken of by Moshĕh; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.
20 But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would heal them.
21 O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?
22 If so, wo shall come upon you; but if not so, then cast about your eyes and begin to believe in Ben ha-Elohim, that he will come to redeem his people, and that he shall suffer and die to atone for their sins; and that he shall rise again from the dead, which shall bring to pass the *rising*, that all men shall stand before him, to be judged at the last and judgment day, according to their works.
23 And now, my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. And then may God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do if ye will. Amen.

## CHAPTER 34

*Amulek testifies that the word is in the Anointed (ha-Mashiah) unto salvation—Unless an atonement is made, all mankind must perish—The whole law of Moses (Moshĕh) points toward the sacrifice of the Son of God (Ben ha-Elohim)—The eternal plan of (mahashĕvĕt) redemption is based on faith and repentance—Pray for temporal and spiritual blessings—This life is the time for men to prepare to meet God—Work out your salvation with fear and trembling.*

1 AND now it came to pass that after Alĕma had spoken these words unto them he sat down upon the ground, and Amulek arose and began to teach them, saying:
2 My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of ha-Mashiah, who is taught by us to be Ben ha-Elohim; yea, I know that these things were taught unto you bountifully before your dissension from among us.

3 And as ye have desired of my beloved brother that he should make known unto you what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience—
4 Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the *trial* of its goodness.
5 And we have beheld that the great question which is in your minds is whether the word be in Ben ha-Elohim, or whether there shall be no Mashiah.
6 And ye also beheld that my brother has proved unto you, in many instances, that the word is in ha-Mashiah unto salvation.
7 My brother has called upon the words of Zĕh-ĕnosh, that redemption cometh through Ben ha-Elohim, and also upon the words of Zenoh; and also he has appealed unto Mosheh, to prove that these things are true.
8 And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that ha-Mashiah shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for Adonai *the Eternal* hath spoken it.
9 For it is expedient that an atonement should be made; for according to the great mahashĕvĕt *the Eternal* God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.
10 For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.
11 Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay.
12 But the law requireth the life of him who hath murdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.
13 Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Mosheh be fulfilled; yea, it shall be all fulfilled, every yod[a] and vav[b], and none shall have passed away.
14 And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be Ben ha-Elohim, yea, infinite and eternal.
15 And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.
16 And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal mahashĕvĕt redemption.

17 Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;
18 Yea, cry unto him for mercy; for he is mighty to save.
19 Yea, humble yourselves, and continue in prayer unto him.
20 Cry unto him when ye are in your fields, yea, over all your flocks.
21 Cry unto him in your houses, yea, over all your household, both morning, mid–day, and evening.
22 Yea, cry unto him against the power of your enemies.
23 Yea, cry unto him against ha-satan, who is an enemy to all righteousness.
24 Cry unto him over the crops of your fields, that ye may prosper in them.
25 Cry over the flocks of your fields, that they may increase.
26 But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.
27 Yea, and when you do not cry unto *the Eternal*, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.
28 And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.
29 Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.
30 And now, my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance.
31 Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great mahashĕvĕt redemption be brought about unto you.
32 For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.
33 And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.
34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.
35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of ha-satan, and he doth seal you his; therefore, the Spirit of *the Eternal* hath withdrawn from you, and hath no place in you, and ha-satan hath all power over you; and this is the final state of the wicked.

36 And this I know, because Adonai hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.
37 And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of ha-Mashiah;
38 That ye contend no more against Ruah ha-Qoděsh, but that ye receive *the Spirit*, and take upon you the name of ha-Mashiah; that ye humble yourselves even to the dust, and worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you.
39 Yea, and I also exhort you, my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptations of ha-satan, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you no good thing.
40 And now my beloved brethren, I would exhort you to have patience, and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them;
41 But that ye have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.

***13a*** hand, tenth letter of the Hebrew Aleph-Bet, "jot", Těhilim (Ps.) 119:73; **b** nail, sharp point, sixth letter of the Hebrew Aleph-Bet, "tittle", Těhilim (Ps.) 119:41.

## CHAPTER 35

*The preaching of the word destroys the craft of the Zoramites (Zoramim)—They expel the converts, who then join the people of Ammon (Amon) in Jershon (Yershon)—Alma (Alěma) sorrows because of the wickedness of the people.*

1 NOW it came to pass that after Amulek had made an end of these words, they withdrew themselves from the multitude and came over into the land of Yershon.
2 Yea, and the rest of the brethren, after they had preached the word unto the Zoramim, also came over into the land of Yershon.
3 And it came to pass that after the more popular part of the Zoramim had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their craft; therefore they would not hearken unto the words.
4 And they sent and gathered together throughout all the land all the people, and consulted with them concerning the words which had been spoken.
5 Now their rulers and their priests and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people.
6 And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alěma and his brethren were cast out of the land; and they were many; and they came over also into the land of Yershon.
7 And it came to pass that Alěma and his brethren did minister unto them.

8 Now the people of the Zoramim were angry with the people of Amon who were in Yershon, and the chief ruler of the Zoramim, being a very wicked man, sent over unto the people of Amon desiring them that they should cast out of their land all those who came over from them into their land.
9 And he breathed out many threatenings against them. And now the people of Amon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramim that came over unto them; and they did nourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.
10 Now this did stir up the Zoramim to anger against the people of Amon, and they began to mix with the Lamanim and to stir them up also to anger against them.
11 And thus the Zoramim and the Lamanim began to make preparations for war against the people of Amon, and also against the Nĕphiim.
12 And thus ended the seventeenth year of the reign of the judges over the people of Nĕphi.
13 And the people of Amon departed out of the land of Yershon, and came over into the land of Melekh, and gave place in the land of Yershon for the armies of the Nĕphiim, that they might contend with the armies of the Lamanim and the armies of the Zoramim; and thus commenced a war betwixt the Lamanim and the Nĕphiim, in the eighteenth year of the reign of the judges; and an account shall be given of their wars hereafter.
14 And Alĕma, and Amon, and their brethren, and also the two sons of Alĕma returned to the land of Zarahemla, after having been instruments in the hands of God of bringing many of the Zoramim to repentance; and as many as were brought to repentance were driven out of their land; but they have lands for their inheritance in the land of Yershon, and they have taken up arms to defend themselves, and their wives, and children, and their lands.
15 Now Alĕma, being grieved for the iniquity of his people, yea for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be offended because of the strictness of the word, his heart was exceedingly sorrowful.
16 Therefore, he caused that his sons should be gathered together, that he might give unto them every one his charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record.

*The commandments of Alĕma to his son Helaman.*
*Comprising chapters 36 and 37.*

## CHAPTER 36

*Alma (Alĕma) testifies to Helaman of his conversion by a messenger (mal'akh) —He suffered the pains of a condemned soul; he called upon the name of Salvation (Yeshua), and was then born of God—Sweet joy filled his soul—He saw concourses of messengers*

*(mal'akhim) praising God—His converts have tasted and seen as he did. The entire chapter constitutes a major and central chiasmus of the Book of Mormon.*

1 MY son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land. (compare with verse 30)
2 I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Avraham, and the God of Yitshaq, and the God of Ya'aqov; and he surely did deliver them in their afflictions. (compare with verse 29)
3 And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day. (compare with verses 27-28)
4 And I would not that ye think that I know of myself—not of the *changing body* but of the *spirit*, not of the carnal mind but of God.
5 Now, behold, I say unto you, if I had not been born of God I should not have known these things; but God has, by the mouth of his holy *messenger*, made these things known unto me, not of any worthiness of myself; (compare with verses 23-26)
6 For I went about with the sons of Moshia, seeking to destroy the *congregation* of God; but behold, God sent his holy *messenger* to stop us by the way.
7 And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of *the Eternal* came upon us.
8 But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the *messenger*.
9 And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the *congregation* of God.
10 And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.
11 And the *messenger* spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the *congregation* of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.
12 But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.
13 Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of shĕol; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.
14 Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.
15 Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.
16 And now, for three days and for three nights was I racked, even with the pains of a *condemned* soul.

17 And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Yĕhoshua ha-Mashiah, a Son of God, to atone for the sins of the world.
18 Now, as my mind caught hold upon this thought, I cried within my heart: O Yĕhoshua, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.
19 And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.
20 And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!
21 Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.
22 Yea, methought I saw, even as our father Lĕhi saw, God sitting upon his throne, surrounded with numberless concourses of mal'akhim, in the attitude of singing and praising their God; yea, and my soul did long to be there.
23 But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.
24 Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with Ruah ha-Qodĕsh.
25 Yea, and now behold, O my son, *the Eternal* doth give me exceedingly great joy in the fruit of my labors;
26 For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.
27 And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.
28 And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Mitsrayim, and he has swallowed up ha-Mitsrim in the *Reed* Sea; and he led them by his power into ha-arĕts asher dibĕr la-hĕm[a]; yea, and he has delivered them out of bondage and captivity from time to time.
29 Yea, and he has also brought our fathers out of the land of Yĕrushalayim; and he has also, by his everlasting power, delivered them out of bondage and captivity, from time to time even down to the present day; and I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity.
30 But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word.

***28a*** "the promised land", *the land which he promised to them*, Devarim (Deut.) 9:28.

## CHAPTER 37

*The plates of copper alloy (nĕhoshĕt) and other scriptures are preserved to bring souls to salvation—The Jaredites (Yĕrĕdim) were destroyed because of their wickedness—Their secret oaths and covenants must be kept from the people—Counsel with the LORD (the Eternal) in all thy doings—As the Liahona (L'Yahoenai) guided the family of Lehi (Lĕhi), so the word of the Anointed (ha-Mashiah) leads men to eternal life.*

1 AND now, my son Helaman, I command you that ye take the records which have been entrusted with me;
2 And I also command you that ye keep a record of this people, according as I have done, upon the plates of Nĕphi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept.
3 And these plates of nĕhoshĕt, which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning—
4 Behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of *the Eternal* until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the secrets contained thereon.
5 And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.
6 Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise.
7 And Adonai *the Eternal* doth work by means to bring about his great and eternal purposes; and by very small means *the Eternal* doth confound the wise and bringeth about the salvation of many souls.
8 And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God unto the salvation of their souls.
9 Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Amon and his brethren could not have convinced so many thousands of the Lamanim of the incorrect tradition of their fathers; yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of *the Eternal* their God, and to rejoice in Yĕhoshua ha-Mashiah their Redeemer.
10 And who knoweth but what they will be the means of bringing many thousands of them, yea, and also many thousands of our stiffnecked brethren, the Nĕphiim, who are now hardening their hearts in sin and iniquities, to the knowledge of their Redeemer?
11 Now these *secrets* are not yet fully made known unto me; therefore I shall forbear.

12 And it may suffice if I only say they are preserved for a wise purpose, which purpose is known unto God; for he doth counsel in wisdom over all his works, and his paths are straight, and his course is one eternal round.
13 O remember, remember, my son Helaman, how strict are the commandments of God. And he said: If ye will keep my commandments ye shall prosper in the land—but if ye keep not his commandments ye shall be cut off from his presence.
14 And now remember, my son, that God has entrusted you with these things, which are sacred, which he has kept sacred, and also which he will keep and preserve for a wise purpose in him, that he may show forth his power unto future generations.
15 And now behold, I tell you by the spirit of prophecy, that if ye transgress the commandments of God, behold, these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto ha-satan, that he may sift you as chaff before the wind.
16 But if ye keep the commandments of God, and do with these things which are sacred according to that which *the Eternal* doth command you, (for you must appeal unto Adonai for all things whatsoever ye must do with them) behold, no power of earth or shĕol can take them from you, for God is powerful to the fulfilling of all his words.
17 For he will fulfil all his promises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers.
18 For he promised unto them that he would preserve these things for a wise purpose in him, that he might show forth his power unto future generations.
19 And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of the Lamanim to the knowledge of the truth; and he hath shown forth his power in them, and he will also still show forth his power in them unto future generations; therefore they shall be preserved.
20 Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God as they are written.
21 And now, I will speak unto you concerning those twenty–four plates, that ye keep them, that the secrets and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and that ye preserve these interpreters.
22 For behold, *the Eternal* saw that his people began to work in darkness, yea, work secret murders and abominations; therefore *the Eternal* said, if they did not repent they should be destroyed from off the face of the earth.
23 And *the Eternal* said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations.
24 And now, my son, these interpreters were prepared that the word of God might be fulfilled, which he spake, saying:
25 I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

26 And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness and made known unto us.
27 And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed.
28 For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed.
29 Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make known unto them; and ye shall teach them to abhor such wickedness and abominations and murders; and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders.
30 For behold, they murdered all the prophets of *the Eternal* who came among them to declare unto them concerning their iniquities; and the blood of those whom they murdered did cry unto *the Eternal* their God for vengeance upon those who were their murderers; and thus the judgments of God did come upon these workers of darkness and secret combinations.
31 Yea, and cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.
32 And now, my son, remember the words which I have spoken unto you; trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity.
33 Preach unto them repentance, and faith on the Lord Yĕhoshua ha-Mashiah; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of ha-satan, with their faith on the Lord Yĕhoshua ha-Mashiah.
34 Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls.
35 O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.
36 Yea, and cry unto God for all thy support; yea, let all thy doings be unto *the Eternal*, and whithersoever thou goest let it be in *the Eternal*; yea, let all thy thoughts be directed unto *the Eternal*; yea, let the affections of thy heart be placed upon *the Eternal* forever.
37 Counsel with *the Eternal* in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto *the Eternal*, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.
38 And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director—or our fathers called it L'Yahoenai[a], which is, being interpreted, a hug[b]; and *the Eternal* prepared it.
39 And behold, there cannot any man work after the manner of so *ingenious*[a] a workmanship. And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness.

40 And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day.
41 Nevertheless, because those miracles were worked by small means it did show unto them marvelous works. They were slothful, and forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey;
42 Therefore, they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions.
43 And now, my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this hug (now these things were *of the changing body*) they did not prosper; even so it is with things which are *of the spirit*.
44 For behold, it is as easy to give heed to the word of ha-Mashiah, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this hug, which would point unto them a straight course to ĕrĕts ha-brit.
45 And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to ĕrĕts ha-brit, shall the words of ha-Mashiah, if we follow their course, carry us beyond this vale of sorrow into a far better ĕrĕts ha-davar.
46 O my son, do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look they might live; even so it is with us. The way is prepared, and if we will look we may live forever.
47 And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word, and be sober. My son, farewell.

***38a*** Literally: towards *the Eternal* my eyes, look to, be directed to, behold *the Eternal*. See Moshia 1:16, similar to ElYo'enai, 1 Divrey Ha-yamim (1 Chron.) 3:23. See Alĕma (Alma) 37:47 for the explicit meaning of L'Yahoenai. ***b*** dome, circular vault, "compass", Mishley (Prov.) 8:27, Alĕma (Alma) 37:12. ***39a*** The *KJV* term "curious" relates to a Hebrew root meaning *ingenious*, cleverly weaved, thought out, planned, or fabricated, e.g. Shĕmot (Ex.) 28:8.

*The commandments of Alĕma to his son Shiblon.*

## CHAPTER 38

*Shiblon was persecuted for righteousness' sake—Salvation is in the Anointed (ha-Mashiah), who is the life and the light of the world—Bridle all your passions.*

1 MY son, give ear to my words, for I say unto you, even as I said unto Helaman, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence.

2 And now, my son, I trust that I shall have great joy in you, because of your steadiness and your faithfulness unto God; for as you have commenced in your youth to look to *the Eternal* your God, even so I hope that you will continue in keeping his commandments; for blessed is he that endureth to the end.
3 I say unto you, my son, that I have had great joy in thee already, because of thy faithfulness and thy diligence, and thy patience and thy long-suffering among the people of the Zoramim.
4 For I know that thou wast in bonds; yea, and I also know that thou wast stoned for the word's sake; and thou didst bear all these things with patience because *the Eternal* was with thee; and now thou knowest that *the Eternal* did deliver thee.
5 And now my son, Shiblon, I would that ye should remember, that as much as ye shall put your trust in God even so much ye shall be delivered out of your trials, and your troubles, and your afflictions, and ye shall be lifted up at the last day.
6 Now, my son, I would not that ye should think that I know these things of myself, but it is the Spirit of God which is in me which maketh these things known unto me; for if I had not been born of God I should not have known these things.
7 But behold, Adonai in his great mercy sent his *messenger* to declare unto me that I must stop the work of destruction among his people; yea, and I have seen a mal'akh face to face, and he spake with me, and his voice was as thunder, and it shook the whole earth.
8 And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Yĕhoshua ha-Mashiah for mercy, did I receive a remission of my sins. But behold, I did cry unto him and I did find peace to my soul.
9 And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through ha-Mashiah. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness.
10 And now, as ye have begun to teach the word even so I would that ye should continue to teach; and I would that ye would be diligent and temperate in all things.
11 See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength.
12 Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness.
13 Do not pray as the Zoramim do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.
14 Do not say: O God, I thank thee that we are better than our brethren; but rather say: O *Eternal*, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times.
15 And may *the Eternal* bless your soul, and receive you at the last day into his kingdom, to sit down in peace. Now go, my son, and teach the word unto this people. Be sober. My son, farewell.

*The commandments of Alĕma to his son Corianton.*
*Comprising chapters 39 to 42 inclusive.*

## CHAPTER 39

*Sexual sin is an abomination—The sins of Corianton kept the Zoramites (Zoramim) from receiving the word—The redemption of the Anointed (ha-Mashiah) is retroactive in saving the faithful who preceded it.*

1 AND now, my son, I have somewhat more to say unto thee than what I said unto thy brother; for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee?
2 For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramim. Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom.
3 And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Sairon among the borders of the Lamanim, after the harlot Izevel[a].
4 Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted.
5 Know ye not, my son, that these things are an abomination in the sight of *the Eternal*; yea, most abominable above all sins save it be the shedding of innocent blood or denying Ruah ha-Qoděsh?
6 For behold, if ye deny Ruah ha-Qoděsh when *the Spirit* once has had place in you, and ye know that ye deny *the Spirit*, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness.
7 And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good.
8 But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.
9 Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but hitvitah[a] *upon* yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and hitvitah *upon* yourself in these things.
10 And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.
11 Suffer not yourself to be led away by any vain or foolish thing; suffer not ha-satan to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramim; for when they saw your conduct they would not believe in my words.
12 And now the Spirit of *the Eternal* doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities;

13 That ye turn to *the Eternal* with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done.
14 Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you.
15 And now, my son, I would say somewhat unto you concerning the coming of ha-Mashiah. Behold, I say unto you, that it is he that surely shall come to take away the sins of the world; yea, he cometh to declare glad tidings of salvation unto his people.
16 And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.
17 And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God as a soul will be at the time of his coming?
18 Is it not as necessary that the mahashĕvĕt redemption should be made known unto this people as well as unto their children?
19 Is it not as easy at this time for ha-Adon to send his *messenger* to declare these glad tidings unto us as unto our children, or as after the time of his coming?

***3a*** possibly means *master exalts, master is husband*, sounds like *un-exalted* or *un-husbanded* to the Hebrew ear. See 1 Mĕlakhim (1 Kgs.) 10:22. ***9a*** *mark, set a mark (the letter "tav", "x" or "+", the last letter of the Hebrew Aleph Bet), pain, wound, sign of expiation, attestation and judgment,* "cross". See YĕhĕzqEl (Ezek.) 9:4-6.

## CHAPTER 40

*The Anointed (ha-Mashiah) bringeth to pass the rising from the dead of all mankind—The righteous dead go to the garden (pardes) of God and the wicked to outer darkness to await the day of their rising—All things shall be restored to their proper and perfect frame in the rising from the dead.*

1 NOW my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the *rising* of the dead.
2 Behold, I say unto you, that there is no *rising*—or, I would say, in other words, that this mortal *body* does not put on *eternal life*, this corruption does not put on incorruption—until after the coming of ha-Mashiah.
3 Behold, he bringeth to pass the *rising* of the dead. But behold, my son, the *rising* is not yet. Now, I unfold unto you a *secret*; nevertheless, there are many *secrets* which are kept, that no one knoweth them save God himself. But I show unto you one thing which I have inquired diligently of God that I might know—that is concerning the *rising*.
4 Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed.
5 Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it

sufficeth me to know that this is the case—that there is a time appointed that all shall rise from the dead.
6 Now there must needs be a space betwixt the time of death and the time of the *rising*.
7 And now I would inquire what becometh of the souls of men from this time of death to the time appointed for the *rising*?
8 Now whether there is more than one time appointed for men to rise it mattereth not; for all do not die at once, and this mattereth not; all is as one day with God, and time only is measured unto men.
9 Therefore, there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the *rising*. And now, concerning this space of time, what becometh of the souls of men is the thing which I have inquired diligently of Adonai to know; and this is the thing of which I do know.
10 And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man.
11 Now, concerning the state of the soul between death and the *rising*—Behold, it has been made known unto me by a *messenger*, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.
12 And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called ha-pardes[a], a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.
13 And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of *the Eternal*; for behold, they chose evil works rather than good; therefore the spirit of ha-satan did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of ha-satan.
14 Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in pardes, until the time of their *rising*.
15 Now, there are some that have understood that this state of happiness and this state of misery of the soul, before the *rising*, was a first *rising*. Yea, I admit it may be termed a *rising*, the raising of the spirit or the soul and their consignation to happiness or misery, according to the words which have been spoken.
16 And behold, again it hath been spoken, that there is a first *rising*, a *rising* of all those who have been, or who are, or who shall be, down to the *rising* of ha-Mashiah from the dead.
17 Now, we do not suppose that this first *rising*, which is spoken of in this manner, can be the *rising* of the souls and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth.
18 Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of those from the days of ha-Adam down to the rising of ha-Mashiah.
19 Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their *rising* cometh to pass before the *rising* of those who die after the *rising* of ha-Mashiah.

20 Now, my son, I do not say that their *rising* cometh at the *rising* of ha-Mashiah; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the *rising* of ha-Mashiah, and his ascension into heaven.
21 But whether it be at his *rising* or after, I do not say; but this much I say, that there is a space between death and the *rising* of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.
22 Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.
23 The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame.
24 And now, my son, this is the restoration of which has been spoken by the mouths of the prophets—
25 And then shall the righteous shine forth in the kingdom of God.
26 But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

***12a*** enclosed garden park, preserve, "paradise", Shir ha-Shirim (Song) 4:13).

## CHAPTER 41

*In the rising men come forth to a state of endless happiness or endless misery—Wickedness never was happiness—Carnal men are without God in the world—Every person receives again in the restoration the characteristics and attributes acquired in mortality.*

1 AND now, my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and have gone far astray because of this thing. And I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee.
2 I say unto thee, my son, that the mahashĕvĕt restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and *rising* of ha-Mashiah, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.
3 And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good.
4 And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame—mortality raised to *eternal life*, corruption to incorruption—raised to endless happiness to inherit

the kingdom of God, or to endless misery to inherit the kingdom of ha-satan, the one on one hand, the other on the other—
5 The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.
6 And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.
7 These are they that are redeemed of Adonai; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil.
8 Now, the decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved.
9 And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin.
10 Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness.
11 And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.
12 And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature?
13 O, my son, this is not the case; but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful.
14 Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.
15 For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

## CHAPTER 42

*Mortality is a probationary time to enable man to repent and serve God—The fall brought temporal and spiritual death upon all mankind—Redemption comes through repentance—God himself atoneth for the sins of the world—Mercy is for those who repent—All others are subject to God's justice—Mercy cometh because of the atonement—Only the truly penitent are saved.*

1 AND now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand—which is concerning the justice of God in the punishment

of the sinner; for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery.
2 Now behold, my son, I will explain this thing unto thee. For behold, after *the Eternal* Elohim sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, keruvim, and a flaming hĕrĕv which turned every way, to keep ets ha-hayim—
3 Now, we see that the man had become as Elohim, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, *the Eternal* Elohim placed keruvim and the flaming hĕrĕv, that he should not partake of the fruit—
4 And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.
5 For behold, if ha-Adam had put forth his hand immediately, and partaken of ets ha-hayim, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great mahashĕvĕt salvation would have been frustrated.
6 But behold, it was appointed unto man to die—therefore, as they were cut off from ets ha-hayim they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man.
7 And now, ye see by this that our first parents were cut off both *in the body of change* and *in spirit* from the presence of *the Eternal*; and thus we see they became subjects to follow after their own will.
8 Now behold, it was not expedient that man should be reclaimed from this death *of the body of change*, for that would destroy the great mahashĕvĕt happiness.
9 Therefore, as the soul could never die, and the fall had brought upon all mankind a death *of spirit* as well as *a death of the body of change*, that is, they were cut off from the presence of *the Eternal*, it was expedient that mankind should be reclaimed from this death *of spirit*.
10 Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.
11 And now remember, my son, if it were not for the mahashĕvĕt redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of *the Eternal*.
12 And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;
13 Therefore, according to justice, the mahashĕvĕt redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.
14 And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.
15 And now, the mahashĕvĕt mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about

the mahashĕvĕt mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.
16 Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the mahashĕvĕt happiness, which was as eternal also as the life of the soul.
17 Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?
18 Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.
19 Now, if there was no law given—if a man murdered he should die—would he be afraid he would die if he should murder?
20 And also, if there was no law given against sin men would not be afraid to sin.
21 And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?
22 But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.
23 But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the *rising* of the dead; and the *rising* of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.
24 For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.
25 What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one davar[a]. If so, God would cease to be God.
26 And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.
27 Therefore, O my son, whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds.
28 If he has desired to do evil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God.
29 And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance.
30 O my son, I desire that ye should deny the justice of God no more. Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God, and his mercy, and his long-suffering have full sway in your heart; and let it bring you down to the dust in humility.
31 And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great mahashĕvĕt mercy may have claim upon them. And may God grant unto you even according to my words. Amen.

***25a*** thing, word, “whit”, 1 Shĕmu’El (1 Sam.) 3:18

## CHAPTER 43

*Alma (Alĕma) and his sons preach the word—The Zoramites (Zoramim) and other Nĕphite (Nĕphi) dissenters become Lamanites (Lamanim)—The Lamanites (Lamanim) come against the Nĕphites (Nĕphiim) in war—Moroni arms the Nĕphites (Nĕphiim) with defensive armor—The LORD (the Eternal) reveals to Alma (Alĕma) the strategy of the Lamanites (Lamanim)—The Nĕphites (Nĕphiim) defend their homes, liberties, families, and religion—The armies of Moroni and Lehi (Lĕhi) surround the Lamanites (Lamanim).*

1 AND now it came to pass that the sons of Alĕma did go forth among the people, to declare the word unto them. And Alĕma, also, himself, could not rest, and he also went forth.
2 Now we shall say no more concerning their preaching, except that they preached the word, and the truth, according to the spirit of prophecy and *masa*; and they preached after the holy order of God by which they were called.
3 And now I return to an account of the wars between the Nĕphiim and the Lamanim, in the eighteenth year of the reign of the judges.
4 For behold, it came to pass that the Zoramim became Lamanim; therefore, in the commencement of the eighteenth year the people of the Nĕphiim saw that the Lamanim were coming upon them; therefore they made preparations for war; yea, they gathered together their armies in the land of Yershon.
5 And it came to pass that the Lamanim came with their thousands; and they came into the land of Antionum, which is the land of the Zoramim; and a man by the name of Zerahemnah was their leader.
6 And now, as the Amaleqim were of a more wicked and murderous disposition than the Lamanim were, in and of themselves, therefore, Zerahemnah appointed chief captains over the Lamanim, and they were all Amaleqim and Zoramim.
7 Now this he did that he might preserve their hatred towards the Nĕphiim, that he might bring them into subjection to the accomplishment of his designs.
8 For behold, his designs were to stir up the Lamanim to anger against the Nĕphiim; this he did that he might usurp great power over them, and also that he might gain power over the Nĕphiim by bringing them into bondage.
9 And now the design of the Nĕphiim was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies; and also that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires.
10 For they knew that if they should fall into the hands of the Lamanim, that whosoever should worship God in spirit and in truth, the true and the living God, the Lamanim would destroy.
11 Yea, and they also knew the extreme hatred of the Lamanim towards their brethren, who were the people of Anti-Nĕphi-Lĕhi, who were called the people of Amon—and they would not take up arms, yea, they had entered into a covenant and they would not

break it—therefore, if they should fall into the hands of the Lamanim they would be destroyed.
12 And the Nĕphiim would not suffer that they should be destroyed; therefore they gave them lands for their inheritance.
13 And the people of Amon did give unto the Nĕphiim a large portion of their substance to support their armies; and thus the Nĕphiim were compelled, alone, to withstand against the Lamanim, who were a compound of Laman and Lĕmu'El, and the sons of Yishma'El, and all those who had dissented from the Nĕphiim, who were Amaleqim and Zoramim, and the descendants of the priests of Noah.
14 Now those descendants were as numerous, nearly, as were the Nĕphiim; and thus the Nĕphiim were obliged to contend with their brethren, even unto bloodshed.
15 And it came to pass as the armies of the Lamanim had gathered together in the land of Antionum, behold, the armies of the Nĕphiim were prepared to meet them in the land of Yershon.
16 Now, the leader of the Nĕphiim, or the man who had been appointed to be the chief captain over the Nĕphiim—now the chief captain took the command of all the armies of the Nĕphiim—and his name was Moroni;
17 And Moroni took all the command, and the government of their wars. And he was only twenty and five years old when he was appointed chief captain over the armies of the Nĕphiim.
18 And it came to pass that he met the Lamanim in the borders of Yershon, and his people were armed with haravot, and with cimeters, and all manner of weapons of war.
19 And when the armies of the Lamanim saw that the people of Nĕphi, or that Moroni, had prepared his people with breastplates and with arm–shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing—
20 Now the army of Zerahemnah was not prepared with any such thing; they had only har'votam and their cimeters, their bows and their arrows, their stones and their slings; and they were naked, save it were a skin which was girded about their loins; yea, all were naked, save it were the Zoramim and the Amaleqim;
21 But they were not armed with breastplates, nor shields—therefore, they were exceedingly afraid of the armies of the Nĕphiim because of their armor, notwithstanding their number being so much greater than the Nĕphiim.
22 Behold, now it came to pass that they durst not come against the Nĕphiim in the borders of Yershon; therefore they departed out of the land of Antionum into the wilderness, and took their journey round about in the wilderness, away by the head of the river Tsidon, that they might come into the land of Manti and take possession of the land; for they did not suppose that the armies of Moroni would know whither they had gone.
23 But it came to pass, as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp; and Moroni, also, knowing of the prophecies of Alĕma, sent certain men unto him, desiring him that he should inquire of *the Eternal* whither the armies of the Nĕphiim should go to defend themselves against the Lamanim.
24 And it came to pass that the word of *the Eternal* came unto Alĕma, and Alĕma informed the messengers of Moroni, that the armies of the Lamanim were marching round about in the wilderness, that they might come over into the land of Manti, that they

might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni.
25 Now Moroni, leaving a part of his army in the land of Yershon, lest by any means a part of the Lamanim should come into that land and take possession of the city, took the remaining part of his army and marched over into the land of Manti.
26 And he caused that all the people in that quarter of the land should gather themselves together to battle against the Lamanim, to defend their lands and their country, their rights and their liberties; therefore they were prepared against the time of the coming of the Lamanim.
27 And it came to pass that Moroni caused that his army should be secreted in the valley which was near the bank of the river Tsidon, which was on the west of the river Tsidon in the wilderness.
28 And Moroni placed spies round about, that he might know when the camp of the Lamanim should come.
29 And now, as Moroni knew the intention of the Lamanim, that it was their intention to destroy their brethren, or to subject them and bring them into bondage that they might establish a kingdom unto themselves over all the land;
30 And he also knowing that it was the only desire of the Nĕphiim to preserve their lands, and their liberty, and their *congregation*, therefore he thought it no sin that he should defend them by stratagem; therefore, he found by his spies which course the Lamanim were to take.
31 Therefore, he divided his army and brought a part over into the valley, and concealed them on the east, and on the south of the hill RiflYah;
32 And the remainder he concealed in the west valley, on the west of the river Tsidon, and so down into the borders of the land Manti.
33 And thus having placed his army according to his desire, he was prepared to meet them.
34 And it came to pass that the Lamanim came up on the north of the hill, where a part of the army of Moroni was concealed.
35 And as the Lamanim had passed the hill RiflYah, and came into the valley, and began to cross the river Tsidon, the army which was concealed on the south of the hill, which was led by a man whose name was Lĕhi, and he led his army forth and encircled the Lamanim about on the east in their rear.
36 And it came to pass that the Lamanim, when they saw the Nĕphiim coming upon them in their rear, turned them about and began to contend with the army of Lĕhi.
37 And the work of death commenced on both sides, but it was more dreadful on the part of the Lamanim, for their nakedness was exposed to the heavy blows of the Nĕphiim with haravotam and their cimeters, which brought death almost at every stroke.
38 While on the other hand, there was now and then a man fell among the Nĕphiim, by haravotam and the loss of blood, they being shielded from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanim, by their breastplates, and their armshields, and their head–plates; and thus the Nĕphiim did carry on the work of death among the Lamanim.
39 And it came to pass that the Lamanim became frightened, because of the great destruction among them, even until they began to flee towards the river Tsidon.

40 And they were pursued by Lĕhi and his men; and they were driven by Lĕhi into the waters of Tsidon, and they crossed the waters of Tsidon. And Lĕhi retained his armies upon the bank of the river Tsidon that they should not cross.
41 And it came to pass that Moroni and his army met the Lamanim in the valley, on the other side of the river Tsidon, and began to fall upon them and to slay them.
42 And the Lamanim did flee again before them, towards the land of Manti; and they were met again by the armies of Moroni.
43 Now in this case the Lamanim did fight exceedingly; yea, never had the Lamanim been known to fight with such exceedingly great strength and courage, no, not even from the beginning.
44 And they were inspired by the Zoramim and the Amaleqim, who were their chief captains and leaders, and by Zerahemnah, who was their chief captain, or their chief leader and commander; yea, they did fight like tanim[a], and many of the Nĕphiim were slain by their hands, yea, for they did smite in two many of their head–plates, and they did pierce many of their breastplates, and they did smite off many of their arms; and thus the Lamanim did smite in their fierce anger.
45 Nevertheless, the Nĕphiim were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their *congregation*.
46 And they were doing that which they felt was the duty which they owed to their God; for Adonai had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.
47 And again, Adonai has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nĕphiim contending with the Lamanim, to defend themselves, and their families, and their lands, their country, and their rights, and toratam.
48 And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanim, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts—yea, the thoughts of their lands, their liberty, yea, their freedom from bondage.
49 And it came to pass that they turned upon the Lamanim, and they cried with one voice unto *the Eternal* their God, for their liberty and their freedom from bondage.
50 And they began to stand against the Lamanim with power; and in that selfsame hour that they cried unto *the Eternal* for their freedom, the Lamanim began to flee before them; and they fled even to the waters of Tsidon.
51 Now, the Lamanim were more numerous, yea, by more than double the number of the Nĕphiim; nevertheless, they were driven insomuch that they were gathered together in one body in the valley, upon the bank by the river Tsidon.
52 Therefore the armies of Moroni encircled them about, yea, even on both sides of the river, for behold, on the east were the men of Lĕhi.
53 Therefore when Zerahemnah saw the men of Lĕhi on the east of the river Tsidon, and the armies of Moroni on the west of the river Tsidon, that they were encircled about by the Nĕphiim, they were struck with terror.

54 Now Moroni, when he saw their terror, commanded his men that they should stop shedding their blood.

***44a*** Translated “dragons”, “tanim” (also spelled “tannim”) are likely a variety of *canid*, *wild dogs*, *wolves*, Yĕsha’Yahu (Is.) 13:22.

## CHAPTER 44

*Moroni commands the Lamanites (Lamanim) to make a covenant of peace or be destroyed—Zerahemnah rejects the offer, and the battle resumes—the army of Moroni defeat the Lamanites (Lamanim).*

1 AND it came to pass that they did stop and withdrew a pace from them. And Moroni said unto Zerahemnah: Behold, Zerahemnah, that we do not desire to be men of blood. Ye know that ye are in our hands, yet we do not desire to slay you.
2 Behold, we have not come out to battle against you that we might shed your blood for power; neither do we desire to bring any one to the yoke of bondage. But this is the very cause for which ye have come against us; yea, and ye are angry with us because of toratnu[a].
3 But now, ye behold that *the Eternal* is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of toratnu and our faith in ha-Mashiah. And now ye see that ye cannot destroy this our faith.
4 Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and toratnu; and never will Adonai suffer that we shall be destroyed except we should fall into transgression and deny our faith.
5 And now, Zerahemnah, I command you, in the name of that all–powerful God, who has strengthened our arms that we have gained power over you, by our faith, by toratnu, and by our rites of worship, and by our *congregation*, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us—
6 Yea, and this is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye will go your way and come not again to war against us.
7 And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage.
8 And now it came to pass that when Zerahemnah had heard these sayings he came forth and delivered up harbo and his cimeter, and his bow into the hands of Moroni, and said unto him: Behold, here are our weapons of war; we will deliver them up unto you, but we will not suffer ourselves to take an oath unto you, which we know that we shall break,

and also our children; but take our weapons of war, and suffer that we may depart into the wilderness; otherwise we will retain haravoteynu, and we will perish or conquer.
9 Behold, we are not of your faith; we do not believe that it is God that has delivered us into your hands; but we believe that it is your cunning that has preserved you from haravoteynu. Behold, it is your breastplates and your shields that have preserved you.
10 And now when Zerahemnah had made an end of speaking these words, Moroni returned the hĕrĕv and the weapons of war, which he had received, unto Zerahemnah, saying: Behold, we will end the conflict.
11 Now I cannot recall the words which I have spoken, therefore as *the Eternal* liveth, ye shall not depart except ye depart with an oath that ye will not return again against us to war. Now as ye are in our hands we will spill your blood upon the ground, or ye shall submit to the conditions which I have proposed.
12 And now when Moroni had said these words, Zerahemnah retained harbo, and he was angry with Moroni, and he rushed forward that he might slay Moroni; but as he raised harbo, behold, one of Moroni's soldiers smote it even to the earth, and it broke by the hilt; and he also smote Zerahemnah that he took off his scalp and it fell to the earth. And Zerahemnah withdrew from before them into the midst of his soldiers.
13 And it came to pass that the soldier who stood by, who smote off the scalp of Zerahemnah, took up the scalp from off the ground by the hair, and laid it upon the point of harbo, and stretched it forth unto them, saying unto them with a loud voice:
14 Even as this scalp has fallen to the earth, which is the scalp of your chief, so shall ye fall to the earth except ye will deliver up your weapons of war and depart with a covenant of peace.
15 Now there were many, when they heard these words and saw the scalp which was upon the hĕrĕv, that were struck with fear; and many came forth and threw down their weapons of war at the feet of Moroni, and entered into a covenant of peace. And as many as entered into a covenant they suffered to depart into the wilderness.
16 Now it came to pass that Zerahemnah was exceedingly wroth, and he did stir up the remainder of his soldiers to anger, to contend more powerfully against the Nĕphiim.
17 And now Moroni was angry, because of the stubbornness of the Lamanim; therefore he commanded his people that they should fall upon them and slay them. And it came to pass that they began to slay them; yea, and the Lamanim did contend with haravotam and their might.
18 But behold, their naked skins and their bare heads were exposed to the sharp haravot of the Nĕphiim; yea, behold they were pierced and smitten, yea, and did fall exceedingly fast before the haravot of the Nĕphiim; and they began to be swept down, even as the soldier of Moroni had prophesied.
19 Now Zerahemnah, when he saw that they were all about to be destroyed, cried mightily unto Moroni, promising that he would covenant and also his people with them, if they would spare the remainder of their lives, that they never would come to war again against them.
20 And it came to pass that Moroni caused that the work of death should cease again among the people. And he took the weapons of war from the Lamanim; and after they had entered into a covenant with him of peace they were suffered to depart into the wilderness.

21 Now the number of their dead was not numbered because of the greatness of the number; yea, the number of their dead was exceedingly great, both on the Nĕphiim and on the Lamanim.
22 And it came to pass that they did cast their dead into the waters of Tsidon, and they have gone forth and are buried in the depths of ha-yam.
23 And the armies of the Nĕphiim, or of Moroni, returned and came to their houses and their lands.
24 And thus ended the eighteenth year of the reign of the judges over the people of Nĕphi. And thus ended the record of Alĕma, which was written upon the plates of Nĕphi.

***2a*** "our religion", our law.

*The account of the people of Nĕphi, and their wars and dissensions, in the days of Helaman, according to the record of Helaman, which he kept in his days.*
*Comprising chapters 45 to 62 inclusive.*

## CHAPTER 45

*Helaman believes the words of Alma (Alĕma)—Alma (Alĕma) prophesies the destruction of the Nĕphites (Nĕphiim)—He blesses and curses the land—Alma (Alĕma) is taken up by the Spirit, even as Moses (Mosheh)—Dissension grows in the Congregation.*

1 BEHOLD, now it came to pass that the people of Nĕphi were exceedingly rejoiced, because *the Eternal* had again delivered them out of the hands of their enemies; therefore they gave thanks unto *the Eternal* their God; yea, and they did fast much and pray much, and they did worship God with exceedingly great joy.
2 And it came to pass in the nineteenth year of the reign of the judges over the people of Nĕphi, that Alĕma came unto his son Helaman and said unto him: Believest thou the words which I spake unto thee concerning those records which have been kept?
3 And Helaman said unto him: Yea, I believe.
4 And Alĕma said again: Believest thou in Yĕhoshua ha-Mashiah, who shall come?
5 And he said: Yea, I believe all the words which thou hast spoken.
6 And Alĕma said unto him again: Will ye keep my commandments?
7 And he said: Yea, I will keep thy commandments with all my heart.
8 Then Alĕma said unto him: Blessed art thou; and *the Eternal* shall prosper thee in this land.
9 But behold, I have somewhat to prophesy unto thee; but what I prophesy unto thee ye shall not make known; yea, what I prophesy unto thee shall not be made known, even until the prophecy is fulfilled; therefore write the words which I shall say.
10 And these are the words: Behold, I perceive that this very people, the Nĕphiim, according to the spirit of *masa* which is in me, in four hundred years from the time that Yĕhoshua ha-Mashiah shall manifest himself unto them, shall dwindle in unbelief.
11 Yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nĕphi shall become extinct—

12 Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and lasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the fourth generation shall not all pass away before this great iniquity shall come.
13 And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nĕphi, shall no more be numbered among the people of Nĕphi.
14 But whosoever remaineth, and is not destroyed in that great and dreadful day, shall be numbered among the Lamanim, and shall become like unto them, all, save it be a few who shall be called the limudey ha-Adon[a]; and them shall the Lamanim pursue even until they shall become extinct. And now, because of iniquity, this prophecy shall be fulfilled.
15 And now it came to pass that after Alĕma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake.
16 And he said: Thus saith Adonai *the Eternal*—Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe; and as I have said so shall it be; for this is the cursing and the blessing of God upon the land, for Adonai cannot look upon sin with the least degree of allowance.
17 And now, when Alĕma had said these words he blessed the *congregation*, yea, all those who should stand fast in the faith from that time henceforth.
18 And when Alĕma had done this he departed out of the land of Zarahemla, as if to go into the land of Melekh. And it came to pass that he was never heard of more; as to his death or burial we know not of.
19 Behold, this we know, that he was a righteous man; and the saying went abroad in the *congregation* that he was taken up by the Spirit, or buried by the hand of *the Eternal*, even as Mosheh. But behold, the scriptures saith *the Eternal* took Mosheh unto himself; and we suppose that he has also received Alĕma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.
20 And now it came to pass in the commencement of the nineteenth year of the reign of the judges over the people of Nĕphi, that Helaman went forth among the people to declare the word unto them.
21 For behold, because of their wars with the Lamanim and the many little dissensions and disturbances which had been among the people, it became expedient that the word of God should be declared among them, yea, and that a regulation should be made throughout the *congregation*.
22 Therefore, Helaman and his brethren went forth to establish the *congregation* again in all the land, yea, in every city throughout all the land which was possessed by the people of Nĕphi. And it came to pass that they did appoint priests and teachers throughout all the land, over all the *congregations*.
23 And now it came to pass that after Helaman and his brethren had appointed priests and teachers over the *congregations* that there arose a dissension among them, and they would not give heed to the words of Helaman and his brethren;
24 But they grew proud, being lifted up in their hearts, because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God.

***14a*** "disciples of the Lord", Yĕsha'Yahu (Is.) 8:16.

## CHAPTER 46

*Amalickiah (AmaleqiYah) conspires to be king—Moroni raises the title of liberty—He rallies the people to defend their religion—True believers are called followers of the Anointed (Meshihiim)—A remnant of Joseph (Yoseph) shall be preserved—Amalickiah (AmaleqiYah) and the dissenters flee to the land of Nĕphi—Those who will not support the cause of freedom are put to death.*

1 AND it came to pass that as many as would not hearken to the words of Helaman and his brethren were gathered together against their brethren.
2 And now behold, they were exceedingly wroth, insomuch that they were determined to slay them.
3 Now the leader of those who were wroth against their brethren was a large and a strong man; and his name was AmaleqiYah.
4 And AmaleqiYah was desirous to be a king; and those people who were wroth were also desirous that he should be their king; and they were the greater part of them the lower judges of the land, and they were seeking for power.
5 And they had been led by the flatteries of AmaleqiYah, that if they would support him and establish him to be their king that he would make them rulers over the people.
6 Thus they were led away by AmaleqiYah to dissensions, notwithstanding the preaching of Helaman and his brethren, yea, notwithstanding their exceedingly great care over the *congregation*, for they were high priests over the *congregation*.
7 And there were many in the *congregation* who believed in the flattering words of AmaleqiYah, therefore they dissented even from the *congregation*; and thus were the affairs of the people of Nĕphi exceedingly precarious and dangerous, notwithstanding their great victory which they had had over the Lamanim, and their great rejoicings which they had had because of their deliverance by the hand of *the Eternal*.
8 Thus we see how quick the children of men do forget *the Eternal* their God, yea, how quick to do iniquity, and to be led away by the evil one.
9 Yea, and we also see the great wickedness one very wicked man can cause to take place among the children of men.
10 Yea, we see that AmaleqiYah, because he was a man of cunning device and a man of many flattering words, that he led away the hearts of many people to do wickedly; yea, and to seek to destroy the *congregation* of God, and to destroy the foundation of liberty which God had granted unto them, or which blessing God had sent upon the face of the land for the sake *of the* righteous.
11 And now it came to pass that when Moroni, who was the chief commander of the armies of the Nĕphiim, had heard of these dissensions, he was angry with AmaleqiYah.
12 And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it—In memory of Eloheynu, toratnu, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.
13 And he fastened on his head–plate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent

coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Meshihiim[a] remain to possess the land—
14 For thus were all the true believers of ha-Mashiah, who belonged to the *congregation* of God, called by those who did not belong to the *congregation*.
15 And those who did belong to the *congregation* were faithful; yea, all those who were true believers in ha-Mashiah took upon them, gladly, the name of ha-Mashiah, or Meshihiim as they were called, because of their belief in ha-Mashiah who should come.
16 And therefore, at this time, Moroni prayed that the cause of ha-Meshihiim, and the freedom of the land might be favored.
17 And it came to pass that when he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—A chosen land, and the land of liberty.
18 And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of ha-Mashiah, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.
19 And when Moroni had said these words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:
20 Behold, whosoever will maintain this title upon the land, let them come forth in the strength of *the Eternal*, and enter into a covenant that they will maintain their rights, and toratam[a], that Adonai *the Eternal* may bless them.
21 And it came to pass that when Moroni had proclaimed these words, behold, the people came running together with their armor girded about their loins, rending their garments in token, or as a covenant, that they would not forsake *the Eternal* their God; or, in other words, if they should transgress the commandments of God, or fall into transgression, and be ashamed to take upon them the name of ha-Mashiah, *the Eternal* should rend them even as they had rent their garments.
22 Now this was the covenant which they made, and they cast their garments at the feet of Moroni, saying: We covenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression.
23 Moroni said unto them: Behold, we are a remnant of the seed of Ya'aqov; yea, we are a remnant of the seed of Yoseph, whose coat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain.
24 Yea, let us preserve our liberty as a remnant of Yoseph; yea, let us remember the words of Ya'aqov, before his death, for behold, he saw that a part of the remnant of the coat of Yoseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Yoseph shall perish, even as the remnant of his garment.
25 Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of that part of his seed which shall be taken unto God.
26 Now behold, this was the language of Ya'aqov.

27 And now who knoweth but what the remnant of the seed of Yoseph, which shall perish as his garment, are those who have dissented from us? Yea, and even it shall be ourselves if we do not stand fast in the faith of ha-Mashiah.
28 And now it came to pass that when Moroni had said these words he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous to maintain their liberty, to stand against AmaleqiYah and those who had dissented, who were called AmaleqiYahim.
29 And it came to pass that when AmaleqiYah saw that the people of Moroni were more numerous than the AmaleqiYahim—and he also saw that his people were doubtful concerning the justice of the cause in which they had undertaken—therefore, fearing that he should not gain the point, he took those of his people who would and departed into the land of Nĕphi.
30 Now Moroni thought it was not expedient that the Lamanim should have any more strength; therefore he thought to cut off the people of AmaleqiYah, or to take them and bring them back, and put AmaleqiYah to death; yea, for he knew that he would stir up the Lamanim to anger against them, and cause them to come to battle against them; and this he knew that AmaleqiYah would do that he might obtain his purposes.
31 Therefore Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves, and entered into a covenant to keep the peace—and it came to pass that he took his army and marched out with his tents into the wilderness, to cut off the course of AmaleqiYah in the wilderness.
32 And it came to pass that he did according to his desires, and marched forth into the wilderness, and headed the armies of AmaleqiYah.
33 And it came to pass that AmaleqiYah fled with a small number of his men, and the remainder were delivered up into the hands of Moroni and were taken back into the land of Zarahemla.
34 Now, Moroni being a man who was appointed by the chief judges and the voice of the people, therefore he had power according to his will with the armies of the Nĕphiim, to establish and to exercise authority over them.
35 And it came to pass that whomsoever of the AmaleqiYahim that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death; and there were but few who denied the covenant of freedom.
36 And it came to pass also, that he caused the title of liberty to be hoisted upon every tower which was in all the land, which was possessed by the Nĕphiim; and thus Moroni planted the standard of liberty among the Nĕphiim.
37 And they began to have peace again in the land; and thus they did maintain peace in the land until nearly the end of the nineteenth year of the reign of the judges.
38 And Helaman and the high priests did also maintain order in the *congregation*; yea, even for the space of four years did they have much peace and rejoicing in the *congregation*.
39 And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord Yĕhoshua ha-Mashiah; thus they went out of the world rejoicing.
40 And there were some who died with fevers, which at some seasons of the year were very frequent in the land—but not so much so with fevers, because of the excellent

qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate—
41 But there were many who died with old age; and those who died in the faith of ha-Mashiah are happy in him, as we must needs suppose.

***13a*** Messiahites, compare Acts 11:26, see Mashiah; ***20a*** "their religion", their law.

## CHAPTER 47

*Amalickiah (AmaleqiYah) uses treachery, murder, and intrigue to become king of the Lamanites (Lamanim)—The Nĕphite (Nĕphi) dissenters are more wicked and ferocious than the Lamanites (Lamanim).*

1 NOW we will return in our record to AmaleqiYah and those who had fled with him into the wilderness; for, behold, he had taken those who went with him, and went up in the land of Nĕphi among the Lamanim, and did stir up the Lamanim to anger against the people of Nĕphi, insomuch that the king of the Lamanim sent a proclamation throughout all his land, among all his people, that they should gather themselves together again to go to battle against the Nĕphiim.
2 And it came to pass that when the proclamation had gone forth among them they were exceedingly afraid; yea, they feared to displease the king, and they also feared to go to battle against the Nĕphiim lest they should lose their lives. And it came to pass that they would not, or the more part of them would not, obey the commandments of the king.
3 And now it came to pass that the king was wroth because of their disobedience; therefore he gave AmaleqiYah the command of that part of his army which was obedient unto his commands, and commanded him that he should go forth and compel them to arms.
4 Now behold, this was the desire of AmaleqiYah; for he being a very subtle man to do evil therefore he laid the plan in his heart to dethrone the king of the Lamanim.
5 And now he had got the command of those parts of the Lamanim who were in favor of the king; and he sought to gain favor of those who were not obedient; therefore he went forward to the place which was called Onidah, for thither had all the Lamanim fled; for they discovered the army coming, and, supposing that they were coming to destroy them, therefore they fled to Onidah, to the place of arms.
6 And they had appointed a man to be a king and a leader over them, being fixed in their minds with a determined resolution that they would not be subjected to go against the Nĕphiim.
7 And it came to pass that they had gathered themselves together upon the top of the mount which was called Antipas, in preparation to battle.
8 Now it was not AmaleqiYah's intention to give them battle according to the commandments of the king; but behold, it was his intention to gain favor with the armies of the Lamanim, that he might place himself at their head and dethrone the king and take possession of the kingdom.
9 And behold, it came to pass that he caused his army to pitch their tents in the valley which was near the mount Antipas.

10 And it came to pass that when it was night he sent a secret embassy into the mount Antipas, desiring that the leader of those who were upon the mount, whose name was Lehonti, that he should come down to the foot of the mount, for he desired to speak with him.
11 And it came to pass that when Lehonti received the message he durst not go down to the foot of the mount. And it came to pass that AmaleqiYah sent again the second time, desiring him to come down. And it came to pass that Lehonti would not; and he sent again the third time.
12 And it came to pass that when AmaleqiYah found that he could not get Lehonti to come down off from the mount, he went up into the mount, nearly to Lehonti's camp; and he sent again the fourth time his message unto Lehonti, desiring that he would come down, and that he would bring his guards with him.
13 And it came to pass that when Lehonti had come down with his guards to AmaleqiYah, that AmaleqiYah desired him to come down with his army in the night–time, and surround those men in their camps over whom the king had given him command, and that he would deliver them up into Lehonti's hands, if he would make him (AmaleqiYah) a second leader over the whole army.
14 And it came to pass that Lehonti came down with his men and surrounded the men of AmaleqiYah, so that before they awoke at the dawn of day they were surrounded by the armies of Lehonti.
15 And it came to pass that when they saw that they were surrounded, they plead with AmaleqiYah that he would suffer them to fall in with their brethren, that they might not be destroyed. Now this was the very thing which AmaleqiYah desired.
16 And it came to pass that he delivered his men, contrary to the commands of the king. Now this was the thing that AmaleqiYah desired, that he might accomplish his designs in dethroning the king.
17 Now it was the custom among the Lamanim, if their chief leader was killed, to appoint the second leader to be their chief leader.
18 And it came to pass that AmaleqiYah caused that one of his servants should administer poison by degrees to Lehonti, that he died.
19 Now, when Lehonti was dead, the Lamanim appointed AmaleqiYah to be their leader and their chief commander.
20 And it came to pass that AmaleqiYah marched with his armies (for he had gained his desires) to the land of Nĕphi, to the city of Nĕphi, which was the chief city.
21 And the king came out to meet him with his guards, for he supposed that AmaleqiYah had fulfilled his commands, and that AmaleqiYah had gathered together so great an army to go against the Nĕphiim to battle.
22 But behold, as the king came out to meet him AmaleqiYah caused that his servants should go forth to meet the king. And they went and bowed themselves before the king, as if to reverence him because of his greatness.
23 And it came to pass that the king put forth his hand to raise them, as was the custom with the Lamanim, as a token of peace, which custom they had taken from the Nĕphiim.
24 And it came to pass that when he had raised the first from the ground, behold he stabbed the king to the heart; and he fell to the earth.
25 Now the servants of the king fled; and the servants of AmaleqiYah raised a cry, saying:

26 Behold, the servants of the king have stabbed him to the heart, and he has fallen and they have fled; behold, come and see.
27 And it came to pass that AmaleqiYah commanded that his armies should march forth and see what had happened to the king; and when they had come to the spot, and found the king lying in his gore, AmaleqiYah pretended to be wroth, and said: Whosoever loved the king, let him go forth, and pursue his servants that they may be slain.
28 And it came to pass that all they who loved the king, when they heard these words, came forth and pursued after the servants of the king.
29 Now when the servants of the king saw an army pursuing after them, they were frightened again, and fled into the wilderness, and came over into the land of Zarahemla and joined the people of Amon.
30 And the army which pursued after them returned, having pursued after them in vain; and thus AmaleqiYah, by his fraud, gained the hearts of the people.
31 And it came to pass on the morrow he entered the city Nĕphi with his armies, and took possession of the city.
32 And now it came to pass that the queen, when she had heard that the king was slain—for AmaleqiYah had sent an embassy to the queen informing her that the king had been slain by his servants, that he had pursued them with his army, but it was in vain, and they had made their escape—
33 Therefore, when the queen had received this message she sent unto AmaleqiYah, desiring him that he would spare the people of the city; and she also desired him that he should come in unto her; and she also desired him that he should bring witnesses with him to testify concerning the death of the king.
34 And it came to pass that AmaleqiYah took the same servant that slew the king, and all them who were with him, and went in unto the queen, unto the place where she sat; and they all testified unto her that the king was slain by his own servants; and they said also: They have fled; does not this testify against them? And thus they satisfied the queen concerning the death of the king.
35 And it came to pass that AmaleqiYah sought the favor of the queen, and took her unto him to wife; and thus by his fraud, and by the assistance of his cunning servants, he obtained the kingdom; yea, he was acknowledged king throughout all the land, among all the people of the Lamanim, who were composed of the Lamanim and the Lĕmu'Elim and the Yishma'Elim, and all the dissenters of the Nĕphiim, from the reign of Nĕphi down to the present time.
36 Now these dissenters, having the same instruction and the same information of the Nĕphiim, yea, having been instructed in the same knowledge of *the Eternal*, nevertheless, it is strange to relate, not long after their dissensions they became more hardened and impenitent, and more wild, wicked and ferocious than the Lamanim—drinking in with the traditions of the Lamanim; giving way to indolence, and all manner of lasciviousness; yea, entirely forgetting *the Eternal* their God.

## CHAPTER 48

*Amalickiah (AmaleqiYah) incites the Lamanites (Lamanim) against the Nĕphites (Nĕphiim)—Moroni prepares his people to defend the cause of the followers of the*

*Anointed (ha-Meshihim)—He rejoiced in liberty and freedom and was a mighty man of God.*

1 AND now it came to pass that, as soon as AmaleqiYah had obtained the kingdom he began to inspire the hearts of the Lamanim against the people of Nĕphi; yea, he did appoint men to speak unto the Lamanim from their towers, against the Nĕphiim.
2 And thus he did inspire their hearts against the Nĕphiim, insomuch that in the latter end of the nineteenth year of the reign of the judges, he having accomplished his designs thus far, yea, having been made king over the Lamanim, he sought also to reign over all the land, yea, and all the people who were in the land, the Nĕphiim as well as the Lamanim.
3 Therefore he had accomplished his design, for he had hardened the hearts of the Lamanim and blinded their minds, and stirred them up to anger, insomuch that he had gathered together a numerous host to go to battle against the Nĕphiim.
4 For he was determined, because of the greatness of the number of his people, to overpower the Nĕphiim and to bring them into bondage.
5 And thus he did appoint chief captains of the Zoramim, they being the most acquainted with the strength of the Nĕphiim, and their places of resort, and the weakest parts of their cities; therefore he appointed them to be chief captains over his armies.
6 And it came to pass that they took their camp, and moved forth toward the land of Zarahemla in the wilderness.
7 Now it came to pass that while AmaleqiYah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto *the Eternal* their God.
8 Yea, he had been strengthening the armies of the Nĕphiim, and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea, all round about the land.
9 And in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nĕphiim.
10 And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto *the Eternal* their God, and that they might maintain that which was called by their enemies the cause of Meshihiim[a].
11 And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery;
12 Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people.
13 Yea, and he was a man who was firm in the faith of ha-Mashiah, and he had sworn with an oath to defend his people, his rights, and his country, and torato[a], even to the loss of his blood.
14 Now the Nĕphiim were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the hĕrĕv except it were against an enemy, except it were to preserve their lives.

15 And this was their faith, that by so doing God would prosper them in the land, or in other words, if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;
16 And also, that God would make it known unto them whither they should go to defend themselves against their enemies, and by so doing, *the Eternal* would deliver them; and this was the faith of Moroni, and his heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity.
17 Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of shĕol would have been shaken forever; yea, ha-satan would never have power over the hearts of the children of men.
18 Behold, he was a man like unto Amon, the son of Moshia, yea, and even the other sons of Moshia, yea, and also Alĕma and his sons, for they were all men of God.
19 Now behold, Helaman and his brethren were no less serviceable unto the people than was Moroni; for they did preach the word of God, and they did *immerse* unto repentance all men whosoever would hearken unto their words.
20 And thus they went forth, and the people did humble themselves because of their words, insomuch that they were highly favored of Adonai, and thus they were free from wars and contentions among themselves, yea, even for the space of four years.
21 But, as I have said, in the latter end of the nineteenth year, yea, notwithstanding their peace amongst themselves, they were compelled reluctantly to contend with their brethren, the Lamanim.
22 Yea, and in fine, their wars never did cease for the space of many years with the Lamanim, notwithstanding their much reluctance.
23 Now, they were sorry to take up arms against the Lamanim, because they did not delight in the shedding of blood; yea, and this was not all—they were sorry to be the means of sending so many of their brethren out of this world into an eternal world, unprepared to meet their God.
24 Nevertheless, they could not suffer to lay down their lives, that their wives and their children should be massacred by the barbarous cruelty of those who were once their brethren, yea, and had dissented from their *congregation*, and had left them and had gone to destroy them by joining the Lamanim.
25 Yea, they could not bear that their brethren should rejoice over the blood of the Nĕphiim, so long as there were any who should keep the commandments of God, for the promise of Adonai was, if they should keep his commandments they should prosper in the land.

***10a*** Messiahites, compare Acts 11:26; ***13a*** “his religion”, his law.

## CHAPTER 49

*The invading Lamanites (Lamanim) are unable to take the fortified cities of Ammonihah (AmoniYah) and Noah (Noah)—Amalickiah (AmaleqiYah) curses God and swears to drink the blood of Moroni—Helaman and his brethren continue to strengthen the Congregation.*

1 AND now it came to pass in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanim were seen approaching towards the land of AmoniYah.
2 And behold, the city had been rebuilt, and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about to shield them from the arrows and the stones of the Lamanim; for behold, they fought with stones and with arrows.
3 Behold, I said that the city of AmoniYah had been rebuilt. I say unto you, yea, that it was in part rebuilt; and because the Lamanim had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them.
4 But behold, how great was their disappointment; for behold, the Nĕphiim had dug up a ridge of earth round about them, which was so high that the Lamanim could not cast their stones and their arrows at them that they might take effect, neither could they come upon them save it was by their place of entrance.
5 Now at this time the chief captains of the Lamanim were astonished exceedingly, because of the wisdom of the Nĕphiim in preparing their places of security.
6 Now the leaders of the Lamanim had supposed, because of the greatness of their numbers, yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with breastplates; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness.
7 And being thus prepared they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure.
8 But behold, to their uttermost astonishment, they were prepared for them, in a manner which never had been known among the children of Lĕhi. Now they were prepared for the Lamanim, to battle after the manner of the instructions of Moroni.
9 And it came to pass that the Lamanim, or the AmaleqiYahim, were exceedingly astonished at their manner of preparation for war.
10 Now, if king AmaleqiYah had come down out of the land of Nĕphi, at the head of his army, perhaps he would have caused the Lamanim to have attacked the Nĕphiim at the city of AmoniYah; for behold, he did care not for the blood of his people.
11 But behold, AmaleqiYah did not come down himself to battle. And behold, his chief captains durst not attack the Nĕphiim at the city of AmoniYah, for Moroni had altered the management of affairs among the Nĕphiim, insomuch that the Lamanim were disappointed in their places of retreat and they could not come upon them.
12 Therefore they retreated into the wilderness, and took their camp and marched towards the land of Noah, supposing that to be the next best place for them to come against the Nĕphiim.
13 For they knew not that Moroni had fortified, or had built forts of security, for every city in all the land round about; therefore, they marched forward to the land of Noah with a firm determination; yea, their chief captains came forward and took an oath that they would destroy the people of that city.
14 But behold, to their astonishment, the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong, yea, even to exceed the strength of the city AmoniYah.

15 And now, behold, this was wisdom in Moroni; for he had supposed that they would be frightened at the city AmoniYah; and as the city of Noah had hitherto been the weakest part of the land, therefore they would march thither to battle; and thus it was according to his desires.
16 And behold, Moroni had appointed Lĕhi to be chief captain over the men of that city; and it was that same Lĕhi who fought with the Lamanim in the valley on the east of the river Tsidon.
17 And now behold it came to pass, that when the Lamanim had found that Lĕhi commanded the city they were again disappointed, for they feared Lĕhi exceedingly; nevertheless their chief captains had sworn with an oath to attack the city; therefore, they brought up their armies.
18 Now behold, the Lamanim could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance.
19 And thus were the Nĕphiim prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them.
20 Thus they were prepared, yea, a body of their strongest men, with haravotam and their slings, to smite down all who should attempt to come into their place of security by the place of entrance; and thus were they prepared to defend themselves against the Lamanim.
21 And it came to pass that the captains of the Lamanim brought up their armies before the place of entrance, and began to contend with the Nĕphiim, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain with an immense slaughter.
22 Now when they found that they could not obtain power over the Nĕphiim by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts they were swept off by the stones and arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead and wounded bodies.
23 Thus the Nĕphiim had all power over their enemies; and thus the Lamanim did attempt to destroy the Nĕphiim until their chief captains were all slain; yea, and more than a thousand of the Lamanim were slain; while, on the other hand, there was not a single soul of the Nĕphiim which was slain.
24 There were about fifty who were wounded, who had been exposed to the arrows of the Lamanim through the pass, but they were shielded by their shields, and their breastplates, and their head–plates, insomuch that their wounds were upon their legs, many of which were very severe.
25 And it came to pass, that when the Lamanim saw that their chief captains were all slain they fled into the wilderness. And it came to pass that they returned to the land of Nĕphi, to inform their king, AmaleqiYah, who was a Nĕphi by birth, concerning their great loss.
26 And it came to pass that he was exceedingly angry with his people, because he had not obtained his desire over the Nĕphiim; he had not subjected them to the yoke of bondage.

27 Yea, he was exceedingly wroth, and he did curse God, and also Moroni, swearing with an oath that he would drink his blood; and this because Moroni had kept the commandments of God in preparing for the safety of his people.
28 And it came to pass, that on the other hand, the people of Nĕphi did thank *the Eternal* their God, because of his matchless power in delivering them from the hands of their enemies.
29 And thus ended the nineteenth year of the reign of the judges over the people of Nĕphi.
30 Yea, and there was continual peace among them, and exceedingly great prosperity in the *congregation* because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, and Amon and his brethren, yea, and by all those who had been ordained by the holy order of God, being *immersed* unto repentance, and sent forth to preach among the people.

## CHAPTER 50

*Moroni fortifies the lands of the Nĕphites (Nĕphiim)—They build many new cities—Wars and destructions befell the Nĕphites (Nĕphiim) in the days of their wickedness and abominations—Morianton and his dissenters are defeated by Teancum (Teanqum)—NĕphiYah dies and his son Pahoran (Peyhoran) fills the judgment–seat.*

1 AND now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanim; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of earth round about all the cities, throughout all the land which was possessed by the Nĕphiim.
2 And upon the top of these ridges of earth he caused that there should be timbers, yea, works of timbers built up to the height of a man, round about the cities.
3 And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers round about; and they were strong and high.
4 And he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanim could not hurt them.
5 And they were prepared that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city.
6 Thus Moroni did prepare strongholds against the coming of their enemies, round about every city in all the land.
7 And it came to pass that Moroni caused that his armies should go forth into the east wilderness; yea, and they went forth and drove all the Lamanim who were in the east wilderness into their own lands, which were south of the land of Zarahemla.
8 And the land of Nĕphi did run in a straight course from the east sea to the west.
9 And it came to pass that when Moroni had driven all the Lamanim out of the east wilderness, which was north of the lands of their own possessions, he caused that the inhabitants who were in the land of Zarahemla and in the land round about should go forth into the east wilderness, even to the borders by saphat ha-yam, and possess the land.

10 And he also placed armies on the south, in the borders of their possessions, and caused them to erect fortifications that they might secure their armies and their people from the hands of their enemies.
11 And thus he cut off all the strongholds of the Lamanim in the east wilderness, yea, and also on the west, fortifying the line between the Nĕphiim and the Lamanim, between the land of Zarahemla and the land of Nĕphi, from the west sea, running by the head of the river Tsidon—the Nĕphiim possessing all the land northward, yea, even all the land which was northward of the land Bountiful, according to their pleasure.
12 Thus Moroni, with his armies, which did increase daily because of the assurance of protection which his works did bring forth unto them, did seek to cut off the strength and the power of the Lamanim from off the lands of their possessions, that they should have no power upon the lands of their possession.
13 And it came to pass that the Nĕphiim began the foundation of a city, and they called the name of the city Moroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanim.
14 And they also began a foundation for a city between the city of Moroni and the city of Aharon, joining the borders of Aharon and Moroni; and they called the name of the city, or the land, NĕphiYah.
15 And they also began in that same year to build many cities on the north, one in a particular manner which they called Lĕhi, which was in the north by the borders of saphat ha-yam.
16 And thus ended the twentieth year.
17 And in these prosperous circumstances were the people of Nĕphi in the commencement of the twenty and first year of the reign of the judges over the people of Nĕphi.
18 And they did prosper exceedingly, and they became exceedingly rich; yea, and they did multiply and wax strong in the land.
19 And thus we see how merciful and just are all the dealings of Adonai, to the fulfilling of all his words unto the children of men; yea, we can behold that his words are verified, even at this time, which he spake unto Lĕhi, saying:
20 Blessed art thou and thy children; and they shall be blessed, inasmuch as they shall keep my commandments they shall prosper in the land. But remember, inasmuch as they will not keep my commandments they shall be cut off from the presence of *the Eternal*.
21 And we see that these promises have been verified to the people of Nĕphi; for it has been their quarrelings and their contentions, yea, their murderings, and their plunderings, their idolatry, their whoredoms, and their abominations, which were among themselves, which brought upon them their wars and their destructions.
22 And those who were faithful in keeping the commandments of *the Eternal* were delivered at all times, whilst thousands of their wicked brethren have been consigned to bondage, or to perish by the hĕrĕv, or to dwindle in unbelief, and mingle with the Lamanim.
23 But behold there never was a happier time among the people of Nĕphi, since the days of Nĕphi, than in the days of Moroni, yea, even at this time, in the twenty and first year of the reign of the judges.
24 And it came to pass that the twenty and second year of the reign of the judges also ended in peace; yea, and also the twenty and third year.

25 And it came to pass that in the commencement of the twenty and fourth year of the reign of the judges, there would also have been peace among the people of Nĕphi had it not been for a contention which took place among them concerning the land of Lĕhi, and the land of Morianton, which joined upon the borders of Lĕhi; both of which were on the borders by saphat ha-yam.
26 For behold, the people who possessed the land of Morianton did claim a part of the land of Lĕhi; therefore there began to be a warm contention between them, insomuch that the people of Morianton took up arms against their brethren, and they were determined by the hĕrĕv to slay them.
27 But behold, the people who possessed the land of Lĕhi fled to the camp of Moroni, and appealed unto him for assistance; for behold they were not in the wrong.
28 And it came to pass that when the people of Morianton, who were led by a man whose name was Morianton, found that the people of Lĕhi had fled to the camp of Moroni, they were exceedingly fearful lest the army of Moroni should come upon them and destroy them.
29 Therefore, Morianton put it into their hearts that they should flee to the land which was northward, which was covered with large bodies of water, and take possession of the land which was northward.
30 And behold, they would have carried this plan into effect, (which would have been a cause to have been lamented) but behold, Morianton being a man of much passion, therefore he was angry with one of his maid servants, and he fell upon her and beat her much.
31 And it came to pass that she fled, and came over to the camp of Moroni, and told Moroni all things concerning the matter, and also concerning their intentions to flee into the land northward.
32 Now behold, the people who were in the land Bountiful, or rather Moroni, feared that they would hearken to the words of Morianton and unite with his people, and thus he would obtain possession of those parts of the land, which would lay a foundation for serious consequences among the people of Nĕphi, yea, which consequences would lead to the overthrow of their liberty.
33 Therefore Moroni sent an army, with their camp, to head the people of Morianton, to stop their flight into the land northward.
34 And it came to pass that they did not head them until they had come to the borders of the land Desolation; and there they did head them, by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east.
35 And it came to pass that the army which was sent by Moroni, which was led by a man whose name was Teanqum, did meet the people of Morianton; and so stubborn were the people of Morianton, (being inspired by his wickedness and his flattering words) that a battle commenced between them, in the which Teanqum did slay Morianton and defeat his army, and took them prisoners, and returned to the camp of Moroni. And thus ended the twenty and fourth year of the reign of the judges over the people of Nĕphi.
36 And thus were the people of Morianton brought back. And upon their covenanting to keep the peace they were restored to the land of Morianton, and a union took place between them and the people of Lĕhi; and they were also restored to their lands.

37 And it came to pass that in the same year that the people of Nĕphi had peace restored unto them, that NĕphiYah, the second chief judge, died, having filled the judgment–seat with perfect uprightness before God.
38 Nevertheless, he had refused Alĕma to take possession of those records and those things which were esteemed by Alĕma and his fathers to be most sacred; therefore Alĕma had conferred them upon his son, Helaman.
39 Behold, it came to pass that the son of NĕphiYah was appointed to fill the judgment–seat, in the stead of his father; yea, he was appointed chief judge and governor over the people, with an oath and sacred ordinance to judge righteously, and to keep the peace and the freedom of the people, and to grant unto them their sacred privileges to worship *the Eternal* their God, yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime.
40 Now behold, his name was Peyhoran. And Peyhoran did fill the seat of his father, and did commence his reign in the end of the twenty and fourth year, over the people of Nĕphi.

## CHAPTER 51

*The king–men seek to change the law and set up a king—Pahoran (Peyhoran) and the freemen are supported by the voice of the people—Moroni compels the king–men to defend their liberty or be put to death—Amalickiah (AmaleqiYah) and the Lamanites (Lamanim) capture many fortified cities—Teancum (Teanqum) repels the Lamanite (Lamani) invasion and slays Amalickiah (AmaleqiYah) in his tent.*

1 AND now it came to pass in the commencement of the twenty and fifth year of the reign of the judges over the people of Nĕphi, they having established peace between the people of Lĕhi and the people of Morianton concerning their lands, and having commenced the twenty and fifth year in peace;
2 Nevertheless, they did not long maintain an entire peace in the land, for there began to be a contention among the people concerning the chief judge Peyhoran; for behold, there were a part of the people who desired that a few particular points of the law should be altered.
3 But behold, Peyhoran would not alter nor suffer the law to be altered; therefore, he did not hearken to those who had sent in their voices with their petitions concerning the altering of the law.
4 Therefore, those who were desirous that the law should be altered were angry with him, and desired that he should no longer be chief judge over the land; therefore there arose a warm dispute concerning the matter, but not unto bloodshed.
5 And it came to pass that those who were desirous that Peyhoran should be dethroned from the judgment–seat were called king–men, for they were desirous that the law should be altered in a manner to overthrow the free government and to establish a king over the land.
6 And those who were desirous that Peyhoran should remain chief judge over the land took upon them the name of freemen; and thus was the division among them, for the freemen had sworn or covenanted to maintain their rights and the privileges of toratam by a free government.

7 And it came to pass that this matter of their contention was settled by the voice of the people. And it came to pass that the voice of the people came in favor of the freemen, and Peyhoran retained the judgment–seat, which caused much rejoicing among the brethren of Peyhoran and also many of the people of liberty, who also put the king–men to silence, that they durst not oppose but were obliged to maintain the cause of freedom.
8 Now those who were in favor of kings were those of high birth, and they sought to be kings; and they were supported by those who sought power and authority over the people.
9 But behold, this was a critical time for such contentions to be among the people of Nĕphi; for behold, AmaleqiYah had again stirred up the hearts of the people of the Lamanim against the people of the Nĕphiim, and he was gathering together soldiers from all parts of his land, and arming them, and preparing for war with all diligence; for he had sworn to drink the blood of Moroni.
10 But behold, we shall see that his promise which he made was rash; nevertheless, he did prepare himself and his armies to come to battle against the Nĕphiim.
11 Now his armies were not so great as they had hitherto been, because of the many thousands who had been slain by the hand of the Nĕphiim; but notwithstanding their great loss, AmaleqiYah had gathered together a wonderfully great army, insomuch that he feared not to come down to the land of Zarahemla.
12 Yea, even AmaleqiYah did himself come down, at the head of the Lamanim. And it was in the twenty and fifth year of the reign of the judges; and it was at the same time that they had begun to settle the affairs of their contentions concerning the chief judge, Peyhoran.
13 And it came to pass that when the men who were called king–men had heard that the Lamanim were coming down to battle against them, they were glad in their hearts; and they refused to take up arms, for they were so wroth with the chief judge, and also with the people of liberty, that they would not take up arms to defend their country.
14 And it came to pass that when Moroni saw this, and also saw that the Lamanim were coming into the borders of the land, he was exceedingly wroth because of the stubbornness of those people whom he had labored with so much diligence to preserve; yea, he was exceedingly wroth; his soul was filled with anger against them.
15 And it came to pass that he sent a petition, with the voice of the people, unto the governor of the land, desiring that he should read it, and give him (Moroni) power to compel those dissenters to defend their country or to put them to death.
16 For it was his first care to put an end to such contentions and dissensions among the people; for behold, this had been hitherto a cause of all their destruction. And it came to pass that it was granted according to the voice of the people.
17 And it came to pass that Moroni commanded that his army should go against those king–men, to pull down their pride and their nobility and level them with the earth, or they should take up arms and support the cause of liberty.
18 And it came to pass that the armies did march forth against them; and they did pull down their pride and their nobility, insomuch that as they did lift their weapons of war to fight against the men of Moroni they were hewn down and leveled to the earth.
19 And it came to pass that there were four thousand of those dissenters who were hewn down by the hĕrĕv; and those of their leaders who were not slain in battle were taken and cast into prison, for there was no time for their trials at this period.

20 And the remainder of those dissenters, rather than be smitten down to the earth by the hĕrĕv, yielded to the standard of liberty, and were compelled to hoist the title of liberty upon their towers, and in their cities, and to take up arms in defence of their country.
21 And thus Moroni put an end to those king–men, that there were not any known by the appellation of king–men; and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility; but they were brought down to humble themselves like unto their brethren, and to fight valiantly for their freedom from bondage.
22 Behold, it came to pass that while Moroni was thus breaking down the wars and contentions among his own people, and subjecting them to peace and civilization, and making regulations to prepare for war against the Lamanim, behold, the Lamanim had come into the land of Moroni, which was in the borders by saphat ha-yam.
23 And it came to pass that the Nĕphiim were not sufficiently strong in the city of Moroni; therefore AmaleqiYah did drive them, slaying many. And it came to pass that AmaleqiYah took possession of the city, yea, possession of all their fortifications.
24 And those who fled out of the city of Moroni came to the city of NĕphiYah; and also the people of the city of Lĕhi gathered themselves together, and made preparations and were ready to receive the Lamanim to battle.
25 But it came to pass that AmaleqiYah would not suffer the Lamanim to go against the city of NĕphiYah to battle, but kept them down by saphat ha-yam, leaving men in every city to maintain and defend it.
26 And thus he went on, taking possession of many cities, the city of NĕphiYah, and the city of Lĕhi, and the city of Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, all of which were on the east borders by saphat ha-yam.
27 And thus had the Lamanim obtained, by the cunning of AmaleqiYah, so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni; all of which afforded strongholds for the Lamanim.
28 And it came to pass that they marched to the borders of the land Bountiful, driving the Nĕphiim before them and slaying many.
29 But it came to pass that they were met by Teanqum, who had slain Morianton and had headed his people in his flight.
30 And it came to pass that he headed AmaleqiYah also, as he was marching forth with his numerous army that he might take possession of the land Bountiful, and also the land northward.
31 But behold he met with a disappointment by being repulsed by Teanqum and his men, for they were great warriors; for every man of Teanqum did exceed the Lamanim in their strength and in their skill of war, insomuch that they did gain advantage over the Lamanim.
32 And it came to pass that they did harass them, insomuch that they did slay them even until it was dark. And it came to pass that Teanqum and his men did pitch their tents in the borders of the land Bountiful; and AmaleqiYah did pitch his tents in the borders on the beach by saphat ha-yam, and after this manner were they driven.
33 And it came to pass that when the night had come, Teanqum and his servant stole forth and went out by night, and went into the camp of AmaleqiYah; and behold, sleep had overpowered them because of their much fatigue, which was caused by the labors and heat of the day.

34 And it came to pass that Teanqum stole privily into the tent of the king, and put a javelin to his heart; and he did cause the death of the king immediately that he did not awake his servants.
35 And he returned again privily to his own camp, and behold, his men were asleep, and he awoke them and told them all the things that he had done.
36 And he caused that his armies should stand in readiness, lest the Lamanim had awakened and should come upon them.
37 And thus endeth the twenty and fifth year of the reign of the judges over the people of Nĕphi; and thus endeth the days of AmaleqiYah.

## CHAPTER 52

*Ammoron (Amoron) succeeds Amalickiah (AmaleqiYah) as king of the Lamanites (Lamanim)—Moroni, Teancum (Teanqum), and Lehi (Lĕhi) lead the Nĕphites (Nĕphiim) in a victorious war against the Lamanites (Lamanim)—The city of Mulek is retaken, and Jacob (Ya'aqov) the Lamanite (Lamani) is slain.*

1 AND now, it came to pass in the twenty and sixth year of the reign of the judges over the people of Nĕphi, behold, when the Lamanim awoke on the first morning of the first month, behold, they found AmaleqiYah was dead in his own tent; and they also saw that Teanqum was ready to give them battle on that day.
2 And now, when the Lamanim saw this they were affrighted; and they abandoned their design in marching into the land northward, and retreated with all their army into the city of Mulek, and sought protection in their fortifications.
3 And it came to pass that the brother of AmaleqiYah was appointed king over the people; and his name was Amoron; thus king Amoron, the brother of king AmaleqiYah, was appointed to reign in his stead.
4 And it came to pass that he did command that his people should maintain those cities, which they had taken by the shedding of blood; for they had not taken any cities save they had lost much blood.
5 And now, Teanqum saw that the Lamanim were determined to maintain those cities which they had taken, and those parts of the land which they had obtained possession of; and also seeing the enormity of their number, Teanqum thought it was not expedient that he should attempt to attack them in their forts.
6 But he kept his men round about, as if making preparations for war; yea, and truly he was preparing to defend himself against them, by casting up walls round about and preparing places of resort.
7 And it came to pass that he kept thus preparing for war until Moroni had sent a large number of men to strengthen his army.
8 And Moroni also sent orders unto him that he should retain all the prisoners who fell into his hands; for as the Lamanim had taken many prisoners, that he should retain all the prisoners of the Lamanim as a ransom for those whom the Lamanim had taken.
9 And he also sent orders unto him that he should fortify the land Bountiful, and secure the narrow pass which led into the land northward, lest the Lamanim should obtain that point and should have power to harass them on every side.

10 And Moroni also sent unto him, desiring him that he would be faithful in maintaining that quarter of the land, and that he would seek every opportunity to scourge the Lamanim in that quarter, as much as was in his power, that perhaps he might take again by stratagem or some other way those cities which had been taken out of their hands; and that he also would fortify and strengthen the cities round about, which had not fallen into the hands of the Lamanim.
11 And he also said unto him, I would come unto you, but behold, the Lamanim are upon us in the borders of the land by the west sea; and behold, I go against them, therefore I cannot come unto you.
12 Now, the king (Amoron) had departed out of the land of Zarahemla, and had made known unto the queen concerning the death of his brother, and had gathered together a large number of men, and had marched forth against the Nĕphiim on the borders by the west sea.
13 And thus he was endeavoring to harass the Nĕphiim, and to draw away a part of their forces to that part of the land, while he had commanded those whom he had left to possess the cities which he had taken, that they should also harass the Nĕphiim on the borders by the east sea, and should take possession of their lands as much as it was in their power, according to the power of their armies.
14 And thus were the Nĕphiim in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges over the people of Nĕphi.
15 But behold, it came to pass in the twenty and seventh year of the reign of the judges, that Teanqum, by the command of Moroni—who had established armies to protect the south and the west borders of the land, and had begun his march towards the land Bountiful, that he might assist Teanqum with his men in retaking the cities which they had lost—
16 And it came to pass that Teanqum had received orders to make an attack upon the city of Mulek, and retake it if it were possible.
17 And it came to pass that Teanqum made preparations to make an attack upon the city of Mulek, and march forth with his army against the Lamanim; but he saw that it was impossible that he could overpower them while they were in their fortifications; therefore he abandoned his designs and returned again to the city Bountiful, to wait for the coming of Moroni, that he might receive strength to his army.
18 And it came to pass that Moroni did arrive with his army at the land of Bountiful, in the latter end of the twenty and seventh year of the reign of the judges over the people of Nĕphi.
19 And in the commencement of the twenty and eighth year, Moroni and Teanqum and many of the chief captains held a council of war—what they should do to cause the Lamanim to come out against them to battle; or that they might by some means flatter them out of their strongholds, that they might gain advantage over them and take again the city of Mulek.
20 And it came to pass they sent embassies to the army of the Lamanim, which protected the city of Mulek, to their leader, whose name was Ya'aqov, desiring him that he would come out with his armies to meet them upon the plains between the two cities. But behold, Ya'aqov, who was a Zorami, would not come out with his army to meet them upon the plains.

21 And it came to pass that Moroni, having no hopes of meeting them upon fair grounds, therefore, he resolved upon a plan that he might decoy the Lamanim out of their strongholds.
22 Therefore he caused that Teanqum should take a small number of men and march down near saphat ha-yam; and Moroni and his army, by night, marched in the wilderness, on the west of the city Mulek; and thus, on the morrow, when the guards of the Lamanim had discovered Teanqum, they ran and told it unto Ya'aqov, their leader.
23 And it came to pass that the armies of the Lamanim did march forth against Teanqum, supposing by their numbers to overpower Teanqum because of the smallness of his numbers. And as Teanqum saw the armies of the Lamanim coming out against him he began to retreat down by saphat ha-yam, northward.
24 And it came to pass that when the Lamanim saw that he began to flee, they took courage and pursued them with vigor. And while Teanqum was thus leading away the Lamanim who were pursuing them in vain, behold, Moroni commanded that a part of his army who were with him should march forth into the city, and take possession of it.
25 And thus they did, and slew all those who had been left to protect the city, yea, all those who would not yield up their weapons of war.
26 And thus Moroni had obtained possession of the city Mulek with a part of his army, while he marched with the remainder to meet the Lamanim when they should return from the pursuit of Teanqum.
27 And it came to pass that the Lamanim did pursue Teanqum until they came near the city Bountiful, and then they were met by Lĕhi and a small army, which had been left to protect the city Bountiful.
28 And now behold, when the chief captains of the Lamanim had beheld Lĕhi with his army coming against them, they fled in much confusion, lest perhaps they should not obtain the city Mulek before Lĕhi should overtake them; for they were wearied because of their march, and the men of Lĕhi were fresh.
29 Now the Lamanim did not know that Moroni had been in their rear with his army; and all they feared was Lĕhi and his men.
30 Now Lĕhi was not desirous to overtake them till they should meet Moroni and his army.
31 And it came to pass that before the Lamanim had retreated far they were surrounded by the Nĕphiim, by the men of Moroni on one hand, and the men of Lĕhi on the other, all of whom were fresh and full of strength; but the Lamanim were wearied because of their long march.
32 And Moroni commanded his men that they should fall upon them until they had given up their weapons of war.
33 And it came to pass that Ya'aqov, being their leader, being also a Zorami, and having an unconquerable spirit, he led the Lamanim forth to battle with exceeding fury against Moroni.
34 Moroni being in their course of march, therefore Ya'aqov was determined to slay them and cut his way through to the city of Mulek. But behold, Moroni and his men were more powerful; therefore they did not give way before the Lamanim.
35 And it came to pass that they fought on both hands with exceeding fury; and there were many slain on both sides; yea, and Moroni was wounded and Ya'aqov was killed.

36 And Lĕhi pressed upon their rear with such fury with his strong men, that the Lamanim in the rear delivered up their weapons of war; and the remainder of them, being much confused, knew not whither to go or to strike.
37 Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood.
38 And it came to pass that when the Lamanim had heard these words, their chief captains, all those who were not slain, came forth and threw down their weapons of war at the feet of Moroni, and also commanded their men that they should do the same.
39 But behold, there were many that would not; and those who would not deliver up haravotam were taken and bound, and their weapons of war were taken from them, and they were compelled to march with their brethren forth into the land Bountiful.
40 And now the number of prisoners who were taken exceeded more than the number of those who had been slain, yea, more than those who had been slain on both sides.

## CHAPTER 53

*The Lamanite (Lamani) prisoners are used to fortify the city Bountiful—Dissensions among the Nĕphites (Nĕphiim) give rise to Lamanite (Lamani) victories—Helaman takes command of the two thousand stripling sons of the people of Ammon (Amon).*

1 AND it came to pass that they did set guards over the prisoners of the Lamanim, and did compel them to go forth and bury their dead, yea, and also the dead of the Nĕphiim who were slain; and Moroni placed men over them to guard them while they should perform their labors.
2 And Moroni went to the city of Mulek with Lĕhi, and took command of the city and gave it unto Lĕhi. Now behold, this Lĕhi was a man who had been with Moroni in the more part of all his battles; and he was a man like unto Moroni, and they rejoiced in each other's safety; yea, they were beloved by each other, and also beloved by all the people of Nĕphi.
3 And it came to pass that after the Lamanim had finished burying their dead and also the dead of the Nĕphiim, they were marched back into the land Bountiful; and Teanqum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city, Bountiful.
4 And he caused that they should build a breastwork of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanim to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height.
5 And this city became an exceeding stronghold ever after; and in this city they did guard the prisoners of the Lamanim; yea, even within a wall which they had caused them to build with their own hands. Now Moroni was compelled to cause the Lamanim to labor, because it was easy to guard them while at their labor; and he desired all his forces when he should make an attack upon the Lamanim.
6 And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanim, and had obtained possession of the city of Mulek, which was one of the strongest holds of the Lamanim in the land of Nĕphi; and thus he had also built a stronghold to retain his prisoners.

7 And it came to pass that he did no more attempt a battle with the Lamanim in that year, but he did employ his men in preparing for war, yea, and in making fortifications to guard against the Lamanim, yea, and also delivering their women and their children from famine and affliction, and providing food for their armies.
8 And now it came to pass that the armies of the Lamanim, on the west sea, south, while in the absence of Moroni on account of some intrigue amongst the Nĕphiim, which caused dissensions amongst them, had gained some ground over the Nĕphiim, yea, insomuch that they had obtained possession of a number of their cities in that part of the land.
9 And thus because of iniquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances.
10 And now behold, I have somewhat to say concerning the people of Amon, who, in the beginning, were Lamanim; but by Amon and his brethren, or rather by the power and word of God, they had been converted unto Adonai; and they had been brought down into the land of Zarahemla, and had ever since been protected by the Nĕphiim.
11 And because of their oath they had been kept from taking up arms against their brethren; for they had taken an oath that they never would shed blood more; and according to their oath they would have perished; yea, they would have suffered themselves to have fallen into the hands of their brethren, had it not been for the pity and the exceeding love which Amon and his brethren had had for them.
12 And for this cause they were brought down into the land of Zarahemla; and they ever had been protected by the Nĕphiim.
13 But it came to pass that when they saw the danger, and the many afflictions and tribulations which the Nĕphiim bore for them, they were moved with compassion and were desirous to take up arms in the defence of their country.
14 But behold, as they were about to take their weapons of war, they were overpowered by the persuasions of Helaman and his brethren, for they were about to break the oath which they had made.
15 And Helaman feared lest by so doing they should lose their souls; therefore all those who had entered into this covenant were compelled to behold their brethren wade through their afflictions, in their dangerous circumstances at this time.
16 But behold, it came to pass they had many sons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; therefore they did assemble themselves together at this time, as many as were able to take up arms, and they called themselves Nĕphiim.
17 And they entered into a covenant to fight for the liberty of the Nĕphiim, yea, to protect the land unto the laying down of their lives; yea, even they covenanted that they never would give up their liberty, but they would fight in all cases to protect the Nĕphiim and themselves from bondage.
18 Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country.
19 And now behold, as they never had hitherto been a disadvantage to the Nĕphiim, they became now at this period of time also a great support; for they took their weapons of war, and they would that Helaman should be their leader.

20 And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.
21 Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him.
22 And now it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people in the borders of the land on the south by the west sea.
23 And thus ended the twenty and eighth year of the reign of the judges over the people of Nĕphi.

## CHAPTER 54

*Ammoron (Amoron) and Moroni negotiate for the exchange of prisoners—Moroni demands that the Lamanites (Lamanim) withdraw and cease their murderous attacks—Ammoron (Amoron) demands that the Nĕphites (Nĕphiim) lay down their arms and become subject to the Lamanites (Lamanim).*

1 AND now it came to pass in the commencement of the twenty and ninth year of the judges, that Amoron sent unto Moroni desiring that he would exchange prisoners.
2 And it came to pass that Moroni felt to rejoice exceedingly at this request, for he desired the provisions which were imparted for the support of the Lamanite prisoners for the support of his own people; and he also desired his own people for the strengthening of his army.
3 Now the Lamanim had taken many women and children, and there was not a woman nor a child among all the prisoners of Moroni, or the prisoners whom Moroni had taken; therefore Moroni resolved upon a stratagem to obtain as many prisoners of the Nĕphiim from the Lamanim as it were possible.
4 Therefore he wrote an epistle, and sent it by the servant of Amoron, the same who had brought an epistle to Moroni. Now these are the words which he wrote unto Amoron, saying:
5 Behold, Amoron, I have written unto you somewhat concerning this war which ye have waged against my people, or rather which thy brother hath waged against them, and which ye are still determined to carry on after his death.
6 Behold, I would tell you somewhat concerning the justice of God, and the hĕrĕv of his almighty wrath, which doth hang over you except ye repent and withdraw your armies into your own lands, or the land of your possessions, which is the land of Nĕphi.
7 Yea, I would tell you these things if ye were capable of hearkening unto them; yea, I would tell you concerning that awful shĕol that awaits to receive such murderers as thou and thy brother have been, except ye repent and withdraw your murderous purposes, and return with your armies to your own lands.
8 But as ye have once rejected these things, and have fought against the people of Adonai, even so I may expect you will do it again.
9 And now behold, we are prepared to receive you; yea, and except you withdraw your purposes, behold, ye will pull down the wrath of that God whom you have rejected upon you, even to your utter destruction.

10 But, as *the Eternal* liveth, our armies shall come upon you except ye withdraw, and ye shall soon be visited with death, for we will retain our cities and our lands; yea, and we will maintain toratnu and the cause of our God.
11 But behold, it supposeth me that I talk to you concerning these things in vain; or it supposeth me that thou art a child of shahat; therefore I will close my epistle by telling you that I will not exchange prisoners, save it be on conditions that ye will deliver up a man and his wife and his children, for one prisoner; if this be the case that ye will do it, I will exchange.
12 And behold, if ye do not this, I will come against you with my armies; yea, even I will arm my women and my children, and I will come against you, and I will follow you even into your own land, which is the land of our first inheritance; yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth.
13 Behold, I am in my anger, and also my people; ye have sought to murder us, and we have only sought to defend ourselves. But behold, if ye seek to destroy us more we will seek to destroy you; yea, and we will seek our land, the land of our first inheritance.
14 Now I close my epistle. I am Moroni; I am a leader of the people of the Nĕphiim.
15 Now it came to pass that Amoron, when he had received this epistle, was angry; and he wrote another epistle unto Moroni, and these are the words which he wrote, saying:
16 I am Amoron, the king of the Lamanim; I am the brother of AmaleqiYah whom ye have murdered. Behold, I will avenge his blood upon you, yea, and I will come upon you with my armies for I fear not your threatenings.
17 For behold, your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightly belonged unto them.
18 And now behold, if ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons and shall be at war no more.
19 Behold, ye have breathed out many threatenings against me and my people; but behold, we fear not your threatenings.
20 Nevertheless, I will grant to exchange prisoners according to your request, gladly, that I may preserve my food for my men of war; and we will wage a war which shall be eternal, either to the subjecting the Nĕphiim to our authority or to their eternal extinction.
21 And as concerning that God whom ye say we have rejected, behold, we know not such a being; neither do ye; but if it so be that there is such a being, we know not but that he hath made us as well as you.
22 And if it so be that there is a shed and a shĕol, behold will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place? But behold these things matter not.
23 I am Amoron, and a descendant of Zoram, whom your fathers pressed and brought out of Yĕrushalayim.
24 And behold now, I am a bold Lamanite; behold, this war hath been waged to avenge their wrongs, and to maintain and to obtain their rights to the government; and I close my epistle to Moroni.

## CHAPTER 55

*Moroni refuses to exchange prisoners—The Lamanite (Lamani) guards are enticed to become drunk, and the Nĕphite (Nĕphi) prisoners are freed—The city of Gid is taken without bloodshed.*

1 NOW it came to pass that when Moroni had received this epistle he was more angry, because he knew that Amoron had a perfect knowledge of his fraud; yea, he knew that Amoron knew that it was not a just cause that had caused him to wage a war against the people of Nĕphi.
2 And he said: Behold, I will not exchange prisoners with Amoron save he will withdraw his purpose, as I have stated in my epistle; for I will not grant unto him that he shall have any more power than what he hath got.
3 Behold, I know the place where the Lamanim do guard my people whom they have taken prisoners; and as Amoron would not grant unto me mine epistle, behold, I will give unto him according to my words; yea, I will seek death among them until they shall sue for peace.
4 And now it came to pass that when Moroni had said these words, he caused that a search should be made among his men, that perhaps he might find a man who was a descendant of Laman among them.
5 And it came to pass that they found one, whose name was Laman; and he was one of the servants of the king who was murdered by AmaleqiYah.
6 Now Moroni caused that Laman and a small number of his men should go forth unto the guards who were over the Nĕphiim.
7 Now the Nĕphiim were guarded in the city of Gid; therefore Moroni appointed Laman and caused that a small number of men should go with him.
8 And when it was evening Laman went to the guards who were over the Nĕphiim, and behold, they saw him coming and they hailed him; but he saith unto them: Fear not; behold, I am a Lamani. Behold, we have escaped from the Nĕphiim, and they sleep; and behold we have taken of their wine and brought with us.
9 Now when the Lamanim heard these words they received him with joy; and they said unto him: Give us of your wine, that we may drink; we are glad that ye have thus taken wine with you for we are weary.
10 But Laman said unto them: Let us keep of our wine till we go against the Nĕphiim to battle. But this saying only made them more desirous to drink of the wine;
11 For, said they: We are weary, therefore let us take of the wine, and by and by we shall receive wine for our rations, which will strengthen us to go against the Nĕphiim.
12 And Laman said unto them: You may do according to your desires.
13 And it came to pass that they did take of the wine freely; and it was pleasant to their taste, therefore they took of it more freely; and it was strong, having been prepared in its strength.
14 And it came to pass they did drink and were merry, and by and by they were all drunken.
15 And now when Laman and his men saw that they were all drunken, and were in a deep sleep, they returned to Moroni and told him all the things that had happened.
16 And now this was according to the design of Moroni. And Moroni had prepared his men with weapons of war; and he went to the city Gid, while the Lamanim were in a

deep sleep and drunken, and cast in weapons of war unto the prisoners, insomuch that they were all armed;
17 Yea, even to their women, and all those of their children, as many as were able to use a weapon of war, when Moroni had armed all those prisoners; and all those things were done in a profound silence.
18 But had they awakened the Lamanim, behold they were drunken and the Nĕphiim could have slain them.
19 But behold, this was not the desire of Moroni; he did not delight in murder or bloodshed, but he delighted in the saving of his people from destruction; and for this cause he might not bring upon him injustice, he would not fall upon the Lamanim and destroy them in their drunkenness.
20 But he had obtained his desires; for he had armed those prisoners of the Nĕphiim who were within the wall of the city, and had given them power to gain possession of those parts which were within the walls.
21 And then he caused the men who were with him to withdraw a pace from them, and surround the armies of the Lamanim.
22 Now behold this was done in the night–time, so that when the Lamanim awoke in the morning they beheld that they were surrounded by the Nĕphiim without, and that their prisoners were armed within.
23 And thus they saw that the Nĕphiim had power over them; and in these circumstances they found that it was not expedient that they should fight with the Nĕphiim; therefore their chief captains demanded their weapons of war, and they brought them forth and cast them at the feet of the Nĕphiim, pleading for mercy.
24 Now behold, this was the desire of Moroni. He took them prisoners of war, and took possession of the city, and caused that all the prisoners should be liberated, who were Nĕphiim; and they did join the army of Moroni, and were a great strength to his army.
25 And it came to pass that he did cause the Lamanim, whom he had taken prisoners, that they should commence a labor in strengthening the fortifications round about the city Gid.
26 And it came to pass that when he had fortified the city Gid, according to his desires, he caused that his prisoners should be taken to the city Bountiful; and he also guarded that city with an exceedingly strong force.
27 And it came to pass that they did, notwithstanding all the intrigues of the Lamanim, keep and protect all the prisoners whom they had taken, and also maintain all the ground and the advantage which they had retaken.
28 And it came to pass that the Nĕphiim began again to be victorious, and to reclaim their rights and their privileges.
29 Many times did the Lamanim attempt to encircle them about by night, but in these attempts they did lose many prisoners.
30 And many times did they attempt to administer of their wine to the Nĕphiim, that they might destroy them with poison or with drunkenness.
31 But behold, the Nĕphiim were not slow to remember *the Eternal* their God in this their time of affliction. They could not be taken in their snares; yea, they would not partake of their wine, save they had first given to some of the Lamani prisoners.

32 And they were thus cautious that no poison should be administered among them; for if their wine would poison a Lamani it would also poison a Nĕphi; and thus they did try all their liquors.
33 And now it came to pass that it was expedient for Moroni to make preparations to attack the city Morianton; for behold, the Lamanim had, by their labors, fortified the city Morianton until it had become an exceeding stronghold.
34 And they were continually bringing new forces into that city, and also new supplies of provisions.
35 And thus ended the twenty and ninth year of the reign of the judges over the people of Nĕphi.

## CHAPTER 56

*Helaman sends an epistle to Moroni recounting the state of the war with the Lamanites (Lamanim)—Antipus and Helaman gain a great victory over the Lamanites (Lamanim)—Two thousand stripling sons lead by Helaman fight with miraculous power and none of them are slain.*

1 AND now it came to pass in the commencement of the thirtieth year of the reign of the judges, on the second day in the first month, Moroni received an epistle from Helaman, stating the affairs of the people in that quarter of the land.
2 And these are the words which he wrote, saying: My dearly beloved brother, Moroni, as well in Adonai as in the tribulations of our warfare; behold, my beloved brother, I have somewhat to tell you concerning our warfare in this part of the land.
3 Behold, two thousand of the sons of those men whom Amon brought down out of the land of Nĕphi—now ye have known that these were descendants of Laman, who was the eldest son of our father Lĕhi;
4 Now I need not rehearse unto you concerning their traditions or their unbelief, for thou knowest concerning all these things—
5 Therefore it sufficeth me that I tell you that two thousand of these young men have taken their weapons of war, and would that I should be their leader; and we have come forth to defend our country.
6 And now ye also know concerning the covenant which their fathers made, that they would not take up their weapons of war against their brethren to shed blood.
7 But in the twenty and sixth year, when they saw our afflictions and our tribulations for them, they were about to break the covenant which they had made and take up their weapons of war in our defence.
8 But I would not suffer them that they should break this covenant which they had made, supposing that God would strengthen us, insomuch that we should not suffer more because of the fulfilling the oath which they had taken.
9 But behold, here is one thing in which we may have great joy. For behold, in the twenty and sixth year, I, Helaman, did march at the head of these two thousand young men to the city of Y'hud, to assist Antipus, whom ye had appointed a leader over the people of that part of the land.
10 And I did join my two thousand sons, (for they are worthy to be called sons) to the army of Antipus, in which strength Antipus did rejoice exceedingly; for behold, his army

had been reduced by the Lamanim because their forces had slain a vast number of our men, for which cause we have to mourn.
11 Nevertheless, we may console ourselves in this point, that they have died in the cause of their country and of their God, yea, and they are happy.
12 And the Lamanim had also retained many prisoners, all of whom are chief captains, for none other have they spared alive. And we suppose that they are now at this time in the land of Nĕphi; it is so if they are not slain.
13 And now these are the cities of which the Lamanim have obtained possession by the shedding of the blood of so many of our valiant men;
14 The land of Manti, or the city of Manti, and the city of Zeezrom, and the city of Qumeni, and the city of Antiparah.
15 And these are the cities which they possessed when I arrived at the city of Y'hud; and I found Antipus and his men toiling with their might to fortify the city.
16 Yea, and they were depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind.
17 And now they were determined to conquer in this place or die; therefore you may well suppose that this little force which I brought with me, yea, those sons of mine, gave them great hopes and much joy.
18 And now it came to pass that when the Lamanim saw that Antipus had received a greater strength to his army, they were compelled by the orders of Amoron to not come against the city of Y'hud, or against us, to battle.
19 And thus were we favored of Adonai; for had they come upon us in this our weakness they might have perhaps destroyed our little army; but thus were we preserved.
20 They were commanded by Amoron to maintain those cities which they had taken. And thus ended the twenty and sixth year. And in the commencement of the twenty and seventh year we had prepared our city and ourselves for defence.
21 Now we were desirous that the Lamanim should come upon us; for we were not desirous to make an attack upon them in their strongholds.
22 And it came to pass that we kept spies out round about, to watch the movements of the Lamanim, that they might not pass us by night nor by day to make an attack upon our other cities which were on the northward.
23 For we knew in those cities they were not sufficiently strong to meet them; therefore we were desirous, if they should pass by us, to fall upon them in their rear, and thus bring them up in the rear at the same time they were met in the front. We supposed that we could overpower them; but behold, we were disappointed in this our desire.
24 They durst not pass by us with their whole army, neither durst they with a part, lest they should not be sufficiently strong and they should fall.
25 Neither durst they march down against the city of Zarahemla; neither durst they cross the head of Tsidon, over to the city of NĕphiYah.
26 And thus, with their forces, they were determined to maintain those cities which they had taken.
27 And now it came to pass in the second month of this year, there was brought unto us many provisions from the fathers of those my two thousand sons.

28 And also there were sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men, and provisions for them, and also for their wives and their children.
29 And the Lamanim, thus seeing our forces increase daily, and provisions arrive for our support, they began to be fearful, and began to sally forth, if it were possible to put an end to our receiving provisions and strength.
30 Now when we saw that the Lamanim began to grow uneasy on this wise, we were desirous to bring a stratagem into effect upon them; therefore Antipus ordered that I should march forth with my little sons to a neighboring city, as if we were carrying provisions to a neighboring city.
31 And we were to march near the city of Antiparah, as if we were going to the city beyond, in the borders by saphat ha-yam.
32 And it came to pass that we did march forth, as if with our provisions, to go to that city.
33 And it came to pass that Antipus did march forth with a part of his army, leaving the remainder to maintain the city. But he did not march forth until I had gone forth with my little army, and came near the city Antiparah.
34 And now, in the city Antiparah were stationed the strongest army of the Lamanim; yea, the most numerous.
35 And it came to pass that when they had been informed by their spies, they came forth with their army and marched against us.
36 And it came to pass that we did flee before them, northward. And thus we did lead away the most powerful army of the Lamanim;
37 Yea, even to a considerable distance, insomuch that when they saw the army of Antipus pursuing them, with their might, they did not turn to the right nor to the left, but pursued their march in a straight course after us; and, as we suppose, it was their intent to slay us before Antipus should overtake them, and this that they might not be surrounded by our people.
38 And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night; therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night.
39 And it came to pass that before the dawn of the morning, behold, the Lamanim were pursuing us. Now we were not sufficiently strong to contend with them; yea, I would not suffer that my little sons should fall into their hands; therefore we did continue our march, and we took our march into the wilderness.
40 Now they durst not turn to the right nor to the left lest they should be surrounded; neither would I turn to the right nor to the left lest they should overtake me, and we could not stand against them, but be slain, and they would make their escape; and thus we did flee all that day into the wilderness, even until it was dark.
41 And it came to pass that again, when the light of the morning came we saw the Lamanim upon us, and we did flee before them.
42 But it came to pass that they did not pursue us far before they halted; and it was in the morning of the third day of the seventh month.
43 And now, whether they were overtaken by Antipus we knew not, but I said unto my men: Behold, we know not but they have halted for the purpose that we should come against them, that they might catch us in their snare;

44 Therefore what say ye, my sons, will ye go against them to battle?
45 And now I say unto you, my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nĕphiim.
46 For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus.
47 Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.
48 And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it.
49 And it came to pass that I did return with my two thousand against these Lamanim who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced.
50 The army of Antipus being weary, because of their long march in so short a space of time, were about to fall into the hands of the Lamanim; and had I not returned with my two thousand they would have obtained their purpose.
51 For Antipus had fallen by the hĕrĕv, and many of his leaders, because of their weariness, which was occasioned by the speed of their march—therefore the men of Antipus, being confused because of the fall of their leaders, began to give way before the Lamanim.
52 And it came to pass that the Lamanim took courage, and began to pursue them; and thus were the Lamanim pursuing them with great vigor when Helaman came upon their rear with his two thousand, and began to slay them exceedingly, insomuch that the whole army of the Lamanim halted and turned upon Helaman.
53 Now when the people of Antipus saw that the Lamanim had turned them about, they gathered together their men and came again upon the rear of the Lamanim.
54 And now it came to pass that we, the people of Nĕphi, the people of Antipus, and I with my two thousand, did surround the Lamanim, and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.
55 And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain.
56 But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanim, that they did frighten them; and for this cause did the Lamanim deliver themselves up as prisoners of war.
57 And as we had no place for our prisoners, that we could guard them to keep them from the armies of the Lamanim, therefore we sent them to the land of Zarahemla, and a part of those men who were not slain of Antipus, with them; and the remainder I took and joined them to my stripling Amonim, and took our march back to the city of Y'hud.

## CHAPTER 57

*Helaman recounts the taking of Antiparah and the surrender and later the defense of Cumeni (Qumeni)—His Ammonite (Amoni) striplings fight valiantly and all are wounded, but none are slain—Gid reports the slaying and the escape of the Lamanite (Lamani) prisoners.*

1 AND now it came to pass that I received an epistle from Amoron, the king, stating that if I would deliver up those prisoners of war whom we had taken that he would deliver up the city of Antiparah unto us.
2 But I sent an epistle unto the king, that we were sure our forces were sufficient to take the city of Antiparah by our force; and by delivering up the prisoners for that city we should suppose ourselves unwise, and that we would only deliver up our prisoners on exchange.
3 And Amoron refused mine epistle, for he would not exchange prisoners; therefore we began to make preparations to go against the city of Antiparah.
4 But the people of Antiparah did leave the city, and fled to their other cities, which they had possession of, to fortify them; and thus the city of Antiparah fell into our hands.
5 And thus ended the twenty and eighth year of the reign of the judges.
6 And it came to pass that in the commencement of the twenty and ninth year, we received a supply of provisions, and also an addition to our army, from the land of Zarahemla, and from the land round about, to the number of six thousand men, besides sixty of the sons of the Amonim who had come to join their brethren, my little band of two thousand. And now behold, we were strong, yea, and we had also plenty of provisions brought unto us.
7 And it came to pass that it was our desire to wage a battle with the army which was placed to protect the city Qumeni.
8 And now behold, I will show unto you that we soon accomplished our desire; yea, with our strong force, or with a part of our strong force, we did surround, by night, the city Qumeni, a little before they were to receive a supply of provisions.
9 And it came to pass that we did camp round about the city for many nights; but we did sleep upon haravoteynu, and keep guards, that the Lamanim could not come upon us by night and slay us, which they attempted many times; but as many times as they attempted this their blood was spilt.
10 At length their provisions did arrive, and they were about to enter the city by night. And we, instead of being Lamanim, were Nĕphiim; therefore, we did take them and their provisions.
11 And notwithstanding the Lamanim being cut off from their support after this manner, they were still determined to maintain the city; therefore it became expedient that we should take those provisions and send them to Y'hud, and our prisoners to the land of Zarahemla.
12 And it came to pass that not many days had passed away before the Lamanim began to lose all hopes of succor; therefore they yielded up the city unto our hands; and thus we had accomplished our designs in obtaining the city Qumeni.
13 But it came to pass that our prisoners were so numerous that, notwithstanding the enormity of our numbers, we were obliged to employ all our force to keep them, or to put them to death.

14 For behold, they would break out in great numbers, and would fight with stones, and with etsim, or whatsoever thing they could get into their hands, insomuch that we did slay upwards of two thousand of them after they had surrendered themselves prisoners of war.
15 Therefore it became expedient for us, that we should put an end to their lives, or guard them, hĕrĕv in hand, down to the land of Zarahemla; and also our provisions were not any more than sufficient for our own people, notwithstanding that which we had taken from the Lamanim.
16 And now, in those critical circumstances, it became a very serious matter to determine concerning these prisoners of war; nevertheless, we did resolve to send them down to the land of Zarahemla; therefore we selected a part of our men, and gave them charge over our prisoners to go down to the land of Zarahemla.
17 But it came to pass that on the morrow they did return. And now behold, we did not inquire of them concerning the prisoners; for behold, the Lamanim were upon us, and they returned in season to save us from falling into their hands. For behold, Amoron had sent to their support a new supply of provisions and also a numerous army of men.
18 And it came to pass that those men whom we sent with the prisoners did arrive in season to check them, as they were about to overpower us.
19 But behold, my little band of two thousand and sixty fought most desperately; yea, they were firm before the Lamanim, and did administer death unto all those who opposed them.
20 And as the remainder of our army were about to give way before the Lamanim, behold, those two thousand and sixty were firm and undaunted.
21 Yea, and they did obey and observe to perform every word of command with exactness; yea, and even according to their faith it was done unto them; and I did remember the words which they said unto me that their mothers had taught them.
22 And now behold, it was these my sons, and those men who had been selected to convey the prisoners, to whom we owe this great victory; for it was they who did beat the Lamanim; therefore they were driven back to the city of Manti.
23 And we retained our city Qumeni, and were not all destroyed by the hĕrĕv; nevertheless, we had suffered great loss.
24 And it came to pass that after the Lamanim had fled, I immediately gave orders that my men who had been wounded should be taken from among the dead, and caused that their wounds should be dressed.
25 And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; nevertheless, according to the goodness of God, and to our great astonishment, and also the joy of our whole army, there was not one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds.
26 And now, their preservation was astonishing to our whole army, yea, that they should be spared while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous power of God, because of their exceeding faith in that which they had been taught to believe—that there was a just God, and whosoever did not doubt, that they should be preserved by his marvelous power.
27 Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually.

28 And now it came to pass that after we had thus taken care of our wounded men, and had buried our dead and also the dead of the Lamanim, who were many, behold, we did inquire of Gid concerning the prisoners whom they had started to go down to the land of Zarahemla with.
29 Now Gid was the chief captain over the band who was appointed to guard them down to the land.
30 And now, these are the words which Gid said unto me: Behold, we did start to go down to the land of Zarahemla with our prisoners. And it came to pass that we did meet the spies of our armies, who had been sent out to watch the camp of the Lamanim.
31 And they cried unto us, saying—Behold, the armies of the Lamanim are marching towards the city of Qumeni; and behold, they will fall upon them, yea, and will destroy our people.
32 And it came to pass that our prisoners did hear their cries, which caused them to take courage; and they did rise up in rebellion against us.
33 And it came to pass because of their rebellion we did cause that haravoteynu should come upon them. And it came to pass that they did in a body run upon haravoteynu, in the which, the greater number of them were slain; and the remainder of them broke through and fled from us.
34 And behold, when they had fled and we could not overtake them, we took our march with speed towards the city Qumeni; and behold, we did arrive in time that we might assist our brethren in preserving the city.
35 And behold, we are again delivered out of the hands of our enemies. And blessed is the name of our God; for behold, it is he that has delivered us; yea, that has done this great thing for us.
36 Now it came to pass that when I, Helaman, had heard these words of Gid, I was filled with exceeding joy because of the goodness of God in preserving us, that we might not all perish; yea, and I trust that the souls of them who have been slain have entered into the rest of their God.

## CHAPTER 58

*Helaman, Gid, and Teomner take the city of Manti by a stratagem—The Lamanites (Lamanim) withdraw—The sons of the people of Ammon (Amon) are preserved as they stand fast in defense of their liberty and faith.*

1 AND behold, now it came to pass that our next object was to obtain the city of Manti; but behold, there was no way that we could lead them out of the city by our small bands. For behold, they remembered that which we had hitherto done; therefore we could not decoy them away from their strongholds.
2 And they were so much more numerous than was our army that we durst not go forth and attack them in their strongholds.
3 Yea, and it became expedient that we should employ our men to the maintaining those parts of the land which we had regained of our possessions; therefore it became expedient that we should wait, that we might receive more strength from the land of Zarahemla and also a new supply of provisions.

4 And it came to pass that I thus did send an embassy to the governor of our land, to acquaint him concerning the affairs of our people. And it came to pass that we did wait to receive provisions and strength from the land of Zarahemla.
5 But behold, this did profit us but little; for the Lamanim were also receiving great strength from day to day, and also many provisions; and thus were our circumstances at this period of time.
6 And the Lamanim were sallying forth against us from time to time, resolving by stratagem to destroy us; nevertheless we could not come to battle with them, because of their retreats and their strongholds.
7 And it came to pass that we did wait in these difficult circumstances for the space of many months, even until we were about to perish for the want of food.
8 But it came to pass that we did receive food, which was guarded to us by an army of two thousand men to our assistance; and this is all the assistance which we did receive, to defend ourselves and our country from falling into the hands of our enemies, yea, to contend with an enemy which was innumerable.
9 And now the cause of these our embarrassments, or the cause why they did not send more strength unto us, we knew not; therefore we were grieved and also filled with fear, lest by any means the judgments of God should come upon our land, to our overthrow and utter destruction.
10 Therefore we did pour out our souls in prayer to God, that he would strengthen us and deliver us out of the hands of our enemies, yea, and also give us strength that we might retain our cities, and our lands, and our possessions, for the support of our people.
11 Yea, and it came to pass that *the Eternal* our God did visit us with assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, and did cause us that we should hope for our deliverance in him.
12 And we did take courage with our small force which we had received, and were fixed with a determination to conquer our enemies, and to maintain our lands, and our possessions, and our wives, and our children, and the cause of our liberty.
13 And thus we did go forth with all our might against the Lamanim, who were in the city of Manti; and we did pitch our tents by the wilderness side, which was near to the city.
14 And it came to pass that on the morrow, that when the Lamanim saw that we were in the borders by the wilderness which was near the city, that they sent out their spies round about us that they might discover the number and the strength of our army.
15 And it came to pass that when they saw that we were not strong, according to our numbers, and fearing that we should cut them off from their support except they should come out to battle against us and kill us, and also supposing that they could easily destroy us with their numerous hosts, therefore they began to make preparations to come out against us to battle.
16 And when we saw that they were making preparations to come out against us, behold, I caused that Gid, with a small number of men, should secrete himself in the wilderness, and also that Teomner and a small number of men should secrete themselves also in the wilderness.
17 Now Gid and his men were on the right and the others on the left; and when they had thus secreted themselves, behold, I remained, with the remainder of my army, in that

same place where we had first pitched our tents against the time that the Lamanim should come out to battle.
18 And it came to pass that the Lamanim did come out with their numerous army against us. And when they had come and were about to fall upon us with the hĕrĕv, I caused that my men, those who were with me, should retreat into the wilderness.
19 And it came to pass that the Lamanim did follow after us with great speed, for they were exceedingly desirous to overtake us that they might slay us; therefore they did follow us into the wilderness; and we did pass by in the midst of Gid and Teomner, insomuch that they were not discovered by the Lamanim.
20 And it came to pass that when the Lamanim had passed by, or when the army had passed by, Gid and Teomner did rise up from their secret places, and did cut off the spies of the Lamanim that they should not return to the city.
21 And it came to pass that when they had cut them off, they ran to the city and fell upon the guards who were left to guard the city, insomuch that they did destroy them and did take possession of the city.
22 Now this was done because the Lamanim did suffer their whole army, save a few guards only, to be led away into the wilderness.
23 And it came to pass that Gid and Teomner by this means had obtained possession of their strongholds. And it came to pass that we took our course, after having traveled much in the wilderness towards the land of Zarahemla.
24 And when the Lamanim saw that they were marching towards the land of Zarahemla, they were exceedingly afraid, lest there was a plan laid to lead them on to destruction; therefore they began to retreat into the wilderness again, yea, even back by the same way which they had come.
25 And behold, it was night and they did pitch their tents, for the chief captains of the Lamanim had supposed that the Nĕphiim were weary because of their march; and supposing that they had driven their whole army therefore they took no thought concerning the city of Manti.
26 Now it came to pass that when it was night, I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti.
27 And because of this our march in the night–time, behold, on the morrow we were beyond the Lamanim, insomuch that we did arrive before them at the city of Manti.
28 And thus it came to pass, that by this stratagem we did take possession of the city of Manti without the shedding of blood.
29 And it came to pass that when the armies of the Lamanim did arrive near the city, and saw that we were prepared to meet them, they were astonished exceedingly and struck with great fear, insomuch that they did flee into the wilderness.
30 Yea, and it came to pass that the armies of the Lamanim did flee out of all this quarter of the land. But behold, they have carried with them many women and children out of the land.
31 And those cities which had been taken by the Lamanim, all of them are at this period of time in our possession; and our fathers and our women and our children are returning to their homes, all save it be those who have been taken prisoners and carried off by the Lamanim.
32 But behold, our armies are small to maintain so great a number of cities and so great possessions.

33 But behold, we trust in our God who has given us victory over those lands, insomuch that we have obtained those cities and those lands, which were our own.
34 Now we do not know the cause that the government does not grant us more strength; neither do those men who came up unto us know why we have not received greater strength.
35 Behold, we do not know but what ye are unsuccessful, and ye have drawn away the forces into that quarter of the land; if so, we do not desire to murmur.
36 And if it is not so, behold, we fear that there is some faction in the government, that they do not send more men to our assistance; for we know that they are more numerous than that which they have sent.
37 But, behold, it mattereth not—we trust God will deliver us, notwithstanding the weakness of our armies, yea, and deliver us out of the hands of our enemies.
38 Behold, this is the twenty and ninth year, in the latter end, and we are in the possession of our lands; and the Lamanim have fled to the land of Nĕphi.
39 And those sons of the people of Amon, of whom I have so highly spoken, are with me in the city of Manti; and Adonai had supported them, yea, and kept them from falling by the hĕrĕv, insomuch that even one soul has not been slain.
40 But behold, they have received many wounds; nevertheless they stand fast in that liberty wherewith God has made them free; and they are strict to remember *the Eternal* their God from day to day; yea, they do observe to keep his statutes, and his judgments, and his commandments continually; and their faith is strong in the prophecies concerning that which is to come.
41 And now, my beloved brother, Moroni, may *the Eternal* our God, who has redeemed us and made us free, keep you continually in his presence; yea, and may he favor this people, even that ye may have success in obtaining the possession of all that which the Lamanim have taken from us, which was for our support. And now, behold, I close mine epistle. I am Helaman, the son of Alĕma.

## CHAPTER 59

*Moroni asks Pahoran (Peyhoran) to strengthen the forces of Helaman—The Lamanites (Lamanim) take the city of Nĕphihah (NĕphiYah)—Moroni is angry with the government.*

1 NOW it came to pass in the thirtieth year of the reign of the judges over the people of Nĕphi, after Moroni had received and had read the epistle of Helaman, he was exceedingly rejoiced because of the welfare, yea, the exceeding success which Helaman had had, in obtaining those lands which were lost.
2 Yea, and he did make it known unto all his people, in all the land round about in that part where he was, that they might rejoice also.
3 And it came to pass that he immediately sent an epistle to Peyhoran, desiring that he should cause men to be gathered together to strengthen Helaman, or the armies of Helaman, insomuch that he might with ease maintain that part of the land which he had been so miraculously prospered in regaining.
4 And it came to pass when Moroni had sent this epistle to the land of Zarahemla, he began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanim had taken from them.

5 And it came to pass that while Moroni was thus making preparations to go against the Lamanim to battle, behold, the people of NĕphiYah, who were gathered together from the city of Moroni and the city of Lĕhi and the city of Morianton, were attacked by the Lamanim.
6 Yea, even those who had been compelled to flee from the land of Manti, and from the land round about, had come over and joined the Lamanim in this part of the land.
7 And thus being exceedingly numerous, yea, and receiving strength from day to day, by the command of Amoron they came forth against the people of NĕphiYah, and they did begin to slay them with an exceedingly great slaughter.
8 And their armies were so numerous that the remainder of the people of NĕphiYah were obliged to flee before them; and they came even and joined the army of Moroni.
9 And now as Moroni had supposed that there should be men sent to the city of NĕphiYah, to the assistance of the people to maintain that city, and knowing that it was easier to keep the city from falling into the hands of the Lamanim than to retake it from them, he supposed that they would easily maintain that city.
10 Therefore he retained all his force to maintain those places which he had recovered.
11 And now, when Moroni saw that the city of NĕphiYah was lost he was exceedingly sorrowful, and began to doubt, because of the wickedness of the people, whether they should not fall into the hands of their brethren.
12 Now this was the case with all his chief captains. They doubted and marveled also because of the wickedness of the people, and this because of the success of the Lamanim over them.
13 And it came to pass that Moroni was angry with the government, because of their indifference concerning the freedom of their country.

## CHAPTER 60

*Moroni complains to Pahoran (Peyhoran) of the government's neglect of the armies—the LORD (the Eternal) suffers the righteous to be slain—The Nĕphites (Nĕphiim) must use all of their power and means to deliver themselves from their enemies—Moroni threatens to fight against the government unless help is supplied to his armies.*

1 AND it came to pass that he wrote again to the governor of the land, who was Peyhoran, and these are the words which he wrote, saying: Behold, I direct mine epistle to Peyhoran, in the city of Zarahemla, who is the chief judge and the governor over the land, and also to all those who have been chosen by this people to govern and manage the affairs of this war.
2 For behold, I have somewhat to say unto them by the way of condemnation; for behold, ye yourselves know that ye have been appointed to gather together men, and arm them with haravot, and with cimeters, and all manner of weapons of war of every kind, and send forth against the Lamanim, in whatsoever parts they should come into our land.
3 And now behold, I say unto you that myself, and also my men, and also Helaman and his men, have suffered exceedingly great sufferings; yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind.
4 But behold, were this all we had suffered we would not murmur nor complain.

5 But behold, great has been the slaughter among our people; yea, thousands have fallen by the hĕrĕv, while it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect towards us.
6 And now behold, we desire to know the cause of this exceedingly great neglect; yea, we desire to know the cause of your thoughtless state.
7 Can you think to sit upon your thrones in a state of thoughtless stupor, while your enemies are spreading the work of death around you? Yea, while they are murdering thousands of your brethren—
8 Yea, even they who have looked up to you for protection, yea, have placed you in a situation that ye might have succored them, yea, ye might have sent armies unto them, to have strengthened them, and have saved thousands of them from falling by the hĕrĕv.
9 But behold, this is not all—ye have withheld your provisions from them, insomuch that many have fought and bled out their lives because of their great desires which they had for the welfare of this people; yea, and this they have done when they were about to perish with hunger, because of your exceedingly great neglect towards them.
10 And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings—
11 Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.
12 Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the hĕrĕv; and behold it is to your condemnation;
13 For Adonai suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of *the Eternal* their God.
14 And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness, yea, even the slothfulness of our government, and their exceedingly great neglect towards their brethren, yea, towards those who have been slain.
15 For were it not for the wickedness which first commenced at our head, we could have withstood our enemies that they could have gained no power over us.
16 Yea, had it not been for the war which broke out among ourselves; yea, were it not for these king–men, who caused so much bloodshed among ourselves; yea, at the time we were contending among ourselves, if we had united our strength as we hitherto have done; yea, had it not been for the desire of power and authority which those king–men had over us; had they been true to the cause of our freedom, and united with us, and gone forth against our enemies, instead of taking up haravotam against us, which was the cause of so much bloodshed among ourselves; yea, if we had gone forth against them in the strength of *the Eternal*, we should have dispersed our enemies, for it would have been done, according to the fulfilling of his word.

17 But behold, now the Lamanim are coming upon us, taking possession of our lands, and they are murdering our people with the hĕrĕv, yea, our women and our children, and also carrying them away captive, causing them that they should suffer all manner of afflictions, and this because of the great wickedness of those who are seeking for power and authority, yea, even those king–men.
18 But why should I say much concerning this matter? For we know not but what ye yourselves are seeking for authority. We know not but what ye are also traitors to your country.
19 Or is it that ye have neglected us because ye are in the heart of our country and ye are surrounded by security, that ye do not cause food to be sent unto us, and also men to strengthen our armies?
20 Have ye forgotten the commandments of *the Eternal* your God? Yea, have ye forgotten the captivity of our fathers? Have ye forgotten the many times we have been delivered out of the hands of our enemies?
21 Or do ye suppose that Adonai will still deliver us, while we sit upon our thrones and do not make use of the means which Adonai has provided for us?
22 Yea, will ye sit in idleness while ye are surrounded with thousands of those, yea, and tens of thousands, who do also sit in idleness, while there are thousands round about in the borders of the land who are falling by the hĕrĕv, yea, wounded and bleeding?
23 Do ye suppose that God will look upon you as guiltless while ye sit still and behold these things? Behold I say unto you, Nay. Now I would that ye should remember that God has said that the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also.
24 And now, except ye do repent of that which ye have done, and begin to be up and doing, and send forth food and men unto us, and also unto Helaman, that he may support those parts of our country which he has regained, and that we may also recover the remainder of our possessions in these parts, behold it will be expedient that we contend no more with the Lamanim until we have first cleansed our inward vessel, yea, even the great head of our government.
25 And except ye grant mine epistle, and come out and show unto me a true spirit of freedom, and strive to strengthen and fortify our armies, and grant unto them food for their support, behold I will leave a part of my freemen to maintain this part of our land, and I will leave the strength and the blessings of God upon them, that none other power can operate against them—
26 And this because of their exceeding faith, and their patience in their tribulations—
27 And I will come unto you, and if there be any among you that has a desire for freedom, yea, if there be even a spark of freedom remaining, behold I will stir up insurrections among you, even until those who have desires to usurp power and authority shall become extinct.
28 Yea, behold I do not fear your power nor your authority, but it is my God whom I fear; and it is according to his commandments that I do take har'bi to defend the cause of my country, and it is because of your iniquity that we have suffered so much loss.
29 Behold it is time, yea, the time is now at hand, that except ye do bestir yourselves in the defence of your country and your little ones, the hĕrĕv of justice doth hang over you; yea, and it shall fall upon you and visit you even to your utter destruction.

30 Behold, I wait for assistance from you; and, except ye do administer unto our relief, behold, I come unto you, even in the land of Zarahemla, and smite you with the hĕrĕv, insomuch that ye can have no more power to impede the progress of this people in the cause of our freedom.
31 For behold, *the Eternal* will not suffer that ye shall live and wax strong in your iniquities to destroy his righteous people.
32 Behold, can you suppose that *the Eternal* will spare you and come out in judgment against the Lamanim, when it is the tradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us, while your iniquity is for the cause of your love of glory and the vain things of the world?
33 Ye know that ye do transgress the laws of God, and ye do know that ye do trample them under your feet. Behold, *the Eternal* saith unto me: If those whom ye have appointed your governors do not repent of their sins and iniquities, ye shall go up to battle against them.
34 And now behold, I, Moroni, am constrained, according to the covenant which I have made to keep the commandments of my God; therefore I would that ye should adhere to the word of God, and send speedily unto me of your provisions and of your men, and also to Helaman.
35 And behold, if ye will not do this I come unto you speedily; for behold, God will not suffer that we should perish with hunger; therefore he will give unto us of your food, even if it must be by the hĕrĕv. Now see that ye fulfil the word of God.
36 Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. And thus I close mine epistle.

## CHAPTER 61

*Pahoran (Peyhoran) tells Moroni of the insurrection and rebellion against the government—The king–men take Zarahemla and are in league with the Lamanites (Lamanim)—Pahoran (Peyhoran) asks for military aid against the rebels.*

1 BEHOLD, now it came to pass that soon after Moroni had sent his epistle unto the chief governor, he received an epistle from Peyhoran, the chief governor. And these are the words which he received:
2 I, Peyhoran, who am the chief governor of this land, do send these words unto Moroni, the chief captain over the army. Behold, I say unto you, Moroni, that I do not joy in your great afflictions, yea, it grieves my soul.
3 But behold, there are those who do joy in your afflictions, yea, insomuch that they have risen up in rebellion against me, and also those of my people who are freemen, yea, and those who have risen up are exceedingly numerous.
4 And it is those who have sought to take away the judgment–seat from me that have been the cause of this great iniquity; for they have used great flattery, and they have led away the hearts of many people, which will be the cause of sore affliction among us; they have withheld our provisions, and have daunted our freemen that they have not come unto you.

5 And behold, they have driven me out before them, and I have fled to the land of Gid'on, with as many men as it were possible that I could get.
6 And behold, I have sent a proclamation throughout this part of the land; and behold, they are flocking to us daily, to their arms, in the defence of their country and their freedom, and to avenge our wrongs.
7 And they have come unto us, insomuch that those who have risen up in rebellion against us are set at defiance, yea, insomuch that they do fear us and durst not come out against us to battle.
8 They have got possession of the land, or the city, of Zarahemla; they have appointed a king over them, and he hath written unto the king of the Lamanim, in the which he hath joined an alliance with him; in the which alliance he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanim to conquer the remainder of the land, and he shall be placed king over this people when they shall be conquered under the Lamanim.
9 And now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart. I, Peyhoran, do not seek for power, save only to retain my judgment–seat that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty in the which God hath made us free.
10 And now, behold, we will resist wickedness even unto bloodshed. We would not shed the blood of the Lamanim if they would stay in their own land.
11 We would not shed the blood of our brethren if they would not rise up in rebellion and take the hĕrĕv against us.
12 We would subject ourselves to the yoke of bondage if it were requisite with the justice of God, or if he should command us so to do.
13 But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us.
14 Therefore, my beloved brother, Moroni, let us resist evil, and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with haravoteynu, that we may retain our freedom, that we may rejoice in the great privilege of our *congregation*, and in the cause of our Redeemer and our God.
15 Therefore, come unto me speedily with a few of your men, and leave the remainder in the charge of Lĕhi and Teanqum; give unto them power to conduct the war in that part of the land, according to the Spirit of God, which is also the spirit of freedom which is in them.
16 Behold I have sent a few provisions unto them, that they may not perish until ye can come unto me.
17 Gather together whatsoever force ye can upon your march hither, and we will go speedily against those dissenters, in the strength of our God according to the faith which is in us.
18 And we will take possession of the city of Zarahemla, that we may obtain more food to send forth unto Lĕhi and Teanqum; yea, we will go forth against them in the strength of *the Eternal*, and we will put an end to this great iniquity.
19 And now, Moroni, I do joy in receiving your epistle, for I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren.
20 But ye have said, except they repent *the Eternal* hath commanded you that ye should go against them.

21 See that ye strengthen Lĕhi and Teanqum in Adonai; tell them to fear not, for God will deliver them, yea, and also all those who stand fast in that liberty wherewith God hath made them free. And now I close mine epistle to my beloved brother, Moroni.

## CHAPTER 62

*Moroni marches to the aid of Pahoran (Peyhoran) in the land of Gideon (Gid'on)—The king–men who refuse to defend their country are put to death— Pahoran (Peyhoran) and Moroni retake Nĕphihah (NĕphiYah)—Many Lamanites (Lamanim) join the people of Ammon (Amon)—Teanqum slays Ammoron (Amoron) and is in turn slain—The Lamanites (Lamanim) are driven from the land, and peace is established—Helaman returns to the ministry and builds up the Congregation.*

1 AND now it came to pass that when Moroni had received this epistle his heart did take courage, and was filled with exceedingly great joy because of the faithfulness of Peyhoran, that he was not also a traitor to the freedom and cause of his country.
2 But he did also mourn exceedingly because of the iniquity of those who had driven Peyhoran from the judgment–seat, yea, in fine because of those who had rebelled against their country and also their God.
3 And it came to pass that Moroni took a small number of men, according to the desire of Peyhoran, and gave Lĕhi and Teanqum command over the remainder of his army, and took his march towards the land of Gid'on.
4 And he did raise the standard of liberty in whatsoever place he did enter, and gained whatsoever force he could in all his march towards the land of Gid'on.
5 And it came to pass that thousands did flock unto his standard, and did take up haravotam in the defence of their freedom, that they might not come into bondage.
6 And thus, when Moroni had gathered together whatsoever men he could in all his march, he came to the land of Gid'on; and uniting his forces with those of Peyhoran they became exceedingly strong, even stronger than the men of Pahqush
Pahqush, who was the king of those dissenters who had driven the freemen out of the land of Zarahemla and had taken possession of the land.
7 And it came to pass that Moroni and Peyhoran went down with their armies into the land of Zarahemla, and went forth against the city, and did meet the men of Pahqush, insomuch that they did come to battle.
8 And behold, Pahqush was slain and his men were taken prisoners, and Peyhoran was restored to his judgment–seat.
9 And the men of Pahqush received their trial, according to the law, and also those king–men who had been taken and cast into prison; and they were executed according to the law; yea, those men of Pahqush and those king–men, whosoever would not take up arms in the defence of their country, but would fight against it, were put to death.
10 And thus it became expedient that this law should be strictly observed for the safety of their country; yea, and whosoever was found denying their freedom was speedily executed according to the law.
11 And thus ended the thirtieth year of the reign of the judges over the people of Nĕphi; Moroni and Peyhoran having restored peace to the land of Zarahemla, among their own people, having inflicted death upon all those who were not true to the cause of freedom.

12 And it came to pass in the commencement of the thirty and first year of the reign of the judges over the people of Nĕphi, Moroni immediately caused that provisions should be sent, and also an army of six thousand men should be sent unto Helaman, to assist him in preserving that part of the land.
13 And he also caused that an army of six thousand men, with a sufficient quantity of food, should be sent to the armies of Lĕhi and Teanqum. And it came to pass that this was done to fortify the land against the Lamanim.
14 And it came to pass that Moroni and Peyhoran, leaving a large body of men in the land of Zarahemla, took their march with a large body of men towards the land of NĕphiYah, being determined to overthrow the Lamanim in that city.
15 And it came to pass that as they were marching towards the land, they took a large body of men of the Lamanim, and slew many of them, and took their provisions and their weapons of war.
16 And it came to pass after they had taken them, they caused them to enter into a covenant that they would no more take up their weapons of war against the Nĕphiim.
17 And when they had entered into this covenant they sent them to dwell with the people of Amon, and they were in number about four thousand who had not been slain.
18 And it came to pass that when they had sent them away they pursued their march towards the land of NĕphiYah. And it came to pass that when they had come to the city of NĕphiYah, they did pitch their tents in the plains of NĕphiYah, which is near the city of NĕphiYah.
19 Now Moroni was desirous that the Lamanim should come out to battle against them, upon the plains; but the Lamanim, knowing of their exceedingly great courage, and beholding the greatness of their numbers, therefore they durst not come out against them; therefore they did not come to battle in that day.
20 And when the night came, Moroni went forth in the darkness of the night, and came upon the top of the wall to spy out in what part of the city the Lamanim did camp with their army.
21 And it came to pass that they were on the east, by the entrance; and they were all asleep. And now Moroni returned to his army, and caused that they should prepare in haste strong cords and ladders, to be let down from the top of the wall into the inner part of the wall.
22 And it came to pass that Moroni caused that his men should march forth and come upon the top of the wall, and let themselves down into that part of the city, yea, even on the west, where the Lamanim did not camp with their armies.
23 And it came to pass that they were all let down into the city by night, by the means of their strong cords and their ladders; thus when the morning came they were all within the walls of the city.
24 And now, when the Lamanim awoke and saw that the armies of Moroni were within the walls, they were affrighted exceedingly, insomuch that they did flee out by the pass.
25 And now when Moroni saw that they were fleeing before him, he did cause that his men should march forth against them, and slew many, and surrounded many others, and took them prisoners; and the remainder of them fled into the land of Moroni, which was in the borders by saphat ha-yam.
26 Thus had Moroni and Peyhoran obtained the possession of the city of NĕphiYah without the loss of one soul; and there were many of the Lamanim who were slain.

27 Now it came to pass that many of the Lamanim that were prisoners were desirous to join the people of Amon and become a free people.
28 And it came to pass that as many as were desirous, unto them it was granted according to their desires.
29 Therefore, all the prisoners of the Lamanim did join the people of Amon, and did begin to labor exceedingly, tilling the ground, raising all manner of grain, and flocks and herds of every kind; and thus were the Nĕphiim relieved from a great burden; yea, insomuch that they were relieved from all the prisoners of the Lamanim.
30 Now it came to pass that Moroni, after he had obtained possession of the city of NĕphiYah, having taken many prisoners, which did reduce the armies of the Lamanim exceedingly, and having regained many of the Nĕphiim who had been taken prisoners, which did strengthen the army of Moroni exceedingly; therefore Moroni went forth from the land of NĕphiYah to the land of Lĕhi.
31 And it came to pass that when the Lamanim saw that Moroni was coming against them, they were again frightened and fled before the army of Moroni.
32 And it came to pass that Moroni and his army did pursue them from city to city, until they were met by Lĕhi and Teanqum; and the Lamanim fled from Lĕhi and Teanqum, even down upon the borders by saphat ha-yam, until they came to the land of Moroni.
33 And the armies of the Lamanim were all gathered together, insomuch that they were all in one body in the land of Moroni. Now Amoron, the king of the Lamanim, was also with them.
34 And it came to pass that Moroni and Lĕhi and Teanqum did encamp with their armies round about in the borders of the land of Moroni, insomuch that the Lamanim were encircled about in the borders by the wilderness on the south, and in the borders by the wilderness on the east.
35 And thus they did encamp for the night. For behold, the Nĕphiim and the Lamanim also were weary because of the greatness of the march; therefore they did not resolve upon any stratagem in the night–time, save it were Teanqum; for he was exceedingly angry with Amoron, insomuch that he considered that Amoron, and AmaleqiYah his brother, had been the cause of this great and lasting war between them and the Lamanim, which had been the cause of so much war and bloodshed, yea, and so much famine.
36 And it came to pass that Teanqum in his anger did go forth into the camp of the Lamanim, and did let himself down over the walls of the city. And he went forth with a cord, from place to place, insomuch that he did find the king; and he did cast a javelin at him, which did pierce him near the heart. But behold, the king did awaken his servants before he died, insomuch that they did pursue Teanqum, and slew him.
37 Now it came to pass that when Lĕhi and Moroni knew that Teanqum was dead they were exceedingly sorrowful; for behold, he had been a man who had fought valiantly for his country, yea, a true friend to liberty; and he had suffered very many exceedingly sore afflictions. But behold, he was dead, and had gone the way of all the earth.
38 Now it came to pass that Moroni marched forth on the morrow, and came upon the Lamanim, insomuch that they did slay them with a great slaughter; and they did drive them out of the land; and they did flee, even that they did not return at that time against the Nĕphiim.

39 And thus ended the thirty and first year of the reign of the judges over the people of Nĕphi; and thus they had had wars, and bloodsheds, and famine, and affliction, for the space of many years.
40 And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nĕphi; nevertheless for sake *of the* the righteous, yea, because of the prayers of the righteous, they were spared.
41 But behold, because of the exceedingly great length of the war between the Nĕphiim and the Lamanim many had become hardened, because of the exceedingly great length of the war; and many were softened because of their afflictions, insomuch that they did humble themselves before God, even in the depth of humility.
42 And it came to pass that after Moroni had fortified those parts of the land which were most exposed to the Lamanim, until they were sufficiently strong, he returned to the city of Zarahemla; and also Helaman returned to the place of his inheritance; and there was once more peace established among the people of Nĕphi.
43 And Moroni yielded up the command of his armies into the hands of his son, whose name was MoroniYah; and he retired to his own house that he might spend the remainder of his days in peace.
44 And Peyhoran did return to his judgment–seat; and Helaman did take upon him again to preach unto the people the word of God; for because of so many wars and contentions it had become expedient that a regulation should be made again in the *congregation*.
45 Therefore, Helaman and his brethren went forth, and did declare the word of God with much power unto the convincing of many people of their wickedness, which did cause them to repent of their sins and to be *immersed* unto *the Eternal* their God.
46 And it came to pass that they did establish again the *congregation* of God, throughout all the land.
47 Yea, and regulations were made concerning the law. And their judges, and their chief judges were chosen.
48 And the people of Nĕphi began to prosper again in the land, and began to multiply and to wax exceedingly strong again in the land. And they began to grow exceedingly rich.
49 But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember *the Eternal* their God; but they did humble themselves exceedingly before him.
50 Yea, they did remember how great things Adonai had done for them, that he had delivered them from death, and from bonds, and from prisons, and from all manner of afflictions and he had delivered them out of the hands of their enemies.
51 And they did pray unto *the Eternal* their God continually, insomuch that Adonai did bless them, according to his word, so that they did wax strong and prosper in the land.
52 And it came to pass that all these things were done. And Helaman died, in the thirty and fifth year of the reign of the judges over the people of Nĕphi.

## CHAPTER 63

*Shiblon and later Helaman son of Helaman take possession of the sacred records—Many Nĕphites (Nĕphiim) travel to the land northward—Hagoth (Hagot) builds ships, at least*

*one of which is launched in the west sea (Lake Erie) by the divided narrow neck (Niagara Isthmus)—Moronihah (MoroniYah) defeats the Lamanites (Lamanim) in battle.*

1 AND it came to pass in the commencement of the thirty and sixth year of the reign of the judges over the people of Nĕphi, that Shiblon took possession of those sacred things which had been delivered unto Helaman by Alĕma.
2 And he was a just man, and he did walk uprightly before God; and he did observe to do good continually, to keep the commandments of *the Eternal* his God; and also did his brother.
3 And it came to pass that Moroni died also. And thus ended the thirty and sixth year of the reign of the judges.
4 And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward.
5 And it came to pass that Hagot, he being an exceedingly *ingenious*[a] man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck[b] which led into the land northward.
6 And behold, there were many of the Nĕphiim who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.
7 And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.
8 And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go we know not.
9 And it came to pass that in this year there were many people who went forth into the land northward. And thus ended the thirty and eighth year.
10 And it came to pass in the thirty and ninth year of the reign of the judges, Shiblon died also, and Corianton had gone forth to the land northward in a ship, to carry forth provisions unto the people who had gone forth into that land.
11 Therefore it became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman, who was called Helaman, being called after the name of his father.
12 Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alĕma should not go forth.
13 Nevertheless, these things were to be kept sacred, and handed down from one generation to another; therefore, in this year, they had been conferred upon Helaman, before the death of Shiblon.
14 And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanim; and they were stirred up again to anger against the Nĕphiim.

15 And also in this same year they came down with a numerous army to war against the people of MoroniYah, or against the army of MoroniYah, in the which they were beaten and driven back again to their own lands, suffering great loss.
16 And thus ended the thirty and ninth year of the reign of the judges over the people of Nĕphi.
17 And thus ended the account of Alĕma, and Helaman his son, and also Shiblon, who was his son.

***5a*** The *KJV* term "curious" relates to a Hebrew root meaning *ingenious*, cleverly weaved, thought out, planned, or fabricated, e.g. Shĕmot (Ex.) 28:8. ***5b*** See Ĕtĕr (Ether)10:20.

# THE BOOK OF
# HELAMAN

*An account of the Nĕphiim. Their wars and contentions, and their dissensions. And also the prophecies of many holy prophets, before the coming of ha-Mashiah, according to the records of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of ha-Mashiah. And also many of the Lamanim are converted. An account of their conversion. An account of the righteousness of the Lamanim, and the wickedness and abominations of the Nĕphiim, according to the record of Helaman and his sons, even down to the coming of ha-Mashiah, which is called the book of Helaman.*

## CHAPTER 1

*Pahoran (Peyhoran) the second becomes chief judge and is murdered by Kishkumen (Qishkamn)—Pacumeni (Pahqumeni) fills the judgment–seat—Coriantumr leads the Lamanite (Lamani) armies, takes Zarahemla, and slays Paqumeni (Pahqumeni)—Moronihah (MoroniYah) defeats the Lamanim and retakes Zarahemla, and Coriantumr is slain.*

1 AND now behold, it came to pass in the commencement of the fortieth year of the reign of the judges over the people of Nĕphi, there began to be a serious difficulty among the people of the Nĕphiim.

2 For behold, Peyhoran had died, and gone the way of all the earth; therefore there began to be a serious contention concerning who should have the judgment–seat among the brethren, who were the sons of Peyhoran.
3 Now these are their names who did contend for the judgment–seat, who did also cause the people to contend: Peyhoran, Paanchi, and Pahqumeni.
4 Now these are not all the sons of Peyhoran (for he had many), but these are they who did contend for the judgment–seat; therefore, they did cause three divisions among the people.
5 Nevertheless, it came to pass that Peyhoran was appointed by the voice of the people to be chief judge and a governor over the people of Nĕphi.
6 And it came to pass that Paqumeni, when he saw that he could not obtain the judgment–seat, he did unite with the voice of the people.
7 But behold, Paanchi, and that part of the people that were desirous that he should be their governor, was exceedingly wroth; therefore, he was about to flatter away those people to rise up in rebellion against their brethren.
8 And it came to pass as he was about to do this, behold, he was taken, and was tried according to the voice of the people, and condemned unto death; for he had raised up in rebellion and sought to destroy the liberty of the people.
9 Now when those people who were desirous that he should be their governor saw that he was condemned unto death, therefore they were angry, and behold, they sent forth one Qishkamn, even to the judgment–seat of Peyhoran, and murdered Peyhoran as he sat upon the judgment–seat.
10 And he was pursued by the servants of Peyhoran; but behold, so speedy was the flight of Qishkamn that no man could overtake him.
11 And he went unto those that sent him, and they all entered into a covenant, yea, swearing by their everlasting Maker, that they would tell no man that Qishkamn had murdered Peyhoran.
12 Therefore, Qishkamn was not known among the people of Nĕphi, for he was in disguise at the time that he murdered Peyhoran. And Qishkamn and his band, who had covenanted with him, did mingle themselves among the people, in a manner that they all could not be found; but as many as were found were condemned unto death.
13 And now behold, Pahqumeni was appointed, according to the voice of the people, to be a chief judge and a governor over the people, to reign in the stead of his brother Peyhoran; and it was according to his right. And all this was done in the fortieth year of the reign of the judges; and it had an end.
14 And it came to pass in the forty and first year of the reign of the judges, that the Lamanim had gathered together an innumerable army of men, and armed them with haravot, and with cimeters and with bows, and with arrows, and with head–plates, and with breastplates, and with all manner of shields of every kind.
15 And they came down again that they might pitch battle against the Nĕphiim. And they were led by a man whose name was Coriantumr; and he was a descendant of Zarahemla; and he was a dissenter from among the Nĕphiim; and he was a large and a mighty man.
16 Therefore, the king of the Lamanim, whose name was Tuvalot, who was the son of Amoron, supposing that Coriantumr, being a mighty man, could stand against the

Nĕphiim, with his strength and also with his great wisdom, insomuch that by sending him forth he should gain power over the Nĕphiim—
17 Therefore he did stir them up to anger, and he did gather together his armies, and he did appoint Coriantumr to be their leader, and did cause that they should march down to the land of Zarahemla to battle against the Nĕphiim.
18 And it came to pass that because of so much contention and so much difficulty in the government, that they had not kept sufficient guards in the land of Zarahemla; for they had supposed that the Lamanim durst not come into the heart of their lands to attack that great city Zarahemla.
19 But it came to pass that Coriantumr did march forth at the head of his numerous host, and came upon the inhabitants of the city, and their march was with such exceedingly great speed that there was no time for the Nĕphiim to gather together their armies.
20 Therefore Coriantumr did cut down the watch by the entrance of the city, and did march forth with his whole army into the city, and they did slay every one who did oppose them, insomuch that they did take possession of the whole city.
21 And it came to pass that Pahqumeni, who was the chief judge, did flee before Coriantumr, even to the walls of the city. And it came to pass that Coriantumr did smite him against the wall, insomuch that he died. And thus ended the days of Pahqumeni.
22 And now when Coriantumr saw that he was in possession of the city of Zarahemla, and saw that the Nĕphiim had fled before them, and were slain, and were taken, and were cast into prison, and that he had obtained the possession of the strongest hold in all the land, his heart took courage insomuch that he was about to go forth against all the land.
23 And now he did not tarry in the land of Zarahemla, but he did march forth with a large army, even towards the city of Bountiful; for it was his determination to go forth and cut his way through with the hĕrĕv, that he might obtain the north parts of the land.
24 And, supposing that their greatest strength was in the center of the land, therefore he did march forth, giving them no time to assemble themselves together save it were in small bodies; and in this manner they did fall upon them and cut them down to the earth.
25 But behold, this march of Coriantumr through the center of the land gave M'or-onYah great advantage over them, notwithstanding the greatness of the number of the Nĕphiim who were slain.
26 For behold, MoroniYah had supposed that the Lamanim durst not come into the center of the land, but that they would attack the cities round about in the borders as they had hitherto done; therefore MoroniYah had caused that their strong armies should maintain those parts round about by the borders.
27 But behold, the Lamanim were not frightened according to his desire, but they had come into the center of the land, and had taken the capital city which was the city of Zarahemla, and were marching through the most capital parts of the land, slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strongholds.
28 But when MoroniYah had discovered this, he immediately sent forth Lĕhi with an army round about to head them before they should come to the land Bountiful.
29 And thus he did; and he did head them before they came to the land Bountiful, and gave unto them battle, insomuch that they began to retreat back towards the land of Zarahemla.

30 And it came to pass that MoroniYah did head them in their retreat, and did give unto them battle, insomuch that it became an exceedingly bloody battle; yea, many were slain, and among the number who were slain Coriantumr was also found.
31 And now, behold, the Lamanim could not retreat either way, neither on the north, nor on the south, nor on the east, nor on the west, for they were surrounded on every hand by the Nĕphiim.
32 And thus had Coriantumr plunged the Lamanim into the midst of the Nĕphiim, insomuch that they were in the power of the Nĕphiim, and he himself was slain, and the Lamanim did yield themselves into the hands of the Nĕphiim.
33 And it came to pass that MoroniYah took possession of the city of Zarahemla again, and caused that the Lamanim who had been taken prisoners should depart out of the land in peace.
34 And thus ended the forty and first year of the reign of the judges.

## CHAPTER 2

*Helaman the second becomes chief judge—Gadianton leads the band of Kishkumen (Qishkamn)—Helaman's servant slays Kishkumen (Qishkamn), and the Gadianton band flees into the wilderness.*

1 AND it came to pass in the forty and second year of the reign of the judges, after MoroniYah had established again peace between the Nĕphiim and the Lamanim, behold there was no one to fill the judgment–seat; therefore there began to be a contention again among the people concerning who should fill the judgment–seat.
2 And it came to pass that Helaman, who was the son of Helaman, was appointed to fill the judgment–seat, by the voice of the people.
3 But behold, Qishkamn, who had murdered Peyhoran, did lay wait to destroy Helaman also; and he was upheld by his band, who had entered into a covenant that no one should know his wickedness.
4 For there was one Gadianton, who was exceedingly expert in many words, and also in his craft, to carry on the secret work of murder and of robbery; therefore he became the leader of the band of Qishkamn.
5 Therefore he did flatter them, and also Qishkamn, that if they would place him in the judgment–seat he would grant unto those who belonged to his band that they should be placed in power and authority among the people; therefore Qishkamn sought to destroy Helaman.
6 And it came to pass as he went forth towards the judgment–seat to destroy Helaman, behold one of the servants of Helaman, having been out by night, and having obtained, through disguise, a knowledge of those plans which had been laid by this band to destroy Helaman—
7 And it came to pass that he met Qishkamn, and he gave unto him a sign; therefore Qishkamn made known unto him the object of his desire, desiring that he would conduct him to the judgment–seat that he might murder Helaman.
8 And when the servant of Helaman had known all the heart of Qishkamn, and how that it was his object to murder, and also that it was the object of all those who belonged to his band to murder, and to rob, and to gain power, (and this was their secret plan, and their

combination) the servant of Helaman said unto Qishkamn: Let us go forth unto the judgment–seat.
9 Now this did please Qishkamn exceedingly, for he did suppose that he should accomplish his design; but behold, the servant of Helaman, as they were going forth unto the judgment–seat, did stab Qishkamn even to the heart, that he fell dead without a groan. And he ran and told Helaman all the things which he had seen, and heard, and done.
10 And it came to pass that Helaman did send forth to take this band of robbers and secret murderers, that they might be executed according to the law.
11 But behold, when Gadianton had found that Qishkamn did not return he feared lest that he should be destroyed; therefore he caused that his band should follow him. And they took their flight out of the land, by a secret way, into the wilderness; and thus when Helaman sent forth to take them they could nowhere be found.
12 And more of this Gadianton shall be spoken hereafter. And thus ended the forty and second year of the reign of the judges over the people of Nĕphi.
13 And behold, in the end of this book ye shall see that this Gadianton did prove the overthrow, yea, almost the entire destruction of the people of Nĕphi.
14 Behold I do not mean the end of the book of Helaman, but I mean the end of the book of Nĕphi, from which I have taken all the account which I have written.

## CHAPTER 3

*Many Nĕphites (Nĕphiim) migrate to the land northward—They build houses of cement (sid) and keep many records—Tens of thousands are converted and immersed—The word of God leads men to salvation—Nĕphi the son of Helaman fills the judgment seat.*

1 AND now it came to pass in the forty and third year of the reign of the judges, there was no contention among the people of Nĕphi save it were a little pride which was in the *congregation*, which did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.
2 And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.
3 And it came to pass in the forty and sixth, yea, there was much contention and many dissensions; in the which there were an exceedingly great many who departed out of the land of Zarahemla, and went forth unto the land northward to inherit the land.
4 And they did travel to an exceedingly great distance, insomuch that they came to large bodies of water and many rivers.
5 Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate and without timber, because of the many inhabitants who had before inherited the land.
6 And now no part of the land was desolate, save it were for timber; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate.
7 And there being but little timber upon the face of the land, nevertheless the people who went forth became exceedingly expert in the working of sid[a]; therefore they did build houses of sid, in the which they did dwell.

8 And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of kol-ha-arĕts, from the yam south to the yam north, from the yam west to the yam east.
9 And the people who were in the land northward did dwell in tents, and in houses of sid, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and moadeyhem, and their sanctuaries, and all manner of their buildings.
10 And it came to pass as timber was exceedingly scarce in the land northward, they did send forth much by the way of shipping.
11 And thus they did enable the people in the land northward that they might build many cities, both of wood and of sid.
12 And it came to pass that there were many of the people of Amon, who were Lamanim by birth, did also go forth into this land.
13 And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them.
14 But behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanim and of the Nĕphiim, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping and their building of ships, and their building of temples, and of moedim and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work.
15 But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nĕphiim.
16 And they have been handed down from one generation to another by the Nĕphiim, even until they have fallen into transgression and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanim until they are no more called the Nĕphiim, becoming wicked, and wild, and ferocious, yea, even becoming Lamanim.
17 And now I return again to mine account; therefore, what I have spoken had passed after there had been great contentions, and disturbances, and wars, and dissensions, among the people of Nĕphi.
18 The forty and sixth year of the reign of the judges ended;
19 And it came to pass that there was still great contention in the land, yea, even in the forty and seventh year, and also in the forty and eighth year.
20 Nevertheless Helaman did fill the judgment–seat with justice and equity; yea, he did observe to keep the statutes, and the judgments, and the commandments of God; and he did do that which was right in the sight of God continually; and he did walk after the ways of his father, insomuch that he did prosper in the land.
21 And it came to pass that he had two sons. He gave unto the eldest the name of Nĕphi, and unto the youngest, the name of Lĕhi. And they began to grow up unto ha-Adon.
22 And it came to pass that the wars and contentions began to cease, in a small degree, among the people of the Nĕphiim, in the latter end of the forty and eighth year of the reign of the judges over the people of Nĕphi.

23 And it came to pass in the forty and ninth year of the reign of the judges, there was continual peace established in the land, all save it were the secret combinations which Gadianton the robber had established in the more settled parts of the land, which at that time were not known unto those who were at the head of government; therefore they were not destroyed out of the land.
24 And it came to pass that in this same year there was exceedingly great prosperity in the *congregation*, insomuch that there were thousands who did join themselves unto the *congregation* and were *immersed* unto repentance.
25 And so great was the prosperity of the *congregation*, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure.
26 And it came to pass that the work of *the Eternal* did prosper unto the *immersing* and uniting to the *congregation* of God, many souls, yea, even tens of thousands.
27 Thus we may see that *the Eternal* is merciful unto all who will, in the sincerity of their hearts, call upon his holy name.
28 Yea, thus we see that the gate of heaven is open unto all, even to those who will believe on the name of Yĕhoshua ha-Mashiah, who is Ben ha-Elohim.
29 Yea, we see that whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of ha-satan, and lead the man of ha-Mashiah in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked—
30 And land their souls, yea, their *ever living* souls, at the right hand of God in the kingdom of heaven, to sit down with Avraham, and Yitshaq, and with Ya'aqov, and with all our holy fathers, to go no more out.
31 And in this year there was continual rejoicing in the land of Zarahemla, and in all the regions round about, even in all the land which was possessed by the Nĕphiim.
32 And it came to pass that there was peace and exceedingly great joy in the remainder of the forty and ninth year; yea, and also there was continual peace and great joy in the fiftieth year of the reign of the judges.
33 And in the fifty and first year of the reign of the judges there was peace also, save it were the pride which began to enter into the *congregation*—not into the *congregation* of God, but into the hearts of the people who professed to belong to the *congregation* of God—
34 And they were lifted up in pride, even to the persecution of many of their brethren. Now this was a great evil, which did cause the more humble part of the people to suffer great persecutions, and to wade through much affliction.
35 Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of ha-Mashiah, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.
36 And it came to pass that the fifty and second year ended in peace also, save it were the exceedingly great pride which had gotten into the hearts of the people; and it was because of their exceedingly great riches and their prosperity in the land; and it did grow upon them from day to day.
37 And it came to pass in the fifty and third year of the reign of the judges, Helaman died, and his eldest son Nĕphi began to reign in his stead. And it came to pass that he did

fill the judgment–seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father.

***7a*** lime plaster, burnt lime,“cement”, see Yĕsha’Yahu (Is.) 33:12, Devarim (Deut.) 27:2.

## CHAPTER 4

*Nĕphite (Nĕphi) dissenters and the Lamanites (Lamanim) join forces and take the land of Zarahemla—The Nĕphites (Nĕphiim) are defeated because of their wickedness—The Congregation dwindles and the people become weak like the Lamanites (Lamanim).*

1 AND it came to pass in the fifty and fourth year there were many dissensions in the *congregation*, and there was also a contention among the people, insomuch that there was much bloodshed.
2 And the rebellious part were slain and driven out of the land, and they did go unto the king of the Lamanim.
3 And it came to pass that they did endeavor to stir up the Lamanim to war against the Nĕphiim; but behold, the Lamanim were exceedingly afraid, insomuch that they would not hearken to the words of those dissenters.
4 But it came to pass in the fifty and sixth year of the reign of the judges, there were dissenters who went up from the Nĕphiim unto the Lamanim; and they succeeded with those others in stirring them up to anger against the Nĕphiim; and they were all that year preparing for war.
5 And in the fifty and seventh year they did come down against the Nĕphiim to battle, and they did commence the work of death; yea, insomuch that in the fifty and eighth year of the reign of the judges they succeeded in obtaining possession of the land of Zarahemla; yea, and also all the lands, even unto the land which was near the land Bountiful.
6 And the Nĕphiim and the armies of MoroniYah were driven even into the land of Bountiful;
7 And there they did fortify against the Lamanim, from the west sea, even unto the east; it being a day's journey for a Nĕphi, on the line which they had fortified and stationed their armies to defend their north country.
8 And thus those dissenters of the Nĕphiim, with the help of a numerous army of the Lamanim, had obtained all the possession of the Nĕphiim which was in the land southward. And all this was done in the fifty and eighth and ninth years of the reign of the judges.
9 And it came to pass in the sixtieth year of the reign of the judges, MoroniYah did succeed with his armies in obtaining many parts of the land; yea, they regained many cities which had fallen into the hands of the Lamanim.
10 And it came to pass in the sixty and first year of the reign of the judges they succeeded in regaining even the half of all their possessions.
11 Now this great loss of the Nĕphiim, and the great slaughter which was among them, would not have happened had it not been for their wickedness and their abomination

which was among them; yea, and it was among those also who professed to belong to the *congregation* of God.
12 And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred, denying the spirit of prophecy and of *masa*, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nĕphi, among the Lamanim—
13 And because of this their great wickedness, and their boastings in their own strength, they were left in their own strength; therefore they did not prosper, but were afflicted and smitten, and driven before the Lamanim, until they had lost possession of almost all their lands.
14 But behold, MoroniYah did preach many things unto the people because of their iniquity, and also Nĕphi and Lĕhi, who were the sons of Helaman, did preach many things unto the people, yea, and did prophesy many things unto them concerning their iniquities, and what should come unto them if they did not repent of their sins.
15 And it came to pass that they did repent, and inasmuch as they did repent they did begin to prosper.
16 For when MoroniYah saw that they did repent he did venture to lead them forth from place to place, and from city to city, even until they had regained the one–half of their property and the one–half of all their lands.
17 And thus ended the sixty and first year of the reign of the judges.
18 And it came to pass in the sixty and second year of the reign of the judges, that MoroniYah could obtain no more possessions over the Lamanim.
19 Therefore they did abandon their design to obtain the remainder of their lands, for so numerous were the Lamanim that it became impossible for the Nĕphiim to obtain more power over them; therefore MoroniYah did employ all his armies in maintaining those parts which he had taken.
20 And it came to pass, because of the greatness of the number of the Lamanim the Nĕphiim were in great fear, lest they should be overpowered, and trodden down, and slain, and destroyed.
21 Yea, they began to remember the prophecies of Alĕma, and also the words of Moshia; and they saw that they had been a stiffnecked people, and that they had set at naught the commandments of God;
22 And that they had altered and trampled under their feet the laws of Moshia, or that which *the Eternal* commanded him to give unto the people; and they saw that their laws had become corrupted, and that they had become a wicked people, insomuch that they were wicked even like unto the Lamanim.
23 And because of their iniquity the *congregation* had begun to dwindle; and they began to disbelieve in the spirit of prophecy and in the spirit of *masa*; and the judgments of God did stare them in the face.
24 And they saw that they had become weak, like unto their brethren, the Lamanim, and that the Spirit of *the Eternal* did no more preserve them; yea, it had withdrawn from them because the Spirit of *the Eternal* doth not dwell in unholy temples—
25 Therefore Adonai did cease to preserve them by his miraculous and matchless power, for they had fallen into a state of unbelief and awful wickedness; and they saw that the

Lamanim were exceedingly more numerous than they, and except they should cleave unto *the Eternal* their God they must unavoidably perish.
26 For behold, they saw that the strength of the Lamanim was as great as their strength, even man for man. And thus had they fallen into this great transgression; yea, thus had they become weak, because of their transgression, in the space of not many years.

## CHAPTER 5

*Nĕphi and Lehi (Lĕhi) devote themselves to preaching—Their names invite them to pattern their lives after their forebears—The Anointed (ha-Mashiah) redeems those who repent— Nĕphi and Lehi (Lĕhi) make many converts and are imprisoned, and fire encircles them—A cloud of darkness overshadows three hundred people—The earth shakes and a voice commands men to repent— Nĕphi and Lehi (Lĕhi) converse with divine messengers (mal'akhim), and the multitude are encircled by fire.*

1 AND it came to pass that in this same year, behold, Nĕphi delivered up the judgment–seat to a man whose name was Ka-Zeram.
2 For as their laws and their governments were established by the voice of the people, and they who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted.
3 Yea, and this was not all; they were a stiffnecked people, insomuch that they could not be governed by the law nor justice, save it were to their destruction.
4 And it came to pass that Nĕphi had become weary because of their iniquity; and he yielded up the judgment–seat, and took it upon him to preach the word of God all the remainder of his days, and his brother Lĕhi also, all the remainder of his days;
5 For they remembered the words which their father Helaman spake unto them. And these are the words which he spake:
6 Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto the people these words. Behold, I have given unto you the names of our first parents who came out of the land of Yĕrushalayim; and this I have done that when you remember your names ye may remember them; and when ye remember them ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were good.
7 Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.
8 And now my sons, behold I have somewhat more to desire of you, which desire is, that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a treasure in heaven, yea, which is eternal, and which fadeth not away; yea, that ye may have that precious gift of eternal life, which we have reason to suppose hath been given to our fathers.
9 O remember, remember, my sons, the words which king Binyamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Yĕhoshua ha-Mashiah, who shall come; yea, remember that he cometh to redeem the world.
10 And remember also the words which Amulek spake unto Zeezrom, in the city of AmoniYah; for he said unto him that ha-Adon surely should come to redeem his people,

but that he should not come to redeem them in their sins, but to redeem them from their sins.
11 And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his *messengers* to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.
12 And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is ha-Mashiah, Ben ha-Elohim, that ye must build your foundation; that when ha-satan shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall.
13 And it came to pass that these were the words which Helaman taught to his sons; yea, he did teach them many things which are not written, and also many things which are written.
14 And they did remember his words; and therefore they went forth, keeping the commandments of God, to teach the word of God among all the people of Nĕphi, beginning at the city Bountiful;
15 And from thenceforth to the city of Gid; and from the city of Gid to the city of Mulek;
16 And even from one city to another, until they had gone forth among all the people of Nĕphi who were in the land southward; and from thence into the land of Zarahemla, among the Lamanim.
17 And it came to pass that they did preach with great power, insomuch that they did confound many of those dissenters who had gone over from the Nĕphiim, insomuch that they came forth and did confess their sins and were *immersed* unto repentance, and immediately returned to the Nĕphiim to endeavor to repair unto them the wrongs which they had done.
18 And it came to pass that Nĕphi and Lĕhi did preach unto the Lamanim with such great power and authority, for they had power and authority given unto them that they might speak, and they also had what they should speak given unto them—
19 Therefore they did speak unto the great astonishment of the Lamanim, to the convincing them, insomuch that there were eight thousand of the Lamanim who were in the land of Zarahemla and round about *immersed* unto repentance, and were convinced of the wickedness of the traditions of their fathers.
20 And it came to pass that Nĕphi and Lĕhi did proceed from thence to go to the land of Nĕphi.
21 And it came to pass that they were taken by an army of the Lamanim and cast into prison; yea, even in that same prison in which Amon and his brethren were cast by the servants of Limhi.
22 And after they had been cast into prison many days without food, behold, they went forth into the prison to take them that they might slay them.
23 And it came to pass that Nĕphi and Lĕhi were encircled about as if by fire, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nĕphi and Lĕhi were not burned; and they were as standing in the midst of fire and were not burned.

24 And when they saw that they were encircled about with a pillar of fire, and that it burned them not, their hearts did take courage.
25 For they saw that the Lamanim durst not lay their hands upon them; neither durst they come near unto them, but stood as if they were struck dumb with amazement.
26 And it came to pass that Nĕphi and Lĕhi did stand forth and began to speak unto them, saying: Fear not, for behold, it is God that has shown unto you this marvelous thing, in the which is shown unto you that ye cannot lay your hands on us to slay us.
27 And behold, when they had said these words, the earth shook exceedingly, and the walls of the prison did shake as if they were about to tumble to the earth; but behold, they did not fall. And behold, they that were in the prison were Lamanim and Nĕphiim who were dissenters.
28 And it came to pass that they were overshadowed with a cloud of darkness, and an awful solemn fear came upon them.
29 And it came to pass that there came a voice as if it were above the cloud of darkness, saying: Repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you to declare good tidings.
30 And it came to pass when they heard this voice, and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul—
31 And notwithstanding the mildness of the voice, behold the earth shook exceedingly, and the walls of the prison trembled again, as if it were about to tumble to the earth; and behold the cloud of darkness, which had overshadowed them, did not disperse—
32 And behold the voice came again, saying: Repent ye, repent ye, for the kingdom of heaven is at hand; and seek no more to destroy my servants. And it came to pass that the earth shook again, and the walls trembled.
33 And also again the third time the voice came, and did speak unto them marvelous words which cannot be uttered by man; and the walls did tremble again, and the earth shook as if it were about to divide asunder.
34 And it came to pass that the Lamanim could not flee because of the cloud of darkness which did overshadow them; yea, and also they were immovable because of the fear which did come upon them.
35 Now there was one among them who was a Nĕphi by birth, who had once belonged to the *congregation* of God but had dissented from them.
36 And it came to pass that he turned him about, and behold, he saw through the cloud of darkness the faces of Nĕphi and Lĕhi; and behold, they did shine exceedingly, even as the faces of mal'akhim. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld.
37 And it came to pass that this man did cry unto the multitude, that they might turn and look. And behold, there was power given unto them that they did turn and look; and they did behold the faces of Nĕphi and Lĕhi.
38 And they said unto the man: Behold, what do all these things mean, and who is it with whom these men do converse?
39 Now the man's name was Aminadav. And Aminadav said unto them: They do converse with the *messengers* of God.
40 And it came to pass that the Lamanim said unto him: What shall we do, that this cloud of darkness may be removed from overshadowing us?

41 And Aminadav said unto them: You must repent, and cry unto the voice, even until ye shall have faith in ha-Mashiah, who was taught unto you by Alĕma, and Amulek, and Zeezrom; and when ye shall do this, the cloud of darkness shall be removed from overshadowing you.
42 And it came to pass that they all did begin to cry unto the voice of him who had shaken the earth; yea, they did cry even until the cloud of darkness was dispersed.
43 And it came to pass that when they cast their eyes about, and saw that the cloud of darkness was dispersed from overshadowing them, behold, they saw that they were encircled about, yea every soul, by a pillar of fire.
44 And Nĕphi and Lĕhi were in the midst of them; yea, they were encircled about; yea, they were as if in the midst of a flaming fire, yet it did harm them not, neither did it take hold upon the walls of the prison; and they were filled with that joy which is unspeakable and full of glory.
45 And behold, the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words.
46 And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying:
47 Peace, peace be unto you, because of your faith in my Well Beloved, who was from the foundation of the world.
48 And now, when they heard this they cast up their eyes as if to behold from whence the voice came; and behold, they saw the heavens open; and *messengers* came down out of heaven and ministered unto them.
49 And there were about three hundred souls who saw and heard these things; and they were bidden to go forth and marvel not, neither should they doubt.
50 And it came to pass that they did go forth, and did minister unto the people, declaring throughout all the regions round about all the things which they had heard and seen, insomuch that the more part of the Lamanim were convinced of them, because of the greatness of the evidences which they had received.
51 And as many as were convinced did lay down their weapons of war, and also their hatred and the tradition of their fathers.
52 And it came to pass that they did yield up unto the Nĕphiim the lands of their possession.

## CHAPTER 6

*The righteous Lamanites (Lamanim) preach to the wicked Nĕphites (Nĕphiim)—Both peoples prosper during an era of peace and plenty—The evil one guides the Gadianton robbers in their murders and wickedness—They take over the Nĕphite (Nĕphi) government.*

1 AND it came to pass that when the sixty and second year of the reign of the judges had ended, all these things had happened and the Lamanim had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nĕphiim, because of their firmness and their steadiness in the faith.

2 For behold, there were many of the Nĕphiim who had become hardened and impenitent and grossly wicked, insomuch that they did reject the word of God and all the preaching and prophesying which did come among them.
3 Nevertheless, the people of the *congregation* did have great joy because of the conversion of the Lamanim, yea, because of the *congregation* of God, which had been established among them. And they did fellowship one with another, and did rejoice one with another, and did have great joy.
4 And it came to pass that many of the Lamanim did come down into the land of Zarahemla, and did declare unto the people of the Nĕphiim the manner of their conversion, and did exhort them to faith and repentance.
5 Yea, and many did preach with exceedingly great power and authority, unto the bringing down many of them into the depths of humility, to be the humble followers of God and the Lamb[a].
6 And it came to pass that many of the Lamanim did go into the land northward; and also Nĕphi and Lĕhi went into the land northward, to preach unto the people. And thus ended the sixty and third year.
7 And behold, there was peace in all the land, insomuch that the Nĕphiim did go into whatsoever part of the land they would, whether among the Nĕphiim or the Lamanim.
8 And it came to pass that the Lamanim did also go whithersoever they would, whether it were among the Lamanim or among the Nĕphiim; and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire.
9 And it came to pass that they became exceedingly rich, both the Lamanim and the Nĕphiim; and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north.
10 Now the land south was called Lĕhi and the land north was called Mulek, which was after the son of TsidiqiyYahu; for *the Eternal* did bring Mulek into the land north, and Lĕhi into the land south.
11 And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also *ingenious*[a] workmen, who did work all kinds of ore and did refine it; and thus they did become rich.
12 They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceedingly strong in the land. And they did raise many flocks and herds, yea, many fatlings.
13 Behold their women did toil and spin, and did make all manner of cloth, of fine-twined linen and cloth of every kind, to clothe their nakedness. And thus the sixty and fourth year did pass away in peace.
14 And in the sixty and fifth year they did also have great joy and peace, yea, much preaching and many prophecies concerning that which was to come. And thus passed away the sixty and fifth year.
15 And it came to pass that in the sixty and sixth year of the reign of the judges, behold, Ka-Zeram was murdered by an unknown hand as he sat upon the judgment–seat. And it came to pass that in the same year, that his son, who had been appointed by the people in his stead, was also murdered. And thus ended the sixty and sixth year.
16 And in the commencement of the sixty and seventh year the people began to grow exceedingly wicked again.

17 For behold, *the Eternal* had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodshed; therefore they began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another; therefore they began to commit secret murders, and to rob and to plunder, that they might get gain.
18 And now behold, those murderers and plunderers were a band who had been formed by Qishkamn and Gadianton. And now it had come to pass that there were many, even among the Nĕphiim, of the band of Gadianton. But behold, they were more numerous among the more wicked part of the Lamanim. And they were called the robbers and murderers of Gadianton.
19 And it was they who did murder the chief judge Ka-Zeram, and his son, while in the judgment–seat; and behold, they were not found.
20 And now it came to pass that when the Lamanim found that there were robbers among them they were exceedingly sorrowful; and they did use every means in their power to destroy them off the face of the earth.
21 But behold, ha-satan did stir up the hearts of the more part of the Nĕphiim, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.
22 And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.
23 And thus they might murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.
24 And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Qishkamn.
25 Now behold, it is these secret oaths and covenants which Alĕma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.
26 Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit—
27 Yea, that same being who did plot with Qayin, that if he would murder his brother Hevel it should not be known unto the world. And he did plot with Qayin and his followers from that time forth.
28 And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting shĕol.

29 Yea, it is that same being who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time.
30 And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men.
31 And now behold, he had got great hold upon the hearts of the Nĕphiim; yea, insomuch that they had become exceedingly wicked; yea, the more part of them had turned out of the way of righteousness, and did trample under their feet the commandments of God, and did turn unto their own ways, and did build up unto themselves idols of their gold and their silver.
32 And it came to pass that all these iniquities did come unto them in the space of not many years, insomuch that a more part of it had come unto them in the sixty and seventh year of the reign of the judges over the people of Nĕphi.
33 And they did grow in their iniquities in the sixty and eighth year also, to the great sorrow and lamentation of the righteous.
34 And thus we see that the Nĕphiim did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanim began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.
35 And thus we see that the Spirit of *the Eternal* began to withdraw from the Nĕphiim, because of the wickedness and the hardness of their hearts.
36 And thus we see that *the Eternal* began to pour out his Spirit upon the Lamanim, because of their easiness and willingness to believe in his words.
37 And it came to pass that the Lamanim did hunt the band of robbers of Gadianton; and they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanim.
38 And it came to pass on the other hand, that the Nĕphiim did build them up and support them, beginning at the more wicked part of them, until they had overspread all the land of the Nĕphiim, and had seduced the more part of the righteous until they had come down to believe in their works and partake of their spoils, and to join with them in their secret murders and combinations.
39 And thus they did obtain the sole management of the government, insomuch that they did trample under their feet and smite and rend and turn their backs upon the poor and the meek, and the humble followers of God.
40 And thus we see that they were in an awful state, and ripening for an everlasting destruction.
41 And it came to pass that thus ended the sixty and eighth year of the reign of the judges over the people of Nĕphi.

***5a*** Yĕsha'Yahu (Is.) 53:7. ***11a*** The *KJV* term "curious" relates to a Hebrew root meaning *ingenious*, cleverly weaved, thought out, planned, or fabricated, e.g. Shĕmot (Ex.) 28:8.

THE PROPHECY OF NĚPHI, THE SON OF HELAMAN—
*God threatens the people of Nĕphi that he will visit them in his anger, to their utter destruction except they repent of their wickedness. God smiteth the people of Nĕphi with pestilence; they repent and turn unto him. Shĕmu'El, a Lamani, prophesies unto the Nĕphiim.*
*Comprising chapters 7 to 16 inclusive.*

## CHAPTER 7

*Nĕphi is rejected in the north and returns to Zarahemla—He prays upon his garden tower and then calls upon the people to repent or perish.*

1 BEHOLD, now it came to pass in the sixty and ninth year of the reign of the judges over the people of the Nĕphiim, that Nĕphi, the son of Helaman, returned to the land of Zarahemla from the land northward.
2 For he had been forth among the people who were in the land northward and did preach the word of God unto them, and did prophesy many things unto them;
3 And they did reject all his words, insomuch that he could not stay among them, but returned again unto the land of his nativity.
4 And seeing the people in a state of such awful wickedness, and those Gadianton robbers filling the judgment–seats—having usurped the power and authority of the land; laying aside the commandments of God, and not in the least aright before him; doing no justice unto the children of men;
5 Condemning the righteous because of their righteousness; letting the guilty and the wicked go unpunished because of their kĕsĕph; and moreover to be held in office at the head of government, to rule and do according to their wills, that they might get gain and glory of the world, and, moreover, that they might the more easily commit adultery, and steal, and kill, and do according to their own wills—
6 Now this great iniquity had come upon the Nĕphiim, in the space of not many years; and when Nĕphi saw it, his heart was swollen with sorrow within his breast; and he did exclaim in the agony of his soul:
7 Oh, that I could have had my days in the days when my father Nĕphi first came out of the land of Yĕrushalayim, that I could have joyed with him in ĕrĕts ha-brit; then were his people easy to be entreated, firm to keep the commandments of God, and slow to be led to do iniquity; and they were quick to hearken unto the words of *the Eternal*—
8 Yea, if my days could have been in those days, then would my soul have had joy in the righteousness of my brethren.
9 But behold, I am consigned that these are my days, and that my soul shall be filled with sorrow because of this the wickedness of my brethren.
10 And behold, now it came to pass that it was upon a tower, which was in the garden of Nĕphi, which was by the mesilah[a] which led to the chief market, which was in the city of Zarahemla; therefore, Nĕphi had bowed himself upon the tower which was in his garden, which tower was also near unto the garden gate by which led the mesilah.
11 And it came to pass that there were certain men passing by and saw Nĕphi as he was pouring out his soul unto God upon the tower; and they ran and told the people what they

had seen, and the people came together in multitudes that they might know the cause of so great mourning for the wickedness of the people.
12 And now, when Nĕphi arose he beheld the multitudes of people who had gathered together.
13 And it came to pass that he opened his mouth and said unto them: Behold, why have ye gathered yourselves together? That I may tell you of your iniquities?
14 Yea, because I have got upon my tower that I might pour out my soul unto my God, because of the exceeding sorrow of my heart, which is because of your iniquities!
15 And because of my mourning and lamentation ye have gathered yourselves together, and do marvel; yea, and ye have great need to marvel; yea, ye ought to marvel because ye are given away that ha-satan has got so great hold upon your hearts.
16 Yea, how could you have given way to the enticing of him who is seeking to hurl away your souls down to everlasting misery and endless wo?
17 O repent ye, repent ye! Why will ye die? Turn ye, turn ye unto *the Eternal* your God. Why has he forsaken you?
18 It is because you have hardened your hearts; yea, ye will not hearken unto the voice of the good shepherd; yea, ye have provoked him to anger against you.
19 And behold, instead of gathering you, except ye will repent, behold, he shall scatter you forth that ye shall become meat for dogs and wild beasts.
20 O, how could you have forgotten your God in the very day that he has delivered you?
21 But behold, it is to get gain, to be praised of men, yea, and that ye might get gold and silver. And ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity.
22 And for this cause wo shall come unto you except ye shall repent. For if ye will not repent, behold, this great city, and also all those great cities which are round about, which are in the land of our possession, shall be taken away that ye shall have no place in them; for behold, Adonai will not grant unto you strength, as he has hitherto done, to withstand against your enemies.
23 For behold, thus saith *the Eternal*: I will not show unto the wicked of my strength, to one more than the other, save it be unto those who repent of their sins, and hearken unto my words. Now therefore, I would that ye should behold, my brethren, that it shall be better for the Lamanim than for you except ye shall repent.
24 For behold, they are more righteous than you, for they have not sinned against that great knowledge which ye have received; therefore *the Eternal* will be merciful unto them; yea, he will lengthen out their days and increase their seed, even when thou shalt be utterly destroyed except thou shalt repent.
25 Yea, wo be unto you because of that great abomination which has come among you; and ye have united yourselves unto it, yea, to that secret band which was established by Gadianton!
26 Yea, wo shall come unto you because of that pride which ye have suffered to enter your hearts, which has lifted you up beyond that which is good because of your exceedingly great riches!
27 Yea, wo be unto you because of your wickedness and abominations!
28 And except ye repent ye shall perish; yea, even your lands shall be taken from you, and ye shall be destroyed from off the face of the earth.

29 Behold now, I do not say that these things shall be, of myself, because it is not of myself that I know these things; but behold, I know that these things are true because Adonai *the Eternal* has made them known unto me, therefore I testify that they shall be.

***10a*** raised path, mound road, "highway", Yĕsha'Yahu (Is.) 11:16.

## CHAPTER 8

*Corrupt judges seek to incite the people against Nĕphi—Abraham (Avraham), Moses (Moshĕh), Zenos (Zĕh-ĕnosh), Zenock (Zenoh), YahzeYahu (Ezias; Jazias, Ezra X.15), Isaiah (Yĕsha'Yahu), Jeremiah (YirmĕYahu), Lehi (Lĕhi), and Nĕphi all testified of the Anointed (ha-Mashiah)—By inspiration Nĕphi announces the murder of the chief judge.*

1 AND now it came to pass that when Nĕphi had said these words, behold, there were men who were judges, who also belonged to the secret band of Gadianton, and they were angry, and they cried out against him, saying unto the people: Why do ye not seize upon this man and bring him forth, that he may be condemned according to the crime which he has done?
2 Why seest thou this man, and hearest him revile against this people and against our law?
3 For behold, Nĕphi had spoken unto them concerning the corruptness of their law; yea, many things did Nĕphi speak which cannot be written; and nothing did he speak which was contrary to the commandments of God.
4 And those judges were angry with him because he spake plainly unto them concerning their secret works of darkness; nevertheless, they durst not lay their own hands upon him, for they feared the people lest they should cry out against them.
5 Therefore they did cry unto the people, saying: Why do you suffer this man to revile against us? For behold he doth condemn all this people, even unto destruction; yea, and also that these our great cities shall be taken from us, that we shall have no place in them.
6 And now we know that this is impossible, for behold, we are powerful, and our cities great, therefore our enemies can have no power over us.
7 And it came to pass that thus they did stir up the people to anger against Nĕphi, and raised contentions among them; for there were some who did cry out: Let this man alone, for he is a good man, and those things which he saith will surely come to pass except we repent;
8 Yea, behold, all the judgments will come upon us which he has testified unto us; for we know that he has testified aright unto us concerning our iniquities. And behold they are many, and he knoweth as well all things which shall befall us as he knoweth of our iniquities;
9 Yea, and behold, if he had not been a prophet he could not have testified concerning those things.
10 And it came to pass that those people who sought to destroy Nĕphi were compelled because of their fear, that they did not lay their hands on him; therefore he began again to speak unto them, seeing that he had gained favor in the eyes of some, insomuch that the remainder of them did fear.

11 Therefore he was constrained to speak more unto them saying: Behold, my brethren, have ye not read that God gave power unto one man, even Mosheh, to smite upon the waters of the *Reed* Sea, and they parted hither and thither, insomuch that YisraEl[a], who were our fathers, came through upon dry ground, and the waters closed upon the armies of Mitsrayim and swallowed them up?
12 And now behold, if God gave unto this man such power, then why should ye dispute among yourselves, and say that he hath given unto me no power whereby I may know concerning the judgments that shall come upon you except ye repent?
13 But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Mosheh, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Mashiah.
14 Yea, did he not bear record that Ben ha-Elohim should come? And as he lifted up the *copper* serpent in the wilderness, even so shall he be lifted up who should come.
15 And as many as should look upon that serpent should live, even so as many as should look upon Ben ha-Elohim with faith, having a contrite spirit, might live, even unto that life which is eternal.
16 And now behold, Mosheh did not only testify of these things, but also all the holy prophets, from his days even to the days of Avraham.
17 Yea, and behold, Avraham saw of his coming, and was filled with gladness and did rejoice.
18 Yea, and behold I say unto you, that Avraham not only knew of these things, but there were many before the days of Avraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shown unto the people, a great many thousand years before his coming, that even redemption should come unto them.
19 And now I would that ye should know, that even since the days of Avraham there have been many prophets that have testified these things; yea, behold, the prophet Zeh-enosh did testify boldly; for the which he was slain.
20 And behold, also Zenoh, and also YahzeYahu, and also Yesha'Yahu, and YirmeYahu, (YirmeYahu being that same prophet who testified of the destruction of Yerushalayim) and now we know that Yerushalayim was destroyed according to the words of YirmeYahu. O then why not Ben ha-Elohim come, according to his prophecy?
21 And now will you dispute that Yerushalayim was destroyed? Will ye say that the sons of TsidiqiyYahu were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of TsidiqiyYahu are with us, and they were driven out of the land of Yerushalayim? But behold, this is not all—
22 Our father Lehi was driven out of Yerushalayim because he testified of these things. Nephi also testified of these things, and also almost all of our fathers, even down to this time; yea, they have testified of the coming of ha-Mashiah, and have looked forward, and have rejoiced in his day which is to come.
23 And behold, he is El, and he is with them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory, because of that which is to come.
24 And now, seeing ye know these things and cannot deny them except ye shall lie, therefore in this ye have sinned, for ye have rejected all these things, notwithstanding so

many evidences which ye have received; yea, even ye have received all things, both things in heaven, and all things which are in the earth, as a witness that they are true.
25 But behold, ye have rejected the truth, and rebelled against your holy God; and even at this time, instead of laying up for yourselves treasures in heaven, where nothing doth corrupt, and where nothing can come which is unclean, ye are heaping up for yourselves wrath against the day of judgment.
26 Yea, even at this time ye are ripening, because of your murders and your fornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon.
27 Yea, behold it is now even at your doors; yea, go ye in unto the judgment–seat, and search; and behold, your judge is murdered, and he lieth in his blood; and he hath been murdered by his brother, who seeketh to sit in the judgment–seat.
28 And behold, they both belong to your secret band, whose author is Gadianton and the evil one who seeketh to destroy the souls of men.

***11a*** "Israelites" (*KJV*) is actually "YisraEl". See Yĕhoshua (Josh.) 3:17.

## CHAPTER 9

*Messengers find the chief judge dead at the judgment seat—They are imprisoned and later released—By inspiration Nĕphi identifies Seantum as the murderer—Nĕphi is accepted by some as a prophet.*

1 BEHOLD, now it came to pass that when Nĕphi had spoken these words, certain men who were among them ran to the judgment–seat; yea, even there were five who went, and they said among themselves, as they went:
2 Behold, now we will know of a surety whether this man be a prophet and God hath commanded him to prophesy such marvelous things unto us. Behold, we do not believe that he hath; yea, we do not believe that he is a prophet; nevertheless, if this thing which he has said concerning the chief judge be true, that he be dead, then will we believe that the other words which he has spoken are true.
3 And it came to pass that they ran in their might, and came in unto the judgment–seat; and behold, the chief judge had fallen to the earth, and did lie in his blood.
4 And now behold, when they saw this they were astonished exceedingly, insomuch that they fell to the earth; for they had not believed the words which Nĕphi had spoken concerning the chief judge.
5 But now, when they saw they believed, and fear came upon them lest all the judgments which Nĕphi had spoken should come upon the people; therefore they did quake, and had fallen to the earth.
6 Now, immediately when the judge had been murdered—he being stabbed by his brother by a garb of secrecy, and he fled, and the servants ran and told the people, raising the cry of murder among them;
7 And behold the people did gather themselves together unto the place of the judgment–seat—and behold, to their astonishment they saw those five men who had fallen to the earth.

8 And now behold, the people knew nothing concerning the multitude who had gathered together at the garden of Nĕphi; therefore they said among themselves: These men are they who have murdered the judge, and God has smitten them that they could not flee from us.
9 And it came to pass that they laid hold on them, and bound them and cast them into prison. And there was a proclamation sent abroad that the judge was slain, and that the murderers had been taken and were cast into prison.
10 And it came to pass that on the morrow the people did assemble themselves together to mourn and to fast, at the burial of the great chief judge who had been slain.
11 And thus also those judges who were at the garden of Nĕphi, and heard his words, were also gathered together at the burial.
12 And it came to pass that they inquired among the people, saying: Where are the five who were sent to inquire concerning the chief judge whether he was dead? And they answered and said: Concerning this five whom ye say ye have sent, we know not; but there are five who are the murderers, whom we have cast into prison.
13 And it came to pass that the judges desired that they should be brought; and they were brought, and behold they were the five who were sent; and behold the judges inquired of them to know concerning the matter, and they told them all that they had done, saying:
14 We ran and came to the place of the judgment–seat, and when we saw all things even as Nĕphi had testified, we were astonished insomuch that we fell to the earth; and when we were recovered from our astonishment, behold they cast us into prison.
15 Now, as for the murder of this man, we know not who has done it; and only this much we know, we ran and came according as ye desired, and behold he was dead, according to the words of Nĕphi.
16 And now it came to pass that the judges did expound the matter unto the people, and did cry out against Nĕphi, saying: Behold, we know that this Nĕphi must have agreed with some one to slay the judge, and then he might declare it unto us, that he might convert us unto his faith, that he might raise himself to be a great man, chosen of God, and a prophet.
17 And now behold, we will detect this man, and he shall confess his fault and make known unto us the true murderer of this judge.
18 And it came to pass that the five were liberated on the day of the burial. Nevertheless, they did rebuke the judges in the words which they had spoken against Nĕphi, and did contend with them one by one, insomuch that they did confound them.
19 Nevertheless, they caused that Nĕphi should be taken and bound and brought before the multitude, and they began to question him in divers ways that they might cross him, that they might accuse him to death—
20 Saying unto him: Thou art confederate; who is this man that hath done this murder? Now tell us, and acknowledge thy fault; saying, Behold here is kĕsĕph; and also we will grant unto thee thy life if thou wilt tell us, and acknowledge the agreement which thou hast made with him.
21 But Nĕphi said unto them: O ye fools, ye uncircumcised of heart, ye blind, and ye stiffnecked people, do ye know how long *the Eternal* your God will suffer you that ye shall go on in this your way of sin?
22 O ye ought to begin to howl and mourn, because of the great destruction which at this time doth await you, except ye shall repent.

23 Behold ye say that I have agreed with a man that he should murder Seezoram, our chief judge. But behold, I say unto you, that this is because I have testified unto you that ye might know concerning this thing; yea, even for a witness unto you, that I did know of the wickedness and abominations which are among you.
24 And because I have done this, ye say that I have agreed with a man that he should do this thing; yea, because I showed unto you this sign ye are angry with me, and seek to destroy my life.
25 And now behold, I will show unto you another sign, and see if ye will in this thing seek to destroy me.
26 Behold I say unto you: Go to the house of Seantum, who is the brother of Seezoram, and say unto him—
27 Has Nĕphi, the pretended prophet, who doth prophesy so much evil concerning this people, agreed with thee, in the which ye have murdered Seezoram, who is your brother?
28 And behold, he shall say unto you, Nay.
29 And ye shall say unto him: Have ye murdered your brother?
30 And he shall stand with fear, and wist not what to say. And behold, he shall deny unto you; and he shall make as if he were astonished; nevertheless, he shall declare unto you that he is innocent.
31 But behold, ye shall examine him, and ye shall find blood upon the skirts of his cloak.
32 And when ye have seen this, ye shall say: From whence cometh this blood? Do we not know that it is the blood of your brother?
33 And then shall he tremble, and shall look pale, even as if death had come upon him.
34 And then shall ye say: Because of this fear and this paleness which has come upon your face, behold, we know that thou art guilty.
35 And then shall greater fear come upon him; and then shall he confess unto you, and deny no more that he has done this murder.
36 And then shall he say unto you, that I, Nĕphi, know nothing concerning the matter save it were given unto me by the power of God. And then shall ye know that I am an honest man, and that I am sent unto you from God.
37 And it came to pass that they went and did, even according as Nĕphi had said unto them. And behold, the words which he had said were true; for according to the words he did deny; and also according to the words he did confess.
38 And he was brought to prove that he himself was the very murderer, insomuch that the five were set at liberty, and also was Nĕphi.
39 And there were some of the Nĕphiim who believed on the words of Nĕphi; and there were some also, who believed because of the testimony of the five, for they had been converted while they were in prison.
40 And now there were some among the people, who said that Nĕphi was a navi[a].
41 And there were others who said: Behold, he is a god, for except he was a god he could not know of all things. For behold, he has told us the thoughts of our hearts, and also has told us things; and even he has brought unto our knowledge the true murderer of our chief judge.

***1a*** "prophet".

## CHAPTER 10

*The LORD (the Eternal) gives Nĕphi the sealing power—He is empowered to bind and loose on earth and in heaven—He commands the people to repent or perish—The Spirit carries him from congregation to congregation.*

1 AND it came to pass that there arose a division among the people, insomuch that they divided hither and thither and went their ways, leaving Nĕphi alone, as he was standing in the midst of them.
2 And it came to pass that Nĕphi went his way towards his own house, pondering upon the things which *the Eternal* had shown unto him.
3 And it came to pass as he was thus pondering—being much cast down because of the wickedness of the people of the Nĕphiim, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities—and it came to pass as he was thus pondering in his heart, behold, a voice came unto him saying:
4 Blessed art thou, Nĕphi, for those things which thou hast done; for I have beheld how thou hast with unwearyingness declared the word, which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but hast sought my will, and to keep my commandments.
5 And now, because thou hast done this with such unwearyingness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will.
6 Behold, thou art Nĕphi, and I am God. Behold, I declare it unto thee in the presence of mal'akhai[a], that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people.
7 Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people.
8 And thus, if ye shall say unto this temple it shall be rent in twain, it shall be done.
9 And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done.
10 And behold, if ye shall say that God shall smite this people, it shall come to pass.
11 And now behold, I command you, that ye shall go and declare unto this people, that thus saith *the Eternal* Elohim, who is the Almighty: Except ye repent ye shall be smitten, even unto destruction.
12 And behold, now it came to pass that when *the Eternal* had spoken these words unto Nĕphi, he did stop and did not go unto his own house, but did return unto the multitudes who were scattered about upon the face of the land, and began to declare unto them the word of *the Eternal* which had been spoken unto him, concerning their destruction if they did not repent.
13 Now behold, notwithstanding that great miracle which Nĕphi had done in telling them concerning the death of the chief judge, they did harden their hearts and did not hearken unto the words of *the Eternal*.
14 Therefore Nĕphi did declare unto them the word of *the Eternal*, saying: Except ye repent, thus saith *the Eternal*, ye shall be smitten even unto destruction.

15 And it came to pass that when Nĕphi had declared unto them the word, behold, they did still harden their hearts and would not hearken unto his words; therefore they did revile against him, and did seek to lay their hands upon him that they might cast him into prison.
16 But behold, the power of God was with him, and they could not take him to cast him into prison, for he was taken by the Spirit and conveyed away out of the midst of them.
17 And it came to pass that thus he did go forth in the Spirit, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people.
18 And it came to pass that they would not hearken unto his words; and there began to be contentions, insomuch that they were divided against themselves and began to slay one another with the hĕrĕv.
19 And thus ended the seventy and first year of the reign of the judges over the people of Nĕphi.

***6a*** my messengers, "my angels".

## CHAPTER 11

*Nĕphi persuades the LORD (the Eternal) to replace their war with a famine—Many people perish—They repent, and Nĕphi importunes the LORD (the Eternal) for rain—Nĕphi and Lehi (Lĕhi) receive many visions—The Gadianton robbers entrench themselves in the land.*

1 AND now it came to pass in the seventy and second year of the reign of the judges that the contentions did increase, insomuch that there were wars throughout all the land among all the people of Nĕphi.
2 And it was this secret band of robbers who did carry on this work of destruction and wickedness. And this war did last all that year; and in the seventy and third year it did also last.
3 And it came to pass that in this year Nĕphi did cry unto Adonai, saying:
4 O *Eternal*, do not suffer that this people shall be destroyed by the hĕrĕv; but O *Eternal*,, rather let there be a famine in the land, to stir them up in remembrance of *the Eternal*, their God, and perhaps they will repent and turn unto thee.
5 And so it was done, according to the words of Nĕphi. And there was a great famine upon the land, among all the people of Nĕphi. And thus in the seventy and fourth year the famine did continue, and the work of destruction did cease by the hĕrĕv but became sore by famine.
6 And this work of destruction did also continue in the seventy and fifth year. For the earth was smitten that it was dry, and did not yield forth grain in the season of grain; and the whole earth was smitten, even among the Lamanim as well as among the Nĕphiim, so that they were smitten that they did perish by thousands in the more wicked parts of the land.
7 And it came to pass that the people saw that they were about to perish by famine, and they began to remember *the Eternal* their God; and they began to remember the words of Nĕphi.

8 And the people began to plead with their chief judges and their leaders, that they would say unto Nĕphi: Behold, we know that thou art a man of God, and therefore cry unto *the Eternal* our God that he turn away from us this famine, lest all the words which thou hast spoken concerning our destruction be fulfilled.
9 And it came to pass that the judges did say unto Nĕphi, according to the words which had been desired. And it came to pass that when Nĕphi saw that the people had repented and did humble themselves in sackcloth, he cried again unto Adonai, saying:
10 O *Eternal*, behold this people repenteth; and they have swept away the band of Gadianton from amongst them insomuch that they have become extinct, and they have concealed their secret plans in the earth.
11 Now, O *Eternal*, because of this their humility wilt thou turn away thine anger, and let thine anger be appeased in the destruction of those wicked men whom thou hast already destroyed.
12 O *Eternal*, wilt thou turn away thine anger, yea, thy fierce anger, and cause that this famine may cease in this land.
13 O *Eternal*, wilt thou hearken unto me, and cause that it may be done according to my words, and send forth rain upon the face of the earth, that she may bring forth her fruit, and her grain in the season of grain.
14 O *Eternal*, thou didst hearken unto my words when I said, Let there be a famine, that the pestilence of the hĕrĕv might cease; and I know that thou wilt, even at this time, hearken unto my words, for thou saidst that: If this people repent I will spare them.
15 Yea, O *Eternal*, and thou seest that they have repented, because of the famine and the pestilence and destruction which has come unto them.
16 And now, O *Eternal*, wilt thou turn away thine anger, and try again if they will serve thee? And if so, O *Eternal*, thou canst bless them according to thy words which thou hast said.
17 And it came to pass that in the seventy and sixth year *the Eternal* did turn away his anger from the people, and caused that rain should fall upon the earth, insomuch that it did bring forth her fruit in the season of her fruit. And it came to pass that it did bring forth her grain in the season of her grain.
18 And behold, the people did rejoice and glorify God, and the whole face of the land was filled with rejoicing; and they did no more seek to destroy Nĕphi, but they did esteem him as a great prophet, and a man of God, having great power and authority given unto him from God.
19 And behold, Lĕhi, his brother, was not a whit behind him as to things pertaining to righteousness.
20 And thus it did come to pass that the people of Nĕphi began to prosper again in the land, and began to build up their waste places, and began to multiply and spread, even until they did cover the whole face of the land, both on the northward and on the southward, from the sea west to the sea east.
21 And it came to pass that the seventy and sixth year did end in peace. And the seventy and seventh year began in peace; and the *congregation* did spread throughout the face of all the land; and the more part of the people, both the Nĕphiim and the Lamanim, did belong to the *congregation*; and they did have exceedingly great peace in the land; and thus ended the seventy and seventh year.

22 And also they had peace in the seventy and eighth year, save it were a few contentions concerning the points of doctrine which had been laid down by the prophets.
23 And in the seventy and ninth year there began to be much strife. But it came to pass that Nĕphi and Lĕhi, and many of their brethren who knew concerning the true points of doctrine, having many *visions* daily, therefore they did preach unto the people, insomuch that they did put an end to their strife in that same year.
24 And it came to pass that in the eightieth year of the reign of the judges over the people of Nĕphi, there were a certain number of the dissenters from the people of Nĕphi, who had some years before gone over unto the Lamanim, and taken upon themselves the name of Lamanim, and also a certain number who were real descendants of the Lamanim, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren.
25 And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them.
26 And thus in time, yea, even in the space of not many years, they became an exceedingly great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton.
27 Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nĕphi, and also among the people of the Lamanim.
28 And it came to pass that it was expedient that there should be a stop put to this work of destruction; therefore they sent an army of strong men into the wilderness and upon the mountains to search out this band of robbers, and to destroy them.
29 But behold, it came to pass that in that same year they were driven back even into their own lands. And thus ended the eightieth year of the reign of the judges over the people of Nĕphi.
30 And it came to pass in the commencement of the eighty and first year they did go forth again against this band of robbers, and did destroy many; and they were also visited with much destruction.
31 And they were again obliged to return out of the wilderness and out of the mountains unto their own lands, because of the exceeding greatness of the numbers of those robbers who infested the mountains and the wilderness.
32 And it came to pass that thus ended this year. And the robbers did still increase and wax strong, insomuch that they did defy the whole armies of the Nĕphiim, and also of the Lamanim; and they did cause great fear to come unto the people upon all the face of the land.
33 Yea, for they did visit many parts of the land, and did do great destruction unto them; yea, did kill many, and did carry away others captive into the wilderness, yea, and more especially their women and their children.
34 Now this great evil, which came unto the people because of their iniquity, did stir them up again in remembrance of *the Eternal* their God.
35 And thus ended the eighty and first year of the reign of the judges.
36 And in the eighty and second year they began again to forget *the Eternal* their God. And in the eighty and third year they began to wax strong in iniquity. And in the eighty and fourth year they did not mend their ways.

37 And it came to pass in the eighty and fifth year they did wax stronger and stronger in their pride, and in their wickedness; and thus they were ripening again for destruction.
38 And thus ended the eighty and fifth year.

## CHAPTER 12

*Men are unstable and foolish and quick to do evil—the LORD (the Eternal) chastens his people—The nothingness of men compared with the power of God—In the day of judgment men shall gain everlasting life or everlasting condemnation.*

1 AND thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that *the Eternal* in his great infinite goodness doth bless and prosper those who put their trust in him.
2 Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget *the Eternal* their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.
3 And thus we see that except Adonai doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.
4 O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!
5 Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember *the Eternal* their God, and to give ear unto his counsels, yea, how slow to walk in paths *of* Hokhmah!
6 Behold, they do not desire that *the Eternal* their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide.
7 O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.
8 For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.
9 Yea, behold at his voice do the hills and the mountains tremble and quake.
10 And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley.
11 Yea, by the power of his voice doth the whole earth shake;
12 Yea, by the power of his voice, do the foundations rock, even to the very center.
13 Yea, and if he say unto the earth—Move—it is moved.
14 Yea, if he say unto the earth—Thou shalt go back, that it lengthen out the day for many hours—it is done;

15 And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun.
16 And behold, also, if he say unto the waters of t'hom rabah[a]—Be thou dried up—it is done.
17 Behold, if he say unto this mountain—Be thou raised up, and come over and fall upon that city, that it be buried up—behold it is done.
18 And behold, if a man hide up a treasure in the earth, and ha-Adon shall say—Let it be accursed, because of the iniquity of him who hath hid it up—behold, it shall be accursed.
19 And if ha-Adon shall say—Be thou accursed, that no man shall find thee from this time henceforth and forever—behold, no man getteth it henceforth and forever.
20 And behold, if ha-Adon shall say unto a man—Because of thine iniquities, thou shalt be accursed forever—it shall be done.
21 And if ha-Adon shall say—Because of thine iniquities thou shalt be cut off from my presence—he will cause that it shall be so.
22 And wo unto him to whom he shall say this, for it shall be unto him that will do iniquity, and he cannot be saved; therefore, for this cause, that men might be saved, hath repentance been declared.
23 Therefore, blessed are they who will repent and hearken unto the voice of *the Eternal* their God; for these are they that shall be saved.
24 And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for grace, according to their works.
25 And I would that all men might be saved. But we read that in the great and last day there are some who shall be cast out, yea, who shall be cast off from the presence of *the Eternal*;
26 Yea, who shall be consigned to a state of endless misery, fulfilling the words which say: They that have done good shall have everlasting life; and they that have done evil shall have everlasting *condemnation*. And thus it is. Amen.

**16*a*** "the great deep"

*The prophecy of Shĕmu'El, the Lamani, to the Nĕphiim.*
*Comprising chapters 13 to 15 inclusive.*

## CHAPTER 13

*Samuel (Shĕmu'El) the Lamanite (Lamani) prophesies the destruction of the Nĕphites (Nĕphiim) unless they repent—They and their riches are cursed—They reject and stone the prophets, are encircled about by demons (shedim), and seek for happiness in doing iniquity.*

1 AND now it came to pass in the eighty and sixth year, the Nĕphiim did still remain in wickedness, yea, in great wickedness, while the Lamanim did observe strictly to keep the commandments of God, according to the law of Moshĕh.

2 And it came to pass that in this year there was one Shĕmu'El, a Lamani, came into the land of Zarahemla, and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did cast him out, and he was about to return to his own land.
3 But behold, the voice of *the Eternal* came unto him, that he should return again, and prophesy unto the people whatsoever things should come into his heart.
4 And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice, and prophesied unto the people whatsoever things *the Eternal* put into his heart.
5 And he said unto them: Behold, I, Shĕmu'El, a Lamani, do speak the words of *the Eternal* which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the hĕrĕv of justice hangeth over this people; and four hundred years pass not away save the hĕrĕv of justice falleth upon this people.
6 Yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people save it be repentance and faith on the Lord Yĕhoshua ha-Mashiah, who surely shall come into the world, and shall suffer many things and shall be slain for his people.
7 And behold, *a messenger* of *the Eternal* hath declared it unto me, and he did bring glad tidings to my soul. And behold, I was sent unto you to declare it unto you also, that ye might have glad tidings; but behold ye would not receive me.
8 Therefore, thus saith *the Eternal*: Because of the hardness of the hearts of the people of the Nĕphiim, except they repent I will take away my word from them, and I will withdraw my Spirit from them, and I will suffer them no longer, and I will turn the hearts of their brethren against them.
9 And four hundred years shall not pass away before I will cause that they shall be smitten; yea, I will visit them with the hĕrĕv and with famine and with pestilence.
10 Yea, I will visit them in my fierce anger, and there shall be those of the fourth generation who shall live, of your enemies, to behold your utter destruction; and this shall surely come except ye repent, saith *the Eternal*; and those of the fourth generation shall visit your destruction.
11 But if ye will repent and return unto *the Eternal* your God I will turn away mine anger, saith *the Eternal*; yea, thus saith *the Eternal*, blessed are they who will repent and turn unto me, but wo unto him that repenteth not.
12 Yea, wo unto this great city of Zarahemla; for behold, it is because of those who are righteous that it is saved; yea, wo unto this great city, for I perceive, saith *the Eternal*, that there are many, yea, even the more part of this great city, that will harden their hearts against me, saith *the Eternal*.
13 But blessed are they who will repent, for them will I spare. But behold, if it were not for the righteous who are in this great city, behold, I would cause that fire should come down out of heaven and destroy it.
14 But behold, it is for *the* sake *of* the righteous that it is spared. But behold, the time cometh, saith *the Eternal*, that when ye shall cast out the righteous from among you, then shall ye be ripe for destruction; yea, wo be unto this great city, because of the wickedness and abominations which are in her.

15 Yea, and wo be unto the city of Gid'on, for the wickedness and abominations which are in her.
16 Yea, and wo be unto all the cities which are in the land round about, which are possessed by the Nĕphiim, because of the wickedness and abominations which are in them.
17 And behold, a curse shall come upon the land, saith *the Eternal* of Hosts, because of *the* sake *of* the peoples who are upon the land, yea, because of their wickedness and their abominations.
18 And it shall come to pass, saith *the Eternal* of Hosts, yea, our great and true God, that whoso shall hide up treasures in the earth shall find them again no more, because of the great curse of the land, save he be a righteous man and shall hide it up unto *the Eternal*.
19 For I will, saith *the Eternal*, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me save it be the righteous; and he that hideth not up his treasures unto me, cursed is he, and also the treasure, and none shall redeem it because of the curse of the land.
20 And the day shall come that they shall hide up their treasures, because they have set their hearts upon riches; and because they have set their hearts upon their riches, and will hide up their treasures when they shall flee before their enemies; because they will not hide them up unto me, cursed be they and also their treasures; and in that day shall they be smitten, saith *the Eternal*.
21 Behold ye, the people of this great city, and hearken unto my words; yea, hearken unto the words which *the Eternal* saith; for behold, he saith that ye are cursed because of your riches, and also are your riches cursed because ye have set your hearts upon them, and have not hearkened unto the words of him who gave them unto you.
22 Ye do not remember *the Eternal* your God in the things with which he hath blessed you, but ye do always remember your riches, not to thank *the Eternal* your God for them; yea, your hearts are not drawn out unto Adonai, but they do swell with great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions, and murders, and all manner of iniquities.
23 For this cause hath Adonai *the Eternal* caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities.
24 Yea, wo unto this people, because of this time which has arrived, that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time.
25 And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out.
26 Behold ye are worse than they; for as *the Eternal* liveth, if a prophet come among you and declareth unto you the word of *the Eternal*, which testifieth of your sins and iniquities, ye are angry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of ha-satan, because he testifieth that your deeds are evil.
27 But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: Walk after the pride of your own hearts; yea, walk after the pride of your eyes, and do whatsoever your heart desireth—and if a man shall come among you and say this, ye will receive him, and say that he is a prophet.

28 Yea, ye will lift him up, and ye will give unto him of your substance; ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel; and because he speaketh flattering words unto you, and he saith that all is well, then ye will not find fault with him.
29 O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that Adonai will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light?
30 Yea, behold, the anger of *the Eternal* is already kindled against you; behold, he hath cursed the land because of your iniquity.
31 And behold, the time cometh that he curseth your riches, that they become slippery, that ye cannot hold them; and in the days of your poverty ye cannot retain them.
32 And in the days of your poverty ye shall cry unto Adonai; and in vain shall ye cry, for your desolation is already come upon you, and your destruction is made sure; and then shall ye weep and howl in that day, saith *the Eternal* of Hosts. And then shall ye lament, and say:
33 O that I had repented, and had not killed the prophets, and stoned them, and cast them out. Yea, in that day ye shall say: O that we had remembered *the Eternal* our God in the day that he gave us our riches, and then they would not have become slippery that we should lose them; for behold, our riches are gone from us.
34 Behold, we lay a tool here and on the morrow it is gone; and behold, haravoteynu are taken from us in the day we have sought them for battle.
35 Yea, we have hid up our treasures and they have slipped away from us, because of the curse of the land.
36 O that we had repented in the day that the word of *the Eternal* came unto us; for behold the land is cursed, and all things are become slippery, and we cannot hold them.
37 Behold, we are surrounded by shedim, yea, we are encircled about by the *messengers* of him who hath sought to destroy our souls. Behold, our iniquities are great. O Adonai, canst thou not turn away thine anger from us? And this shall be your language in those days.
38 But behold, your days of *being tested* are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.
39 O ye people of the land, that ye would hear my words! And I pray that the anger of *the Eternal* be turned away from you, and that ye would repent and be saved.

## CHAPTER 14

*Samuel (Shĕmu'El) predicts light during the night and a new star at the birth of the Anointed (ha-Mashiah) —The Anointed (Ha-Mashiah) redeems men from temporal and spiritual death—The signs of his death include three days of darkness, the rending of the rocks, and great upheavals of nature.*

1 AND now it came to pass that Shĕmu'El, the Lamani, did prophesy a great many more things which cannot be written.
2 And behold, he said unto them: Behold, I give unto you a sign; for five years more cometh, and behold, then cometh Ben ha-Elohim to redeem all those who shall believe on his name.
3 And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.
4 Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.
5 And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you.
6 And behold this is not all, there shall be many signs and wonders in heaven.
7 And it shall come to pass that ye shall all be amazed, and wonder, insomuch that ye shall fall to the earth.
8 And it shall come to pass that whosoever shall believe on Ben ha-Elohim, the same shall have everlasting life.
9 And behold, thus hath *the Eternal* commanded me, by his *messenger*, that I should come and tell this thing unto you; yea, he hath commanded that I should prophesy these things unto you; yea, he hath said unto me: Cry unto this people, repent and prepare the way of *the Eternal*.
10 And now, because I am a Lamani, and have spoken unto you the words which *the Eternal* hath commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have cast me out from among you.
11 And ye shall hear my words, for, for this intent have I come up upon the walls of this city, that ye might hear and know of the judgments of God which do await you because of your iniquities, and also that ye might know the conditions of repentance;
12 And also that ye might know of the coming of Yĕhoshua ha-Mashiah, Ben ha-Elohim, the Father of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.
13 And if ye believe on his name ye will repent of all your sins, that thereby ye may have a remission of them through his merits.
14 And behold, again, another sign I give unto you, yea, a sign of his death.
15 For behold, he surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the *rising* of the dead, that thereby men may be brought into the presence of *the Eternal*.
16 Yea, behold, this death bringeth to pass the *rising*, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the *transgression* of ha-Adam being cut off from the presence of *the Eternal*, are considered as dead, both as to things *of the body of change* and to things *of spirit*.
17 But behold, the *rising* of ha-Mashiah redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of *the Eternal*.

18 Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness.
19 Therefore repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death.
20 But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.
21 Yea, at the time that yigvah[a] there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble; and the rocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up;
22 Yea, they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of kol-ha-arĕts, yea, both above the earth and beneath.
23 And behold, there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys which shall become mountains, whose height is great.
24 And many mesilot shall be broken up, and many cities shall become desolate.
25 And many graves shall be opened, and shall yield up many of their dead; and many *holy ones* shall appear unto many.
26 And behold, thus hath the *messenger* spoken unto me; for he said unto me that there should be thunderings and lightnings for the space of many hours.
27 And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of kol-ha-arĕts for the space of three days.
28 And the *messenger* said unto me that many shall see greater things than these, to the intent that they might believe that these signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men—
29 And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation.
30 And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.
31 He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.

***21a*** he shall expire, “give up the ghost”, Bĕreshit (Gen.) 25:8.

## CHAPTER 15

*The LORD (the Eternal) chastened the Nĕphites (Nĕphiim) because he loved them—Converted Lamanites (Lamanim) are firm and steadfast in the faith—The LORD (the Eternal) will be merciful unto the Lamanites (Lamanim) in the latter days.*

1 AND now, my beloved brethren, behold, I declare unto you that except ye shall repent your houses shall be left unto you desolate.
2 Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for refuge; yea, and wo unto them which are with child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.
3 Yea, wo unto this people who are called the people of Nĕphi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them; for behold, they have been a chosen people of Adonai; yea, the people of Nĕphi hath he loved, and also hath he chastened them; yea, in the days of their iniquities hath he chastened them because he loveth them.
4 But behold my brethren, the Lamanim hath he hated because their deeds have been evil continually, and this because of the iniquity of the tradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nĕphiim; and for this intent hath Adonai prolonged their days.
5 And I would that ye should behold that the more part of them are in the path of their duty, and they do walk *observantly* before God, and they do observe to keep his commandments and his statutes and his judgments according to the law of Moshĕh.
6 Yea, I say unto you, that the more part of them are doing this, and they are striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily.
7 And behold, ye do know of yourselves, for ye have witnessed it, that as many of them as are brought to the knowledge of the truth, and to know of the wicked and abominable traditions of their fathers, and are led to believe the holy scriptures, yea, the prophecies of the holy prophets, which are written, which leadeth them to faith on ha-Adon and unto repentance, which faith and repentance bringeth a change of heart unto them—
8 Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith, and in the thing wherewith they have been made free.
9 And ye know also that they have buried their weapons of war, and they fear to take them up lest by any means they should sin; yea, ye can see that they fear to sin—for behold they will suffer themselves that they be trodden down and slain by their enemies, and will not lift haravotam against them, and this because of their faith in ha-Mashiah.
10 And now, because of their steadfastness when they do believe in that thing which they do believe, for because of their firmness when they are once enlightened, behold, Adonai shall bless them and prolong their days, notwithstanding their iniquity—
11 Yea, even if they should dwindle in unbelief Adonai shall prolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet Zĕh-

ĕnosh, and many other prophets, concerning the restoration of our brethren, the Lamanim, again to the knowledge of the truth—
12 Yea, I say unto you, that in the latter times the promises of Adonai have been extended to our brethren, the Lamanim; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, *the Eternal* shall be merciful unto them.
13 And this is according to the prophecy, that they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep.
14 Therefore I say unto you, it shall be better for them than for you except ye repent.
15 For behold, had the mighty works been shown unto them which have been shown unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief.
16 Therefore, saith *the Eternal*: I will not utterly destroy them, but I will cause that in the day of my wisdom they shall return again unto me, saith *the Eternal*.
17 And now behold, saith *the Eternal*, concerning the people of the Nĕphiim: If they will not repent, and observe to do my will, I will utterly destroy them, saith *the Eternal*, because of their unbelief notwithstanding the many mighty works which I have done among them; and as surely as *the Eternal* liveth shall these things be, saith *the Eternal*.

## CHAPTER 16

*The Nĕphites (Nĕphiim) who believe Samuel (Shĕmu'El) are immersed by Nĕphi—Samuel (Shĕmu'El) cannot be slain with their arrows and stones—Some harden their hearts, and others see divine messengers (mal'akhim)—The unbelievers say it is not reasonable to believe in ha-Mashiah and his appearance in distant Jerusalem (Yĕrushalayim).*

1 AND now, it came to pass that there were many who heard the words of Shĕmu'El, the Lamani, which he spake upon the walls of the city. And as many as believed on his word went forth and sought for Nĕphi; and when they had come forth and found him they confessed unto him their sins and denied not, desiring that they might be *immersed* unto Adonai.
2 But as many as there were who did not believe in the words of Shĕmu'El were angry with him; and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the Spirit of *the Eternal* was with him, insomuch that they could not hit him with their stones neither with their arrows.
3 Now when they saw that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nĕphi to be *immersed*.
4 For behold, Nĕphi was *immersing*, and prophesying, and preaching, crying repentance unto the people, showing signs and wonders, working miracles among the people, that they might know that ha-Mashiah must shortly come—
5 Telling them of things which must shortly come, that they might know and remember at the time of their coming that they had been made known unto them beforehand, to the intent that they might believe; therefore as many as believed on the words of Shĕmu'El went forth unto him to be *immersed*, for they came repenting and confessing their sins.

6 But the more part of them did not believe in the words of Shĕmu'El; therefore when they saw that they could not hit him with their stones and their arrows, they cried unto their captains, saying: Take this fellow and bind him, for behold he hath a shed; and because of the power of ha-satan which is in him we cannot hit him with our stones and our arrows; therefore take him and bind him, and away with him.
7 And as they went forth to lay their hands on him, behold, he did cast himself down from the wall, and did flee out of their lands, yea, even unto his own country, and began to preach and to prophesy among his own people.
8 And behold, he was never heard of more among the Nĕphiim; and thus were the affairs of the people.
9 And thus ended the eighty and sixth year of the reign of the judges over the people of Nĕphi.
10 And thus ended also the eighty and seventh year of the reign of the judges, the more part of the people remaining in their pride and wickedness, and the lesser part walking more *observantly* before God.
11 And these were the conditions also, in the eighty and eighth year of the reign of the judges.
12 And there was but little alteration in the affairs of the people, save it were the people began to be more hardened in iniquity, and do more and more of that which was contrary to the commandments of God, in the eighty and ninth year of the reign of the judges.
13 But it came to pass in the ninetieth year of the reign of the judges, there were great signs given unto the people, and wonders; and the words of the prophets began to be fulfilled.
14 And *messengers* did appear unto men, wise men, and did declare unto them glad tidings of great joy; thus in this year the scriptures began to be fulfilled.
15 Nevertheless, the people began to harden their hearts, all save it were the most believing part of them, both of the Nĕphiim and also of the Lamanim, and began to depend upon their own strength and upon their own wisdom, saying:
16 Some things they may have guessed right, among so many; but behold, we know that all these great and marvelous works cannot come to pass, of which has been spoken.
17 And they began to reason and to contend among themselves, saying:
18 That it is not reasonable that such a being as a Mashiah shall come; if so, and he be Ben ha-Elohim, the Father of heaven and of earth, as it has been spoken, why will he not show himself unto us as well as unto them who shall be at Yĕrushalayim?
19 Yea, why will he not show himself in this land as well as in the land of Yĕrushalayim?
20 But behold, we know that this is a wicked tradition, which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance, for we cannot witness with our own eyes that they are true.
21 And they will, by the cunning and the *secret* arts of the evil one, work some great *secret* which we cannot understand, which will keep us down to be servants to their words, and also servants unto them, for we depend upon them to teach us the word; and thus will they keep us in ignorance if we will yield ourselves unto them, all the days of our lives.

22 And many more things did the people imagine up in their hearts, which were foolish and vain; and they were much disturbed, for ha-satan did stir them up to do iniquity continually; yea, he did go about spreading rumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come.
23 And notwithstanding the signs and the wonders which were wrought among the people of Adonai, and the many miracles which they did, ha-satan did get great hold upon the hearts of the people upon all the face of the land.
24 And thus ended the ninetieth year of the reign of the judges over the people of Nĕphi.
25 And thus ended the book of Helaman, according to the record of Helaman and his sons.

# THIRD NĔPHI

## THE BOOK OF NĔPHI

### THE SON OF NĔPHI, WHO WAS THE SON OF HELAMAN

*And Helaman was the son of Helaman, who was the son of Alĕma, who was the son of Alĕma, being a descendant of Nĕphi who was the son of Lĕhi, who came out of Yĕrushalayim in the first year of the reign of TsidiqiyYahu, the king of Yĕhudah.*

### CHAPTER 1

*Nĕphi the son of Helaman departs out of the land, and his son Nĕphi keeps the records—Though signs and wonders abound, the wicked plan to slay the righteous—The night of the birth of the Anointed (ha-Mashiah) arrives—The sign is given and a new star arises—Lyings and deceivings increase, and the Gadianton robbers slaughter many.*

1 NOW it came to pass that the ninety and first year had passed away and it was six hundred shanim from the time that Lĕhi left Yĕrushalayim; and it was in the year that Lachoneus was the chief judge and the governor over the land.
2 And Nĕphi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nĕphi, who was his eldest son, concerning the plates of nĕhoshĕt, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lĕhi out of Yĕrushalayim.
3 Then he departed out of the land, and whither he went, no man knoweth; and his son Nĕphi did keep the records in his stead, yea, the record of this people.
4 And it came to pass that in the commencement of the ninety and second year, behold, the prophecies of the prophets began to be fulfilled more fully; for there began to be greater signs and greater miracles wrought among the people.
5 But there were some who began to say that the time was past for the words to be fulfilled, which were spoken by Shĕmu'El, the Lamani.
6 And they began to rejoice over their brethren, saying: Behold the time is past, and the words of Shĕmu'El are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain.

7 And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass.
8 But behold, they did watch steadfastly for that day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain.
9 Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Shĕmu'El the prophet.
10 Now it came to pass that when Nĕphi, the son of Nĕphi, saw this wickedness of his people, his heart was exceedingly sorrowful.
11 And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.
12 And it came to pass that he cried mightily unto *the Eternal* all that day; and behold, the voice of *the Eternal* came unto him, saying:
13 Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.
14 Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given.
15 And it came to pass that the words which came unto Nĕphi were fulfilled, according as they had been spoken; for behold, at the going down of the sun there was no darkness; and the people began to be astonished because there was no darkness when the night came.
16 And there were many, who had not believed the words of the prophets, who fell to the earth and became as if they were dead, for they knew that the great mahashĕvĕt destruction which they had laid for those who believed in the words of the prophets had been frustrated; for the sign which had been given was already at hand.
17 And they began to know that Ben ha-Elohim must shortly appear; yea, in fine, all the people upon the face of the whole earth from the west to the east, both in the land north and in the land south, were so exceedingly astonished that they fell to the earth.
18 For they knew that the prophets had testified of these things for many years, and that the sign which had been given was already at hand; and they began to fear because of their iniquity and their unbelief.
19 And it came to pass that there was no darkness in all that night, but it was as light as though it was mid–day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that ha-Adon should be born, because of the sign which had been given.
20 And it had come to pass, yea, all things, every whit, according to the words of the prophets.
21 And it came to pass also that a new star did appear, according to the word.

22 And it came to pass that from this time forth there began to be lyings sent forth among the people, by ha-satan, to harden their hearts, to the intent that they might not believe in those signs and wonders which they had seen; but notwithstanding these lyings and deceivings the more part of the people did believe, and were converted unto ha-Adon.
23 And it came to pass that Nĕphi went forth among the people, and also many others, *immersing* unto repentance, in the which there was a great remission of sins. And thus the people began again to have peace in the land.
24 And there were no contentions, save it were a few that began to preach, endeavoring to prove by the scriptures that it was no more expedient to observe the law of Moshĕh. Now in this thing they did err, having not understood the scriptures.
25 But it came to pass that they soon became converted, and were convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit; yea, the word came unto them that it must be fulfilled; yea, that one yod or vav should not pass away till it should all be fulfilled; therefore in this same year were they brought to a knowledge of their error and did confess their faults.
26 And thus the ninety and second year did pass away, bringing glad tidings unto the people because of the signs which did come to pass, according to the words of the prophecy of all the holy prophets.
27 And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianton robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people.
28 And it came to pass that in the ninety and fourth year they began to increase in a great degree, because there were many dissenters of the Nĕphiim who did flee unto them, which did cause much sorrow unto those Nĕphiim who did remain in the land.
29 And there was also a cause of much sorrow among the Lamanim; for behold, they had many children who did grow up and began to wax strong in years, that they became for themselves, and were led away by some who were Zoramim, by their lyings and their flattering words, to join those Gadianton robbers.
30 And thus were the Lamanim afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the rising generation.

## CHAPTER 2

*Wickedness and abominations increase among the people—The Nĕphites (Nĕphiim) and Lamanites (Lamanim) unite to defend themselves against the Gadianton robbers—Converted Lamanites (Lamanim) become fare skinned and are called Nĕphiim.*

1 AND it came to pass that thus passed away the ninety and fifth year also, and the people began to forget those signs and wonders which they had heard, and began to be less and less astonished at a sign or a wonder from heaven, insomuch that they began to be hard in their hearts, and blind in their minds, and began to disbelieve all which they had heard and seen—

2 Imagining up some vain thing in their hearts, that it was wrought by men and by the power of ha-satan, to lead away and deceive the hearts of the people; and thus did ha-satan get possession of the hearts of the people again, insomuch that he did blind their eyes and lead them away to believe that the leqah of ha-Mashiah was a foolish and a vain thing.
3 And it came to pass that the people began to wax strong in wickedness and abominations; and they did not believe that there should be any more signs or wonders given; and ha-satan did go about, leading away the hearts of the people, tempting them and causing them that they should do great wickedness in the land.
4 And thus did pass away the ninety and sixth year; and also the ninety and seventh year; and also the ninety and eighth year; and also the ninety and ninth year;
5 And also an hundred years had passed away since the days of Moshia, who was king over the people of the Nĕphiim.
6 And six hundred and nine shanim had passed away since Lĕhi left Yĕrushalayim.
7 And nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that ha-Mashiah should come into the world.
8 Now the Nĕphiim began to reckon their time from this period when the sign was given, or from the coming of ha-Mashiah; therefore, nine years had passed away.
9 And Nĕphi, who was the father of Nĕphi, who had the charge of the records, did not return to the land of Zarahemla, and could nowhere be found in all the land.
10 And it came to pass that the people did still remain in wickedness, notwithstanding the much preaching and prophesying which was sent among them; and thus passed away the tenth year also; and the eleventh year also passed away in iniquity.
11 And it came to pass in the thirteenth year there began to be wars and contentions throughout all the land; for the Gadianton robbers had become so numerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land, that it became expedient that all the people, both the Nĕphiim and the Lamanim, should take up arms against them.
12 Therefore, all the Lamanim who had become converted unto ha-Adon did unite with their brethren, the Nĕphiim, and were compelled, for the safety of their lives and their women and their children, to take up arms against those Gadianton robbers, yea, and also to maintain their rights, and the privileges of their *congregation* and of their worship, and their freedom and their liberty.
13 And it came to pass that before this thirteenth year had passed away the Nĕphiim were threatened with utter destruction because of this war, which had become exceedingly sore.
14 And it came to pass that those Lamanim who had united with the Nĕphiim were numbered among the Nĕphiim;
15 And their curse was taken from them, and their skin*s* became l'vanim like unto the Nĕphiim;
16 And their young men and their daughters became exceedingly fair, and they were numbered among the Nĕphiim, and were called Nĕphiim. And thus ended the thirteenth year.
17 And it came to pass in the commencement of the fourteenth year, the war between the robbers and the people of Nĕphi did continue and did become exceedingly sore;

nevertheless, the people of Nĕphi did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places.
18 And thus ended the fourteenth year. And in the fifteenth year they did come forth against the people of Nĕphi; and because of the wickedness of the people of Nĕphi, and their many contentions and dissensions, the Gadianton robbers did gain many advantages over them.
19 And thus ended the fifteenth year, and thus were the people in a state of many afflictions; and the hĕrĕv of destruction did hang over them, insomuch that they were about to be smitten down by it, and this because of their iniquity.

## CHAPTER 3

*Giddianhi, the Gadianton leader, demands that Lachoneus and the Nĕphites (Nĕphiim) surrender themselves and their lands—Lachoneus appoints Gidgiddoni as chief captain of the armies—The Nĕphites (Nĕphiim) assemble in Zarahemla and Bountiful to defend themselves.*

1 AND now it came to pass that in the sixteenth year from the coming of ha-Mashiah, Lachoneus, the governor of the land, received an epistle from the leader and the governor of this band of robbers; and these were the words which were written, saying:
2 Lachoneus, most noble and chief governor of the land, behold, I write this epistle unto you, and do give unto you exceedingly great praise because of your firmness, and also the firmness of your people, in maintaining that which ye suppose to be your right and liberty; yea, ye do stand well, as if ye were supported by the hand of a god, in the defence of your liberty, and your property, and your country, or that which ye do call so.
3 And it seemeth a pity unto me, most noble Lachoneus, that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command, who do now at this time stand in their arms, and do await with great anxiety for the word—Go down upon the Nĕphiim and destroy them.
4 And I, knowing of their unconquerable spirit, having proved them in the field of battle, and knowing of their everlasting hatred towards you because of the many wrongs which ye have done unto them, therefore if they should come down against you they would visit you with utter destruction.
5 Therefore I have written this epistle, sealing it with mine own hand, feeling for your welfare, because of your firmness in that which ye believe to be right, and your noble spirit in the field of battle.
6 Therefore I write unto you, desiring that ye would yield up unto this my people, your cities, your lands, and your possessions, rather than that they should visit you with the hĕrĕv and that destruction should come upon you.
7 Or in other words, yield yourselves up unto us, and unite with us and become acquainted with our secret works, and become our brethren that ye may be like unto us—not our slaves, but our brethren and partners of all our substance.
8 And behold, I swear unto you, if ye will do this, with an oath, ye shall not be destroyed; but if ye will not do this, I swear unto you with an oath, that on the morrow month I will command that my armies shall come down against you, and they shall not

stay their hand and shall spare not, but shall slay you, and shall let fall the hĕrĕv upon you even until ye shall become extinct.
9 And behold, I am Giddianhi; and I am the governor of this the secret society of Gadianton; which society and the works thereof I know to be good; and they are of ancient date and they have been handed down unto us.
10 And I write this epistle unto you, Lachoneus, and I hope that ye will deliver up your lands and your possessions, without the shedding of blood, that this my people may recover their rights and government, who have dissented away from you because of your wickedness in retaining from them their rights of government, and except ye do this, I will avenge their wrongs. I am Giddianhi.
11 And now it came to pass when Lachoneus received this epistle he was exceedingly astonished, because of the boldness of Giddianhi demanding the possession of the land of the Nĕphiim, and also of threatening the people and avenging the wrongs of those that had received no wrong, save it were they had wronged themselves by dissenting away unto those wicked and abominable robbers.
12 Now behold, this Lachoneus, the governor, was a just man, and could not be frightened by the demands and the threatenings of a robber; therefore he did not hearken to the epistle of Giddianhi, the governor of the robbers, but he did cause that his people should cry unto *the Eternal* for strength against the time that the robbers should come down against them.
13 Yea, he sent a proclamation among all the people, that they should gather together their women, and their children, their flocks and their herds, and all their substance, save it were their land, unto one place.
14 And he caused that fortifications should be built round about them, and the strength thereof should be exceedingly great. And he caused that armies, both of the Nĕphiim and of the Lamanim, or of all them who were numbered among the Nĕphiim, should be placed as guards round about to watch them, and to guard them from the robbers day and night.
15 Yea, he said unto them: As *the Eternal* liveth, except ye repent of all your iniquities, and cry unto *the Eternal*, ye will in no wise be delivered out of the hands of those Gadianton robbers.
16 And so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon all the people; and they did exert themselves in their might to do according to the words of Lachoneus.
17 And it came to pass that Lachoneus did appoint chief captains over all the armies of the Nĕphiim, to command them at the time that the robbers should come down out of the wilderness against them.
18 Now the chiefest among all the chief captains and the great commander of all the armies of the Nĕphiim was appointed, and his name was Gidgiddoni.
19 Now it was the custom among all the Nĕphiim to appoint for their chief captains, (save it were in their times of wickedness) some one that had the spirit of *masa* and also prophecy; therefore, this Gidgiddoni was a great prophet among them, as also was the chief judge.
20 Now the people said unto Gidgiddoni: Pray unto *the Eternal*, and let us go up upon the mountains and into the wilderness, that we may fall upon the robbers and destroy them in their own lands.

21 But Gidgiddoni saith unto them: *the Eternal* forbid; for if we should go up against them *the Eternal* would deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as *the Eternal* liveth, if we do this he will deliver them into our hands.
22 And it came to pass in the seventeenth year, in the latter end of the year, the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken suseyhem, and rikhbam, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands and by tens of thousands, until they had all gone forth to the place which had been appointed that they should gather themselves together, to defend themselves against their enemies.
23 And the land which was appointed was the land of Zarahemla, and the land which was between the land Zarahemla and the land Bountiful, yea, to the line which was between the land Bountiful and the land Desolation.
24 And there were a great many thousand people who were called Nĕphiim, who did gather themselves together in this land. Now Lachoneus did cause that they should gather themselves together in the land southward, because of the great curse which was upon the land northward.
25 And they did fortify themselves against their enemies; and they did dwell in one land, and in one body, and they did fear the words which had been spoken by Lachoneus, insomuch that they did repent of all their sins; and they did put up their prayers unto *the Eternal* their God, that he would deliver them in the time that their enemies should come down against them to battle.
26 And they were exceedingly sorrowful because of their enemies. And Gidgiddoni did cause that they should make weapons of war of every kind, and they should be strong with armor, and with shields, and with bucklers, after the manner of his instruction.

## CHAPTER 4

*The Nĕphite (Nĕphi) armies defeat the Gadianton robbers—Giddianhi is slain, and his successor, Zemnarihah (ZemnorYah), is hanged—The Nĕphites (Nĕphiim) praise the LORD (Adonai) for their victories.*

1 AND it came to pass that in the latter end of the eighteenth year those armies of robbers had prepared for battle, and began to come down and to sally forth from the hills, and out of the mountains, and the wilderness, and their strongholds, and their secret places, and began to take possession of the lands, both which were in the land south and which were in the land north, and began to take possession of all the lands which had been deserted by the Nĕphiim, and the cities which had been left desolate.
2 But behold, there were no wild beasts nor game in those lands which had been deserted by the Nĕphiim, and there was no game for the robbers save it were in the wilderness.
3 And the robbers could not exist save it were in the wilderness, for the want of food; for the Nĕphiim had left their lands desolate, and had gathered their flocks and their herds and all their substance, and they were in one body.
4 Therefore, there was no chance for the robbers to plunder and to obtain food, save it were to come up in open battle against the Nĕphiim; and the Nĕphiim being in one body,

and having so great a number, and having reserved for themselves provisions, and susim and cattle, and flocks of every kind, that they might subsist for the space of seven years, in the which time they did hope to destroy the robbers from off the face of the land; and thus the eighteenth year did pass away.
5 And it came to pass that in the nineteenth year Giddianhi found that it was expedient that he should go up to battle against the Nĕphiim, for there was no way that they could subsist save it were to plunder and rob and murder.
6 And they durst not spread themselves upon the face of the land insomuch that they could raise grain, lest the Nĕphiim should come upon them and slay them; therefore Giddianhi gave commandment unto his armies that in this year they should go up to battle against the Nĕphiim.
7 And it came to pass that they did come up to battle; and it was in the sixth month; and behold, great and terrible was the day that they did come up to battle; and they were girded about after the manner of robbers; and they had a lamb–skin about their loins, and they were dyed in blood, and their heads were shorn, and they had head–plates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood.
8 And it came to pass that the armies of the Nĕphiim, when they saw the appearance of the army of Giddianhi, had all fallen to the earth, and did lift their cries to *the Eternal* their God, that he would spare them and deliver them out of the hands of their enemies.
9 And it came to pass that when the armies of Giddianhi saw this they began to shout with a loud voice, because of their joy, for they had supposed that the Nĕphiim had fallen with fear because of the terror of their armies.
10 But in this thing they were disappointed, for the Nĕphiim did not fear them; but they did fear their God and did supplicate him for protection; therefore, when the armies of Giddianhi did rush upon them they were prepared to meet them; yea, in the strength of *the Eternal* they did receive them.
11 And the battle commenced in this the sixth month; and great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof, insomuch that there never was known so great a slaughter among all the people of Lĕhi since he left Yĕrushalayim.
12 And notwithstanding the threatenings and the oaths which Giddianhi had made, behold, the Nĕphiim did beat them, insomuch that they did fall back from before them.
13 And it came to pass that Gidgiddoni commanded that his armies should pursue them as far as the borders of the wilderness, and that they should not spare any that should fall into their hands by the way; and thus they did pursue them and did slay them, to the borders of the wilderness, even until they had fulfilled the commandment of Gidgiddoni.
14 And it came to pass that Giddianhi, who had stood and fought with boldness, was pursued as he fled; and being weary because of his much fighting he was overtaken and slain. And thus was the end of Giddianhi the robber.
15 And it came to pass that the armies of the Nĕphiim did return again to their place of security. And it came to pass that this nineteenth year did pass away, and the robbers did not come again to battle; neither did they come again in the twentieth year.
16 And in the twenty and first year they did not come up to battle, but they came up on all sides to lay siege round about the people of Nĕphi; for they did suppose that if they should cut off the people of Nĕphi from their lands, and should hem them in on every

side, and if they should cut them off from all their outward privileges, that they could cause them to yield themselves up according to their wishes.
17 Now they had appointed unto themselves another leader, whose name was ZemnorYah; therefore it was ZemnorYah that did cause that this siege should take place.
18 But behold, this was an advantage to the Nĕphiim; for it was impossible for the robbers to lay siege sufficiently long to have any effect upon the Nĕphiim, because of their much provision which they had laid up in store,
19 And because of the scantiness of provisions among the robbers; for behold, they had nothing save it were meat for their subsistence, which meat they did obtain in the wilderness;
20 And it came to pass that the wild game became scarce in the wilderness insomuch that the robbers were about to perish with hunger.
21 And the Nĕphiim were continually marching out by day and by night, and falling upon their armies, and cutting them off by thousands and by tens of thousands.
22 And thus it became the desire of the people of ZemnorYah to withdraw from their design, because of the great destruction which came upon them by night and by day.
23 And it came to pass that ZemnorYah did give command unto his people that they should withdraw themselves from the siege, and march into the furthermost parts of the land northward.
24 And now, Gidgiddoni being aware of their design, and knowing of their weakness because of the want of food, and the great slaughter which had been made among them, therefore he did send out his armies in the night–time, and did cut off the way of their retreat, and did place his armies in the way of their retreat.
25 And this did they do in the night–time, and got on their march beyond the robbers, so that on the morrow, when the robbers began their march, they were met by the armies of the Nĕphiim both in their front and in their rear.
26 And the robbers who were on the south were also cut off in their places of retreat. And all these things were done by command of Gidgiddoni.
27 And there were many thousands who did yield themselves up prisoners unto the Nĕphiim, and the remainder of them were slain.
28 And their leader, ZemnorYah, was taken and hanged upon a tree, yea, even upon the top thereof until he was dead. And when they had hanged him until he was dead they did fell the tree to the earth, and did cry with a loud voice, saying:
29 May *the Eternal* preserve his people in righteousness and in holiness of heart, that they may cause to be felled to the earth all who shall seek to slay them because of power and secret combinations, even as this man hath been felled to the earth.
30 And they did rejoice and cry again with one voice, saying: May the God of Avraham, and the God of Yitshaq, and the God of Ya'aqov, protect this people in righteousness, so long as they shall call on the name of their God for protection.
31 And it came to pass that they did break forth, all as one, in singing, and praising their God for the great thing which he had done for them, in preserving them from falling into the hands of their enemies.
32 Yea, they did cry: ha-Yeshuah to El Elyon. And they did cry: Blessed be the name of Adonai El Shadai, El Elyon.
33 And their hearts were swollen with joy, unto the gushing out of many tears, because of the great goodness of God in delivering them out of the hands of their enemies; and

they knew it was because of their repentance and their humility that they had been delivered from an everlasting destruction.

## CHAPTER 5

*The Nĕphites (Nĕphiim) repent and forsake their sins—Mormon writes the history of his people and declares the everlasting word to them—Israel (YisraEl) shall be gathered in from her long dispersion.*

1 AND now behold, there was not a living soul among all the people of the Nĕphiim who did doubt in the least the words of all the holy prophets who had spoken; for they knew that it must needs be that they must be fulfilled.
2 And they knew that it must be expedient that ha-Mashiah had come, because of the many signs which had been given, according to the words of the prophets; and because of the things which had come to pass already they knew that it must needs be that all things should come to pass according to that which had been spoken.
3 Therefore they did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night.
4 And now it came to pass that when they had taken all the robbers prisoners, insomuch that none did escape who were not slain, they did cast their prisoners into prison, and did cause the word of God to be preached unto them; and as many as would repent of their sins and enter into a covenant that they would murder no more were set at liberty.
5 But as many as there were who did not enter into a covenant, and who did still continue to have those secret murders in their hearts, yea, as many as were found breathing out threatenings against their brethren were condemned and punished according to the law.
6 And thus they did put an end to all those wicked, and secret, and abominable combinations, in the which there was so much wickedness, and so many murders committed.
7 And thus had the twenty and second year passed away, and the twenty and third year also, and the twenty and fourth, and the twenty and fifth; and thus had twenty and five years passed away.
8 And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people in the space of twenty and five years;
9 But behold there are records which do contain all the proceedings of this people; and a shorter but true account was given by Nĕphi.
10 Therefore I have made my record of these things according to the record of Nĕphi, which was engraven on the plates which were called the plates of Nĕphi.
11 And behold, I do make the record on plates which I have made with mine own hands.
12 And behold, I am called Mormon, being called after the land of Mormon, the land in which Alĕma did establish the *congregation* among the people, yea, the first *congregation* which was established among them after their transgression.
13 Behold, I am a disciple of Yĕhoshua[a] ha-Mashiah, Ben ha-Elohim. I have been called of him to declare his word among his people, that they might have everlasting life.

14 And it hath become expedient that I, according to the will of God, that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith, should make a record of these things which have been done—
15 Yea, a small record of that which hath taken place from the time that Lĕhi left Yĕrushalayim, even down until the present time.
16 Therefore I do make my record from the accounts which have been given by those who were before me, until the commencement of my day;
17 And then I do make a record of the things which I have seen with mine own eyes.
18 And I know the record which I make to be a just and a true record; nevertheless there are many things which, according to our language, we are not able to write.
19 And now I make an end of my saying, which is of myself, and proceed to give my account of the things which have been before me.
20 I am Mormon, and a pure descendant of Lĕhi. I have reason to bless my God and my Savior Yĕhoshua ha-Mashiah, that he brought our fathers out of the land of Yĕrushalayim, (and no one knew it save it were himself and those whom he brought out of that land) and that he hath given me and my people so much knowledge unto the salvation of our souls.
21 Surely he hath blessed the house of Ya'aqov, and hath been merciful unto the seed of Yoseph.
22 And insomuch as the children of Lĕhi have kept his commandments he hath blessed them and prospered them according to his word.
23 Yea, and surely shall he again bring a remnant of the seed of Yoseph to the knowledge of *the Eternal* their God.
24 And as surely as *the Eternal* liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Ya'aqov, who are scattered abroad upon all the face of the earth.
25 And as he hath covenanted with all the house of Ya'aqov, even so shall the covenant wherewith he hath covenanted with the house of Ya'aqov be fulfilled in his own due time, unto the restoring all the house of Ya'aqov unto the knowledge of the covenant that he hath covenanted with them.
26 And then shall they know their Redeemer, who is Yĕhoshua ha-Mashiah, Ben ha-Elohim; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as *the Eternal* liveth so shall it be. Amen.

***13a*** *The Eternal* is Salvation (Yeshua); Yĕhoshua (Josh.) 1:1.

## CHAPTER 6

*The Nĕphites (Nĕphiim) prosper—Pride, wealth, and class distinctions arise—The Congregation is rent with dissensions—The adversary (Ha-satan) leads the people in open rebellion—Many prophets cry repentance and are slain—Their murderers conspire to take over the government.*

1 AND now it came to pass that the people of the Nĕphiim did all return to their own lands in the twenty and sixth year, every man, with his family, his flocks and his herds, susaiv and his cattle, and all things whatsoever did belong unto them.
2 And it came to pass that they had not eaten up all their provisions; therefore they did take with them all that they had not devoured, of all their grain of every kind, and their gold, and their silver, and all their precious things, and they did return to their own lands and their possessions, both on the north and on the south, both on the land northward and on the land southward.
3 And they granted unto those robbers who had entered into a covenant to keep the peace of the land, who were desirous to remain Lamanim, lands, according to their numbers, that they might have, with their labors, wherewith to subsist upon; and thus they did establish peace in all the land.
4 And they began again to prosper and to wax great; and the twenty and sixth and seventh years passed away, and there was great order in the land; and they had formed their laws according to equity and justice.
5 And now there was nothing in all the land to hinder the people from prospering continually, except they should fall into transgression.
6 And now it was Gidgiddoni, and the judge, Lachoneus, and those who had been appointed leaders, who had established this great peace in the land.
7 And it came to pass that there were many cities built anew, and there were many old cities repaired.
8 And there were many mesilot cast up, and many roads made, which led from city to city, and from land to land, and from place to place.
9 And thus passed away the twenty and eighth year, and the people had continual peace.
10 But it came to pass in the twenty and ninth year there began to be some disputings among the people; and some were lifted up unto pride and boastings because of their exceedingly great riches, yea, even unto great persecutions;
11 For there were many merchants in the land, and also many lawyers, and many officers.
12 And the people began to be distinguished by ranks, according to their riches and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches.
13 Some were lifted up in pride, and others were exceedingly humble; some did return railing for railing, while others would receive railing and persecution and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God.
14 And thus there became a great inequality in all the land, insomuch that the *congregation* began to be broken up; yea, insomuch that in the thirtieth year the *congregation* was broken up in all the land save it were among a few of the Lamanim who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of *the Eternal*.
15 Now the cause of this iniquity of the people was this—ha-satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

16 And thus ha-satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.
17 And thus, in the commencement of the thirtieth year—the people having been delivered up for the space of a long time to be carried about by the temptations of ha-satan whithersoever he desired to carry them, and to do whatsoever iniquity he desired they should—and thus in the commencement of this, the thirtieth year, they were in a state of awful wickedness.
18 Now they did not *trangress* ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God.
19 And now it was in the days of Lachoneus, the son of Lachoneus, for Lachoneus did fill the seat of his father and did govern the people that year.
20 And there began to be men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which ha-Adon would make for his people, or in other words, the *rising* of ha-Mashiah; and they did testify boldly of his death and sufferings.
21 Now there were many of the people who were exceedingly angry because of those who testified of these things; and those who were angry were chiefly the chief judges, and they who had been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things.
22 Now there was no lawyer nor judge nor high priest that could have power to condemn any one to death save their condemnation was signed by the governor of the land.
23 Now there were many of those who testified of the things pertaining to ha-Mashiah who testified boldly, who were taken and put to death secretly by the judges, that the knowledge of their death came not unto the governor of the land until after their death.
24 Now behold, this was contrary to the laws of the land, that any man should be put to death except they had power from the governor of the land—
25 Therefore a complaint came up unto the land of Zarahemla, to the governor of the land, against these judges who had condemned the prophets of *the Eternal* unto death, not according to the law.
26 Now it came to pass that they were taken and brought up before the judge, to be judged of the crime which they had done, according to the law which had been given by the people.
27 Now it came to pass that those judges had many friends and kindreds; and the remainder, yea, even almost all the lawyers and the high priests, did gather themselves together, and unite with the kindreds of those judges who were to be tried according to the law.
28 And they did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by ha-satan, to combine against all righteousness.
29 Therefore they did combine against the people of Adonai, and enter into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice, which was about to be administered according to the law.
30 And they did set at defiance the law and the rights of their country; and they did covenant one with another to destroy the governor, and to establish a king over the land, that the land should no more be at liberty but should be subject unto kings.

## CHAPTER 7

*The chief judge is murdered, the government is overthrown, and the people divide into tribes—Jacob (Ya'aqov), who was against Messiah (Mashiah), becomes king of a league of tribes—Nĕphi preaches repentance and faith in the Anointed (ha-Mashiah)—Divine Messengers minister to him daily, and he raises his brother from the dead—Many repent and are immersed.*

1 NOW behold, I will show unto you that they did not establish a king over the land; but in this same year, yea, the thirtieth year, they did destroy upon the judgment–seat, yea, did murder the chief judge of the land.
2 And the people were divided one against another; and they did separate one from another into tribes, every man according to his family and his kindred and friends; and thus they did destroy the government of the land.
3 And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes.
4 Now behold, there was no man among them save he had much family and many kindreds and friends; therefore their tribes became exceedingly great.
5 Now all this was done, and there were no wars as yet among them; and all this iniquity had come upon the people because they did yield themselves unto the power of ha-satan.
6 And the regulations of the government were destroyed, because of the secret combination of the friends and kindreds of those who murdered the prophets.
7 And they did cause a great contention in the land, insomuch that the more righteous part of the people had nearly all become wicked; yea, there were but few righteous men among them.
8 And thus six years had not passed away since the more part of the people had turned from their righteousness, like the dog to his vomit, or like the sow to her wallowing in the mire.
9 Now this secret combination, which had brought so great iniquity upon the people, did gather themselves together, and did place at their head a man whom they did call Ya'aqov;
10 And they did call him their king; therefore he became a king over this wicked band; and he was one of the chiefest who had given his voice against the prophets who testified of Yĕhoshua.
11 And it came to pass that they were not so strong in number as the tribes of the people, who were united together save it were their leaders did establish their laws, every one according to his tribe; nevertheless they were enemies; notwithstanding they were not a righteous people, yet they were united in the hatred of those who had entered into a covenant to destroy the government.
12 Therefore, Ya'aqov seeing that their enemies were more numerous than they, he being the king of the band, therefore he commanded his people that they should take their flight into the northernmost part of the land, and there build up unto themselves a kingdom, until they were joined by dissenters, (for he flattered them that there would be many dissenters) and they become sufficiently strong to contend with the tribes of the people; and they did so.

13 And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. And thus ended the thirtieth year; and thus were the affairs of the people of Nĕphi.
14 And it came to pass in the thirty and first year that they were divided into tribes, every man according to his family, kindred and friends; nevertheless they had come to an agreement that they would not go to war one with another; but they were not united as to their laws, and their manner of government, for they were established according to the minds of those who were their chiefs and their leaders. But they did establish very strict laws that one tribe should not trespass against another, insomuch that in some degree they had peace in the land; nevertheless, their hearts were turned from *the Eternal* their God, and they did stone the prophets and did cast them out from among them.
15 And it came to pass that Nĕphi—having been visited by *messengers* and also the voice of *the Eternal*, therefore having seen mal'akhim, and being eye–witness, and having had power given unto him that he might know concerning the ministry of ha-Mashiah, and also being eye–witness to their quick return from righteousness unto their wickedness and abominations;
16 Therefore, being grieved for the hardness of their hearts and the blindness of their minds—went forth among them in that same year, and began to testify, boldly, repentance and remission of sins through faith on the Lord Yĕhoshua ha-Mashiah.
17 And he did minister many things unto them; and all of them cannot be written, and a part of them would not suffice, therefore they are not written in this book. And Nĕphi did minister with power and with great authority.
18 And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Yĕhoshua ha-Mashiah that *messengers* did minister unto him daily.
19 And in the name of Yĕhoshua did he cast out shedim and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people.
20 And the people saw it, and did witness of it, and were angry with him because of his power; and he did also do many more miracles, in the sight of the people, in the name of Yĕhoshua.
21 And it came to pass that the thirty and first year did pass away, and there were but few who were converted unto ha-Adon; but as many as were converted did truly signify unto the people that they had been visited by the power and Spirit of God, which was in Yĕhoshua ha-Mashiah, in whom they believed.
22 And as many as had shedim cast out from them, and were healed of their sicknesses and their infirmities, did truly manifest unto the people that they had been wrought upon by the Spirit of God, and had been healed; and they did show forth signs also and did do some miracles among the people.
23 Thus passed away the thirty and second year also. And Nĕphi did cry unto the people in the commencement of the thirty and third year; and he did preach unto them repentance and remission of sins.
24 Now I would have you to remember also, that there were none who were brought unto repentance who were not *immersed* with water.

25 Therefore, there were ordained of Nĕphi, men unto this ministry, that all such as should come unto them should be *immersed* with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins.
26 And there were many in the commencement of this year that were *immersed* unto repentance; and thus the more part of the year did pass away.

## CHAPTER 8

*Tempests, earthquakes, fires, whirlwinds, and physical upheavals attest the crucifixion of the Anointed (ha-Mashiah)—Many people are destroyed—Darkness covers the land for three days—Those who remain bemoan their fate.*

1 AND now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Yĕhoshua; and there was not any man who could do a miracle in the name of Yĕhoshua save he were cleansed every whit from his iniquity—
2 And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away;
3 And the people began to look with great earnestness for the sign which had been given by the prophet Shĕmu'El, the Lamani, yea, for the time that there should be darkness for the space of three days over the face of the land.
4 And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.
5 And it came to pass in the thirty and fourth year, in the first month, on the *fourteenth*[a] day of the month, there arose a great storm, such an one as never had been known in all the land.
6 And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.
7 And there were exceedingly sharp lightnings, such as never had been known in all the land.
8 And the city of Zarahemla did take fire.
9 And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.
10 And the earth was carried up upon the city of MoroniYah, that in the place of the city there became a great mountain.
11 And there was a great and terrible destruction in the land southward.
12 But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest and the whirlwinds, and the thunderings and the lightnings, and the exceedingly great quaking of the whole earth;
13 And the mesilot were broken up, and the level roads were spoiled, and many smooth places became rough.
14 And many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate.

15 And there were some cities which remained; but the damage thereof was exceedingly great, and there were many in them who were slain.
16 And there were some who were carried away in the whirlwind; and whither they went no man knoweth, save they know that they were carried away.
17 And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.
18 And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land.
19 And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours—and then behold, there was darkness upon the face of the land.
20 And it came to pass that there was araphel[a] upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness;
21 And there could be no light, because of the darkness, neither nerot[a], neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all;
22 And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.
23 And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.
24 And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.
25 And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city MoroniYah. And thus were the howlings of the people great and terrible.

***5a*** The "mistake … in the reconning…" (verse 2) is here corrected to be consistent with Shĕmot (Ex.) 12:6, 18, Vayiqra (Lev.) 23:5, Yohanan (John) 19:14. ***20a*** "thick darkness", TsephanYa (Zeph.) 1:15; ***21a*** *lamps*, "candles", TsephanYah (Zeph.) 1:12

## CHAPTER 9

*In the darkness the voice of the Anointed (ha-Mashiah) proclaims the destruction of many people and cities for their wickedness—He also proclaims his divinity, announces that the law of Moses (Moshĕh) is fulfilled, and invites men to come unto him and be saved.*

1 AND it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying:
2 Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for ha-satan laugheth, and his *messengers* rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!
3 Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.
4 And behold, that great city Moroni have I caused to be sunk in the depths of the yam, and the inhabitants thereof to be drowned.
5 And behold, that great city MoroniYah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the *holy ones* shall not come any more unto me against them.
6 And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth;
7 Yea, and the city of OniYah and the inhabitants thereof, and the city of Mocum and the inhabitants thereof, and the city of Yĕrushalayim and the inhabitants thereof; and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the *holy ones* shall not come up any more unto me against them.
8 And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Ya'aqov, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof; and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the *holy ones* should not come up any more unto me against them.
9 And behold, that great city Ya'aqovugat, which was inhabited by the people of king Ya'aqov, have I caused to be burned with fire because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the *holy ones* should not come up unto me any more against them.
10 And behold, the city of Laman, and the city of Y'hosh, and the city of Gad, and the city of Qishkamn, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations.
11 And because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the *holy ones* whom I sent among them might not cry unto me from the ground against them.
12 And many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.
13 O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?
14 Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

15 Behold, I am Yĕhoshua ha-Mashiah Ben ha-Elohim. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.
16 I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled.
17 And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moshĕh fulfilled.
18 I am the light and the life of the world. I am Aleph and Tav, the beginning and the end.
19 And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.
20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I *immerse* with fire and with Ruah ha-Qodĕsh, even as the Lamanim, because of their faith in me at the time of their conversion, were *immersed* with fire and with Ruah ha-Qodĕsh, and they knew it not.
21 Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.
22 Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

## CHAPTER 10

*There is silence in the land for many hours—The voice of the Anointed (ha-Mashiah) promises to gather his people as a hen gathereth her brood—The more righteous part of the people had been preserved.*

1 AND now behold, it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours;
2 For so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain; therefore there was silence in all the land for the space of many hours.
3 And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying:
4 O ye people of these great cities which have fallen, who are descendants of Ya'aqov, yea, who are of the house of YisraEl, how oft have I gathered you as a hen gathereth her *gathering* under her wings, and have nourished you.
5 And again, how oft would I have gathered you as a hen gathereth her *gathering* under her wings, yea, O ye people of the house of YisraEl, who have fallen; yea, O ye people of the house of YisraEl, ye that dwell at Yĕrushalayim, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her *gathering*, and ye would not.

6 O ye house of YisraEl whom I have spared, how oft will I gather you as a hen gathereth her *gathering* under her wings, if ye will repent and return unto me with full purpose of heart.
7 But if not, O house of YisraEl, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers.
8 And now it came to pass that after the people had heard these words, behold, they began to weep and howl again because of the loss of their kindred and friends.
9 And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.
10 And the earth did cleave together again, that it stood; and the mourning, and the weeping, and the wailing of the people who were spared alive did cease; and their mourning was turned into joy, and their lamentations into the praise and thanksgiving unto the Lord Yĕhoshua ha-Mashiah, their Redeemer.
11 And thus far were the scriptures fulfilled which had been spoken by the prophets.
12 And it was the more righteous part of the people who were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the *holy ones*, who were spared—
13 And they were spared and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and of darkness.
14 And now, whoso readeth, let him understand; he that hath the scriptures, let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets.
15 Behold, I say unto you, Yea, many have testified of these things at the coming of ha-Mashiah, and were slain because they testified of these things.
16 Yea, the prophet Zĕh-ĕnosh did testify of these things, and also Zenoh spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed.
17 Behold, our father Ya'aqov also testified concerning a remnant of the seed of Yoseph. And behold, are not we a remnant of the seed of Yoseph? And these things which testify of us, are they not written upon the plates of nĕhoshĕt which our father Lĕhi brought out of Yĕrushalayim?
18 And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nĕphi who were spared, and also those who had been called Lamanim, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, insomuch that soon after the ascension of ha-Mashiah into heaven he did truly manifest himself unto them—
19 Showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

*Yeshua ha-Mashiah did show himself unto the people of Nĕphi, as the multitude were gathered together in the land Bountiful, and did minister unto them; and on this wise did he show himself unto them.*
*Comprising chapters 11 to 26 inclusive.*

## CHAPTER 11

*The Father testifies of his Beloved Son—the Anointed (ha-Mashiah) appears and proclaims his atonement—The people feel the wound marks in his hands and feet and side—They cry Hosanna (Hoshiah–na)—He sets forth the mode and manner of the ordinance of immersion in water—The spirit of contention is of ha-satan—the doctrine of the Anointed (ha-Mashiah) is that men should believe and be immersed and receive the Holy Spirit.*

1 AND now it came to pass that there were a great multitude gathered together, of the people of Nĕphi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.
2 And they were also conversing about this Yĕhoshua ha-Mashiah, of whom the sign had been given concerning his death.
3 And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.
4 And it came to pass that again they heard the voice, and they understood it not.
5 And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.
6 And behold, the third time they did understand the voice which they heard; and it said unto them:
7 Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.
8 And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was a mal'akh that had appeared unto them.
9 And it came to pass that he stretched forth his hand and spake unto the people, saying:
10 Behold, I am Yĕhoshua ha-Mashiah, whom the prophets testified shall come into the world.
11 And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the

sins of the world, in the which I have suffered the will of the Father in all things from the beginning.
12 And it came to pass that when Yĕhoshua had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that ha-Mashiah should show himself unto them after his ascension into heaven.
13 And it came to pass that the Lord spake unto them saying:
14 Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know EHEYEH the God of YisraEl, and the God of the whole earth, and *that I* have been slain for the sins of the world.
15 And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.
16 And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:
17 Hoshiah-na Blessed be the name of El Elyon! And they did fall down at the feet of Yeshua, and did worship him.
18 And it came to pass that he spake unto Nĕphi (for Nĕphi was among the multitude) and he commanded him that he should come forth.
19 And Nĕphi arose and went forth, and bowed himself before ha-Adon and did kiss his feet.
20 And ha-Adon commanded him that he should arise. And he arose and stood before him.
21 And ha-Adon said unto him: I give unto you power that ye shall *immerse* this people when I am again ascended into heaven.
22 And again ha-Adon called others, and said unto them likewise; and he gave unto them power to *immerse*. And he said unto them: On this wise shall ye *immerse*; and there shall be no disputations among you.
23 Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be *immersed* in my name, on this wise shall ye *immerse* them—Behold, ye shall go down and stand in the water, and in my name shall ye *immerse* them.
24 And now behold, these are the words which ye shall say, calling them by name, saying:
25 Having authority given me of Yeshua ha-Mashiah, I *immerse* you in the name of the Father, and of the Son, and of Ruah ha-Qodĕsh. Amen.
26 And then shall ye immerse them in the water, and come forth again out of the water.
27 And after this manner shall ye *immerse* in my name; for behold, verily I say unto you, that the Father, and the Son, and Ruah ha-Qodĕsh are one; and I am in the Father, and the Father in me, and the Father and I are one.
28 And according as I have commanded you thus shall ye *immerse*. And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of liq'hi, as there have hitherto been.

29 For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of ha-satan, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.
30 Behold, this is not liq'hi, to stir up the hearts of men with anger, one against another; but this is liq'hi, that such things should be done away.
31 Behold, verily, verily, I say unto you, I will declare unto you liq'hi.
32 And this is liq'hi, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and Ruah ha-Qoděsh beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.
33 And whoso believeth in me, and is *immersed in water*, the same shall be saved; and they are they who shall inherit the kingdom of God.
34 And whoso believeth not in me, and is not *immersed*, shall be *condemned*.
35 Verily, verily, I say unto you, that this is liq'hi, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with Ruah ha-Qoděsh.
36 And thus will the Father bear record of me, and Ruah ha-Qoděsh will bear record unto him of the Father and me; for the Father, and I, and Ruah ha-Qoděsh are one.
37 And again I say unto you, ye must repent, and become as a little child, and be *immersed* in my name, or ye can in nowise receive these things.
38 And again I say unto you, ye must repent, and be *immersed* in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.
39 Verily, verily, I say unto you, that this is liq'hi, and whoso buildeth upon this buildeth upon my rock, and the gates of shĕol shall not prevail against them.
40 And whoso shall declare more or less than this, and establish it for liq'hi, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of shĕol stand open to receive such when the floods come and the winds beat upon them.
41 Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

## CHAPTER 12

*The Savior (Yeshua) calls and commissions the Twelve—He delivers to the Nĕphites (Nĕphiim) a discourse similar to the Sermon on the Mount—He speaks the Beatitudes—His teachings transcend and take precedence over the law of Mosheh—Men are commanded to be perfect even as he and his Father are perfect—Compare B'Sorot Matti (Hebrew Matthew) 5.*

1 AND it came to pass that when Yeshua had spoken these words unto Nĕphi, and to those who had been called, (now the number of them who had been called, and received power and authority to *immerse*, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: *Happy* are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may *immerse* you with water; and after that ye are *immersed* with water, behold, I will *immerse* you with fire and

with Ruah ha-Qoděsh; therefore *happy* are ye if ye shall believe in me and be *immersed*, after that ye have seen me and know that EHEYEH.
2 And again, more *happy* are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that EHEYEH. Yea, *happy* are they who shall believe in your words, and come down into the depths of humility and be *immersed*, for they shall be visited with fire and with Ruah ha-Qoděsh, and shall receive a remission of their sins.
3 Yea, *happy* are the poor in spirit who come unto me, for theirs is the kingdom of heaven.
4 And again, *happy* are all they that mourn, for they shall be comforted.
5 And *happy* are the meek, for they shall inherit arets[a].
6 And *happy* are all they who do hunger and thirst *for* righteousness, for they shall be filled with Ruah ha-Qoděsh.
7 And *happy* are the merciful, for they shall obtain mercy.
8 And *happy* are all the pure in heart, for they shall see God.
9 And *happy* are all the peacemakers, for they shall be called the children of God.
10 And *happy* are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.
11 And *happy* are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;
12 For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.
13 Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men.
14 Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.
15 Behold, do men light a ner[a] and put it under a bushel? Nay, but on a menorah[b], and it giveth light to all that are in the house;
16 Therefore let your light so shine before this people, that they may see your good works and *honor* your Father who is in heaven.
17 Think not that I am come to destroy Torah or the Prophets. I am not come to destroy but to fulfil;
18 For verily I say unto you, one yod nor vav hath not passed away from Torah, but in me it hath all been fulfilled.
19 And behold, I have given you Torah and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and Torah is fulfilled.
20 Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.
21 Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not *murder*[a], and whosoever shall *murder* shall be in danger of the judgment of God;

22 But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, reqa[a], shall be in danger of the council; and whosoever shall say, Thou ha-Naval[b], shall be in danger *of the* fire *of* shĕol[c].
23 Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—
24 Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.
25 Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison.
26 Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one senine? Verily, verily, I say unto you, Nay.
27 Behold, it is written by them of old time, that thou shalt not commit adultery;
28 But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.
29 Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart;
30 For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into shĕol.
31 It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement.
32 Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery.
33 And again it is written, thou shalt not forswear thyself, but shalt perform unto *the Eternal* thine oaths;
34 But verily, verily, I say unto you, swear not at all; neither by heaven, for it is God's throne;
35 Nor by the earth, for it is his footstool;
36 Neither shalt thou swear by thy head, because thou canst not make one hair *dark* or white;
37 But let your communication be Yea, yea; Nay, nay; for whatsoever cometh of more than these is evil.
38 And behold, it is written, an eye for an eye, and a tooth for a tooth;
39 But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also;
40 And if any man will sue thee at the law and take away thy coat, let him have thy cloak also;
41 And whosoever shall compel thee to go a *distance*, go with him *twice as far*.
42 Give to him that asketh thee, and from him that would borrow of thee turn thou not away.
43 And behold it is written also, that thou shalt love thy neighbor and hate thine enemy;
44 But behold I say unto you, love your enemies[a], bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you;
45 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good.

46 Therefore those things which were of old time, which were under the law, in me are all fulfilled.
47 Old things are done away, and all things have become new.
48 Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

***5a*** Těhilim (Ps.) 37:11; ***15a*** lamp, "candle", YirměYahu (Jer.) 25:10; ***b*** lamp stand, "candle stick", as in the House of *the Eternal*, Shěmot (Ex.) 25:32; ***21a*** Shěmot (Ex.) 20:13, Devarim (Deut.) 5:17; ***22a*** worthless, "evil one", B'sorot Matti, 5:22; ***b*** "impious one", 1 Shěmu'El (1 Sam.) 25:3, B'sorot Matti, 5:22; ***c*** B'sorot Matti, 5:22 literally reads "Gey Hinnom" = "Valley of Hinnom", but this would be out of place in the *Book of Mormon*. The Hebrew word "shěol" is more appropriate here; see Devarim (Deut.) 32:22. ***44a*** As did David, e.g. 1 Shěmu'El (1 Sam.) 24:17.

## CHAPTER 13

*The Savior (Yeshua) teaches the Něphites (Něphiim) to pray—They are to lay up treasures in heaven—The Twelve in their ministry are commanded to take no thought for temporal things—Compare B'Sorot Matti (Hebrew Matthew) 6.*

1 VERILY, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.
2 Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the moedim and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.
3 But when thou doest alms let not thy left hand know what thy right hand doeth;
4 That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly.
5 And when thou prayest thou shalt not do as the hypocrites, for they love to pray, standing in the moedim and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.
6 But thou, when thou prayest, enter into thy *chamber*, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly.
7 But when ye pray, use not vain repetitions, as the Goyim, for they think that they shall be heard for their much speaking.
8 Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.
9 After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.
10 Thy will be done on earth as it is in heaven.
11 And forgive us our debts, as we forgive our debtors.
12 And lead us not into temptation, but deliver us from evil.
13 For thine is the kingdom, and the power, and the glory, forever. Amen[a].
14 For, if ye forgive men their trespasses your heavenly Father will also forgive you;

15 But if ye forgive not men their trespasses neither will your Father forgive your trespasses.
16 Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.
17 But thou, when thou fastest, anoint thy head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly.
19 Lay not up for yourselves treasures upon earth, where moth and *decay* doth corrupt, and thieves break through and steal;
20 But lay up for yourselves treasures in heaven, where neither moth nor *decay* doth corrupt, and where thieves do not break through nor steal.
21 For where your treasure is, there will your heart be also.
22 The light of the body is the eye; if, therefore, thine eye be *whole*, thy whole body shall be full of light.
23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!
24 No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Manim[a].
25 And now it came to pass that when Yeshua had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
26 Behold the fowls of the air, for they sow not, neither do they reap nor gather *grain* into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
27 Which of you by taking thought can add one amah[a] unto his stature?
28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;
29 And yet I say unto you, that even Shĕlomoh, in all his glory, was not arrayed like one of these.
30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith.
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
32 For your heavenly Father knoweth that ye have need of all these things.
33 But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.
34 *Do not be anxious* for the morrow, for the morrow shall *be anxious* for the things of *himself*. Sufficient is the day unto the evil thereof.

***13a*** Compare with the language of king David's prayer recorded in 1 Divrey Ha-yamim (1 Chron.) 29:10-11. ***24a*** weights of precious metal, riches, "mammon", 1 Mĕlakhim (1 Kgs.) 10:17; ***27a*** distance form the elbow to the tip of the finger, "cubit"; Bĕreshit (Gen.) 41:35

## CHAPTER 14

*The Savior (Yeshua) commands: Judge not; ask of God; beware of false prophets—He promises salvation to those who do the will of the Father—Compare B'sorot Matti (Hebrew Matthew) 7.*

1 AND now it came to pass that when Yeshua had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.
3 And why beholdest thou the *splinter* that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother: Let me pull the *splinter* out of thine eye—and behold, a beam is in thine own eye?
5 Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the *splinter* out of thy brother's eye.
6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
7 Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.
8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.
9 Or what man is there of you, who, if his son ask bread, will give him a stone?
10 Or if he ask a fish, will he give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?
12 Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is Torah and the Prophets.
13 Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat;
14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore, by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22 Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out shedim, and in thy name done many wonderful works?
23 And then will I profess unto them: I never knew you; depart from me, ye that work iniquity[a].
24 Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock—
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.
26 And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand—
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

***23a*** A quote from Tehelim (Ps.) 6:9 (verse 8, *KJV*).

## CHAPTER 15

*The Savior (Yeshua) announces that the law of Mosheh is fulfilled in him—The Nephites (Nephiim) are the other sheep of whom he spake in Jerusalem (Yerushalayim)—Because of stubbornness and unbelief the people of the Lord (ha-Adon) in Jerusalem (Yerushalayim) do not know of the scattered sheep of Israel (YisraEl).*

1 AND now it came to pass that when Yeshua had ended these sayings he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I taught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.
2 And it came to pass that when Yeshua had said these words he perceived that there were some among them who marveled, and wondered what he would concerning the law of Mosheh; for they understood not the saying that old things had passed away, and that all things had become new.
3 And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become new.
4 Behold, I say unto you that the law is fulfilled that was given unto Mosheh.
5 Behold, I am he that gave the law, and I am he who covenanted with my people YisraEl; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.
6 Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.
7 And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.
8 For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Mosheh hath an end in me.
9 Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.
10 Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

11 And now it came to pass that when Yeshua had spoken these words, he said unto those twelve whom he had chosen:
12 Ye are limudai[a]; and ye are a light unto this people, who are a remnant of the house of Yoseph.
13 And behold, this is the land of your inheritance; and the Father hath given it unto you.
14 And not at any time hath the Father given me commandment that I should tell it unto your brethren at Yĕrushalayim.
15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of YisraEl, whom the Father hath led away out of the land.
16 This much did the Father command me, that I should tell unto them:
17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
18 And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.
19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you.
20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them.
21 And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
22 And they understood me not, for they supposed it had been the Goyim; for they understood not that the Goyim should be converted through their preaching.
23 And they understood me not that I said they shall hear my voice; and they understood me not that the Goyim should not at any time hear my voice—that I should not manifest myself unto them save it were by Ruah ha-Qodĕsh.
24 But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me.

***12a*** "my disciples", Yĕsha'Yahu (Is.) 8:16.

## CHAPTER 16

*The Savior (Yeshua) will visit others of the lost sheep of Israel (YisraEl)—In the latter days the Glad Tidings (B'sorah) will go to the Gentiles (ha-Goyim) and then to the house of Israel (YisraEl)—The people of the Lord (ha-Adon) shall see eye to eye when the LORD (the Eternal) brings again Zion (Tsion).*

1 AND verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Yĕrushalayim, neither in any parts of that land round about whither I have been to minister.
2 For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

3 But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.
4 And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Yĕrushalayim, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by Ruah ha-Qodĕsh, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Goyim, that through the fulness of the Goyim, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.
5 And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of YisraEl.
6 And blessed are the Goyim, because of their belief in me, in and of Ruah ha-Qodĕsh, which witnesses unto them of me and of the Father.
7 Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of YisraEl, in the latter day shall the truth come unto the Goyim, that the fulness of these things shall be made known unto them.
8 But wo, saith the Father, unto the unbelieving of the Goyim—for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of YisraEl; and my people who are of the house of YisraEl have been cast out from among them, and have been trodden under feet by them;
9 And because of the mercies of the Father unto the Goyim, and also the judgments of the Father upon my people who are of the house of YisraEl, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of YisraEl to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—
10 And thus commandeth the Father that I should say unto you: At that day when the Goyim shall sin against my *good tidings*, and shall reject the fulness of my *good tidings*, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my *good tidings*, behold, saith the Father, I will bring the fulness of my *good tidings* from among them.
11 And then will I remember my covenant which I have made unto my people, O house of YisraEl, and I will bring my *good tidings* unto them.
12 And I will show unto thee, O house of YisraEl, that the Goyim shall not have power over you; but I will remember my covenant unto you, O house of YisraEl, and ye shall come unto the knowledge of the fulness of my *good tidings*.
13 But if the Goyim will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of YisraEl.
14 And I will not suffer my people, who are of the house of YisraEl, to go through among them, and tread them down, saith the Father.
15 But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of YisraEl, that they shall go through among them, and

shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of YisraEl.
16 Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto this people this land for their inheritance.
17 And then the words of the prophet Yĕsha'Yahu shall be fulfilled, which say [a]:
18 Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when *the Eternal* shall bring again Tsion.
19 Break forth into joy, sing together, ye waste places of Yĕrushalayim; for *The Eternal* hath comforted his people, he hath redeemed Yĕrushalayim.
20 *The Eternal* hath made bare zeroa qadesho[a] in the eyes of all ha-Goyim; and all the ends of arets shall see Yeshuat Eloheynu [b].

***17a*** Yĕsha'Yahu (Is.) 52:8-10; ***20a*** "his holy arm", his holy seed, Yĕsha'Yahu (Is.) 52:10; ***b*** "salvation of our God", Yĕsha'Yahu (Is.) 52:10.

## CHAPTER 17

*The Savior (Yeshua) directs the people to ponder his words and pray for understanding—He heals their sick—He prays for the people, using language that cannot be written—Divine messengers (Mal'akhim) minister to and fire encircles their little ones.*

1 BEHOLD, now it came to pass that when Yeshua had spoken these words he looked round about again on the multitude, and he said unto them: Behold, my time is at hand.
2 I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.
3 Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again.
4 But now I go unto the Father, and also to show myself unto the lost tribes of YisraEl, for they are not lost unto the Father, for he knoweth whither he hath taken them.
5 And it came to pass that when Yeshua had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.
6 And he said unto them: Behold, my bowels are filled with compassion towards you.
7 Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.
8 For I perceive that ye desire that I should show unto you what I have done unto your brethren at Yĕrushalayim, for I see that your faith is sufficient that I should heal you.
9 And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

10 And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.
11 And it came to pass that he commanded that their little children should be brought.
12 So they brought their little children and set them down upon the ground round about him, and Yeshua stood in the midst; and the multitude gave way till they had all been brought unto him.
13 And it came to pass that when they had all been brought, and Yeshua stood in the midst, he commanded the multitude that they should kneel down upon the ground.
14 And it came to pass that when they had knelt upon the ground, Yeshua groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of YisraEl.
15 And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.
16 And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Yeshua speak unto the Father;
17 And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Yeshua speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.
18 And it came to pass that when Yeshua had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.
19 And it came to pass that Yeshua spake unto them, and bade them arise.
20 And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.
21 And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.
22 And when he had done this he wept again;
23 And he spake unto the multitude, and said unto them: Behold your little ones.
24 And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw *messengers* descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the *messengers* did minister unto them.
25 And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children.

## CHAPTER 18

*The Savior (Yeshua) reinstitutes the ordinance (seder) of bread and wine among the Nĕphites (Nĕphiim)—They are commanded to pray always in his name—Those who eat*

*his symbolic flesh and drink his symbolic blood unworthily are condemned—The disciples (Ha-limudim) are given power to confer the Holy Spirit.*

1 AND it came to pass that Yeshua commanded limudo that they should bring forth some bread and wine unto him.
2 And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth.
3 And when the limudim had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat.
4 And when they had eaten and were filled, he commanded that they should give unto the multitude.
5 And when the multitude had eaten and were filled, he said unto the limudim: Behold there shall one be ordained among you, and to him will I give power that he shall break bread and bless it and give it unto the people of my *congregation*, unto all those who shall believe and be *immersed* in my name.
6 And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.
7 And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.
8 And it came to pass that when he said these words, he commanded that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.
9 And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled.
10 And when the limudim had done this, Yeshua said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you.
11 And this shall ye always do to those who repent and are *immersed* in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.
12 And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock.
13 But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of shĕol are ready open to receive them.
14 Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.
15 Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by ha-satan, and ye be led away captive by him.
16 And as I have prayed among you even so shall ye pray in my *congregation*, among my people who do repent and are *immersed* in my name. Behold I am the light; I have set an example for you.

17 And it came to pass that when Yeshua had spoken these words unto his disciples, he turned again unto the multitude and said unto them:
18 Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for ha-satan desireth to have you, that he may sift you as wheat.
19 Therefore ye must always pray unto the Father in my name;
20 And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.
21 Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.
22 And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not;
23 But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name.
24 Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed.
25 And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.
26 And now it came to pass that when Yeshua had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them:
27 Behold verily, verily, I say unto you, I give unto you another commandment, and then I must go unto my Father that I may fulfil other commandments which he hath given me.
28 And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;
29 For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh *condemnation* to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.
30 Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is *immersed* in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.
31 But if he repent not he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered.
32 Nevertheless, ye shall not cast him out of moedeykhem, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them.
33 Therefore, keep these sayings which I have commanded you that ye come not under condemnation; for wo unto him whom the Father condemneth.
34 And I give you these commandments because of the disputations which have been among you. And blessed are ye if ye have no disputations among you.

35 And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.
36 And it came to pass that when Yeshua had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them.
37 And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bare record that he gave them power to give Ruah ha-Qoděsh. And I will show unto you hereafter that this record is true.
38 And it came to pass that when Yeshua had touched them all, there came a cloud and overshadowed the multitude that they could not see Yeshua.
39 And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.

## CHAPTER 19

*The Twelve Disciples (Limudim) minister unto the people and pray for the Holy Spirit—They are immersed and receive the Holy Spirit and the ministering of divine messengers (mal'akhim)—The Savior (Yeshua) prays using words that cannot be written—He attests to the exceedingly great faith of these Nĕphites (Nĕphiim).*

1 AND now it came to pass that when Yeshua had ascended into heaven, the multitude did disperse, and every man did take his wife and his children and did return to his own home.
2 And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Yeshua, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude.
3 Yea, and even all the night it was noised abroad concerning Yeshua; and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Yeshua should show himself unto the multitude.
4 And it came to pass that on the morrow, when the multitude was gathered together, behold, Nĕphi and his brother whom he had raised from the dead, whose name was Timotius, and also his son, whose name was Yonah, and also Matani, and MatanYah, his brother, and Kumen, and Kumenonhi, and YirmĕYahu, and Shemnon, and Yonah, and TsidiqiyYahu, and Yĕsha'Yahu—now these were the names of the disciples whom Yeshua had chosen—and it came to pass that they went forth and stood in the midst of the multitude.
5 And behold, the multitude was so great that they did cause that they should be separated into twelve bodies.
6 And the twelve did teach the multitude; and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Yeshua.
7 And the disciples did pray unto the Father also in the name of Yeshua. And it came to pass that they arose and ministered unto the people.

8 And when they had ministered those same words which Yeshua had spoken—nothing varying from the words which Yeshua had spoken—behold, they knelt again and prayed to the Father in the name of Yeshua.
9 And they did pray for that which they most desired; and they desired that Ruah ha-Qoděsh should be given unto them.
10 And when they had thus prayed they went down unto the water's edge, and the multitude followed them.
11 And it came to pass that Nĕphi went down into the water and was *immersed*.
12 And he came up out of the water and began to *immerse*. And he *immersed* all those whom Yeshua had chosen.
13 And it came to pass when they were all *immersed* and had come up out of the water, Ruah ha-Qoděsh did fall upon them, and they were filled with Ruah ha-Qoděsh and with fire.
14 And behold, they were encircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; and *messengers* did come down out of heaven and did minister unto them.
15 And it came to pass that while the *messengers* were ministering unto the disciples, behold, Yeshua came and stood in the midst and ministered unto them.
16 And it came to pass that he spake unto the multitude, and commanded them that they should kneel down again upon the earth, and also that his disciples should kneel down upon the earth.
17 And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray.
18 And behold, they began to pray; and they did pray unto Yeshua, calling him their Lord and their God.
19 And it came to pass that Yeshua departed out of the midst of them, and went a little way off from them and bowed himself to the earth, and he said:
20 Father, I thank thee that thou hast given Ruah ha-Qoděsh unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world.
21 Father, I pray thee that thou wilt give Ruah ha-Qoděsh unto all them that shall believe in their words.
22 Father, thou hast given them Ruah ha-Qoděsh because they believe in me; and thou seest that they believe in me because thou hearest them, and they pray unto me; and they pray unto me because I am with them.
23 And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, that I may be in them as thou, Father, art in me, that we may be one.
24 And it came to pass that when Yeshua had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire.
25 And it came to pass that Yeshua blessed them as they did pray unto him; and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Yeshua; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof.

26 And Yeshua said unto them: Pray on; nevertheless they did not cease to pray.
27 And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father, saying:
28 Father, I thank thee that thou hast purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be purified in me, through faith on their words, even as they are purified in me.
29 Father, I pray not for the world, but for those whom thou hast given me out of the world, because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them.
30 And when Yeshua had spoken these words he came again unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; and behold they were white, even as Yeshua.
31 And it came to pass that he went again a little way off and prayed unto the Father;
32 And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed.
33 And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed.
34 Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man.
35 And it came to pass that when Yeshua had made an end of praying he came again to the disciples, and said unto them: So great faith have I never seen among all the Yĕhudim; wherefore I could not show unto them so great miracles, because of their unbelief.
36 Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard.

## CHAPTER 20

*The Savior (Yeshua) provides bread and wine miraculously and again administers the seder unto them—The remnant of Jacob (Ya'aqov) shall come to the knowledge of the LORD (the Eternal) their God and shall inherit the covenant land of America—The Savior (Yeshua) is the prophet like unto Moses (Moshĕh), and the Nĕphites (Nĕphiim) are children of the prophets—Others people of the LORD shall be gathered to Jerusalem (Yĕrushalayim).*

1 AND it came to pass that he commanded the multitude that they should cease to pray, and also his disciples. And he commanded them that they should not cease to pray in their hearts.
2 And he commanded them that they should arise and stand up upon their feet. And they arose up and stood upon their feet.
3 And it came to pass that he brake bread again and blessed it, and gave to the disciples to eat.
4 And when they had eaten he commanded them that they should break bread, and give unto the multitude.
5 And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude.

6 Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude;
7 But he truly gave unto them bread to eat, and also wine to drink.
8 And he said unto them: He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled.
9 Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Yeshua, whom they both saw and heard.
10 And it came to pass that when they had all given glory unto Yeshua, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of YisraEl.
11 Ye remember that I spake unto you, and said that when the words of Yĕsha'Yahu should be fulfilled—behold they are written, ye have them before you, therefore search them—
12 And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of YisraEl.
13 And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of *the Eternal* their God, who hath redeemed them.
14 And the Father hath commanded me that I should give unto you this land, for your inheritance.
15 And I say unto you, that if the Goyim do not repent after the blessing which they shall receive, after they have scattered my people—
16 Then shall ye, who are a remnant of the house of Ya'aqov, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, **and** as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver.
17 Th**y** hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.
18 And I will gather my people together as a man gathereth his sheaves into the floor.
19 For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs nĕhushah[a]. And thou shalt beat in pieces many people; and I will consecrate their gain unto *the Eternal*, and their substance unto Adon of the whole earth[b]. And behold, I am he who doeth it.
20 And it shall come to pass, saith the Father, that the hĕrĕv of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all goyey ha-Goyim[a].
21 And it shall come to pass that I will establish my people, O house of YisraEl.
22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Ya'aqov; and it shall be a New Ir-Shalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

23 Behold, I am he of whom Mosheh spake, saying: A prophet shall *the Eternal* your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.
24 Verily I say unto you, yea, and all the prophets from Shemu'El and those that follow after, as many as have spoken, have testified of me.
25 And behold, ye are the children of the prophets; and ye are of the house of YisraEl; and ye are of the covenant which the Father made with your fathers, saying unto Avraham: And in thy seed shall all the kindreds of the earth be blessed.
26 The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant—
27 And after that ye were blessed then fulfilleth the Father the covenant which he made with Avraham, saying: In thy seed shall all the kindreds of the earth be blessed—unto the pouring out of Ruah ha-Qodesh through me upon the Goyim, which blessing upon the Goyim shall make them mighty above all, unto the scattering of my people, O house of YisraEl.
28 And they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my *good tidings*, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father.
29 And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Yerushalayim, which is ha-arets asher diber[a] unto them forever, saith the Father.
30 And it shall come to pass that the time cometh, when the fulness of my *good tidings* shall be preached unto them;
31 And they shall believe in me, that I am Yehoshua ha-Mashiah, Ben ha-Elohim, and shall pray unto the Father in my name.
32 Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.
33 Then will the Father gather them together again, and give unto them Yerushalayim for the land of their inheritance.
34 Then shall they break forth into joy—Sing together, ye waste places of Yerushalayim; for the Father hath comforted his people, he hath redeemed Yerushalayim.
35 The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.
36 And then shall be brought to pass that which is written: Awake, awake again, and put on thy strength, O Tsion; put on thy beautiful garments, O Yerushalayim, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean.
37 Shake thyself from the dust; arise, sit down, O Yerushalayim; loose thyself from the bands of thy neck, O captive daughter of Tsion.
38 For thus saith *the Eternal*: Ye have sold yourselves for naught, and ye shall be redeemed without kesseph[a].
39 **Verily, verily, I say unto you, that** my people shall know my name; **yea,** in that day *they shall know* that I *am* he that doth speak….

40 **And then shall they say:** How beautiful upon the mountains are the feet[a] of him that bringeth good tidings **unto them**, that publisheth peace; that bringeth good tidings **unto them** of good, that publisheth salvation; that saith unto Tsion: Thy God reigneth!
41 **And then shall a cry go forth:** Depart ye, depart ye, go ye out from thence, touch **not that which is** unclean; go ye out of the midst of her; be ye clean that bear the vessels of *the Eternal*.
42 For ye shall not go out with haste nor go by flight; for *the Eternal* will go before you, and the God of YisraEl ***shall*** *be* your rearward.
43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.
44 As many were astonished at thee—his visage was so *harshly anointed*, more than any man, and his form more than the sons of men—[a]
45 So shall he sprinkle many nations; the kings shall shut their mouths at him, for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.
46 Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Yĕrushalayim be inhabited again with my people, and it shall be the land of their inheritance.

***19a*** hardened copper, Mikhah (Micah) 4:13; ***b*** Tehelim (Ps.) 97:5; ***20a*** Bĕreshit (Gen.) 10:5; ***22a*** city of Salem, city of Peace, "Jerusalem"; ***29a*** Devarim (Deut.) 9:28; ***39a*** silver, "money"; Yĕsha'Yahu (Is) 52:3; ***40a*** navu (Hebrew) = they are comely, "beautiful" *they* [the feet] *are*, Yĕsha'Yahu (Is.) 52:7; ***44a*** Yĕsha'Yahu (Is.) 52:14; ***45a*** Compare Yĕsha'Yahu (Is.) 52:13-14.

## CHAPTER 21

*Israel (YisraEl) shall be gathered when the Book of Mormon comes forth—The Gentiles (Goyim) shall be established as a free people in America—They shall be saved if they believe and obey; otherwise they shall be cut off and destroyed—Israel (YisraEl) shall build the New Jerusalem (Ir-Shalem), and the lost tribes shall return.*

1 AND verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of YisraEl, and shall establish again among them my Tsion;
2 And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of Ruah ha-Qodĕsh which shall be given unto you of the Father, shall be made known unto the Goyim that they may know concerning this people who are a remnant of the house of Ya'aqov, and concerning this my people who shall be scattered by them;
3 Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you;

4 For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of YisraEl;
5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Goyim, unto your seed which shall dwindle in unbelief because of iniquity;
6 For thus it behooveth the Father that it should come forth from the Goyim, that he may show forth his power unto the Goyim, for this cause that the Goyim, if they will not harden their hearts, that they may repent and come unto me and be *immersed* in my name and know of the true points of liq'hi, that they may be numbered among my people, O house of YisraEl;
7 And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of YisraEl.
8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.
9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those **who** will not believe **it, although a man shall declare it unto them**[a].
10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be *harshly anointed* because of them[a]. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of ha-satan.
11 Therefore it shall come to pass that whosoever will not believe in my words, who am Yeshua ha-Mashiah, which the Father shall cause him to bring forth unto the Goyim, and shall give unto him power that he shall bring them forth unto the Goyim, (it shall be done even as Moshĕh said) they shall be cut off from among my people who are of the covenant.
12 **And my people who are a** remnant of Ya'aqov shall be among the Goyim, **yea,** in the midst **of them** as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver[a].
13 **Their** hand shall be lifted up upon their adversaries, and all **their** enemies shall be cut off[a].
14 Yea, wo be unto the Goyim except they repent; for it shall come to pass in that day, saith **the Father**, that I will cut off suseykha out of the midst of thee, and I will destroy thy chariots[a];
15 And I will cut off the cities of thy land, and throw down all thy strongholds[a];
16 And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers[a];
17 Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of **thy** hands[a];
18 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities[a].

19 And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.
20 For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of YisraEl;
21 And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.
22 But if they will repent and hearken unto my words, and harden not their hearts, I will establish my *congregation* among them, and they shall come in unto the covenant and be numbered among this the remnant of Ya'aqov, unto whom I have given this land for their inheritance;
23 And they shall assist my people, the remnant of Ya'aqov, and also as many of the house of YisraEl as shall come, that they may build a city, which shall be called the New Ir-Shalem.
24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Ir-Shalem.
25 And then shall the power of heaven come down among them; and I also will be in the midst.
26 And then shall the work of the Father commence at that day, even when this b'sorah shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Yĕrushalayim.
27 Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name.
28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.
29 And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward[a].

***9a*** Compare Havaquq (Hab.) 1:5; ***10a*** Compare Yĕsha'Yahu (Is.) 52:13-14; ***12a*** Compare Mikhah (Micah) 5:8; ***13a*** Compare Mikhah (Micah) 5:9; ***14a*** Compare Mikhah (Micah) 5:10; ***15a*** Compare Mikhah (Micah) 5:11; ***16a*** Compare Mikhah (Micah) 5:12; ***17a*** Compare Mikhah (Micah) 5:13; ***18a*** Compare Mikhah (Micah) 5:14; ***29a*** Compare Yĕsha'Yahu (Is.) 52:12.

## CHAPTER 22

נפי השלישי כב (ישעיהו נד)

1 **ואז הכתוב יהיה** רני עקרה לא ילדה פצחי רנה וצהלי לא חלה כי רבים בני שוממה מבני בעולה אמר יהוה

2 הרחיבי מקום אהלך ויריעות משכנותיך יטו אל תחשכי האריכי מיתריך ויתדתיך חזקי

3 כי ימין ושמאול תפרצי וזרעך גוים יירש וערים נשמות יושיבו

4 אל תיראי כי לא תבושי ואל תכלמי כי לא תחפירי כי בשת עלומיך תשכחי וחרפת אלמנותיך לא תזכרי עוד

5 כי בעליך עשיך יהוה צבאות שמו וגאלך קדוש ישראל אלהי כל הארץ יקרא

6 כי כאשה עזובה ועצובת רוח קראך יהוה ואשת נעורים כי תמאס אמר אלהיך

7 ברגע קטן עזבתיך וברחמים גדלים אקבצך

8 בשצף קצף הסתרתי פני רגע ממך ובחסד עולם רחמתיך אמר גאלך יהוה

9 כי מי נח זאת לי אשר נשבעתי מעבר מי נח עוד על הארץ כן נשבעתי מקצף עליך ...

10 כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך יהוה

11 עניה סערה לא נחמה הנה אנכי מרביץ בפוך אבניך ויסדתיך בספירים

12 ושמתי כדכד שמשתיך ושעריך לאבני אקדח וכל גבולך לאבני חפץ

13 וכל בניך למודי יהוה ורב שלום בניך

14 בצדקה תכונני רחקי מעשק כי לא תיראי וממחתה כי לא תקרב אליך

15 הן גור יגור אפס מאותי מי גר אתך עליך יפול

16 הן (הנה) אנכי בראתי חרש נפח באש פחם ומוציא כלי למעשהו ואנכי בראתי משחית לחבל

17 כל כלי יוצר עליך לא יצלח וכל לשון **תקלל** אתך למשפט תַּרְשִׁיעי זאת נחלת עבדי יהוה וצדקתם מאתי נאם יהוה

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CHAPTER 22

*In the last days, Zion (Tsion) and her stakes shall be established, and Israel (YisraEl) shall be gathered in mercy and tenderness—They shall triumph—Comparing Yĕsha'Yahu (Isaiah) 54 Masoretic Text (source of the King James translation).*

| *Isaiah 54 (KJV)* | *3 Nephi 22* |
|---|---|
| 1 SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. | 1 **AND then shall that which is written come to pass:** Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. |

| | |
|---|---|
| 2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; | 2 Enlarge the place of thy tent, and let them stretch forth the curtains of **thy** habitations; spare not, lengthen thy cords and strengthen thy stakes; |
| 3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. | 3 For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited. |
| 4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. | 4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; 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 any more. |
| 5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. | 5 For thy maker, **thy** husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called. |
| 6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. | 6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. |
| 7 For a small moment have I forsaken thee; but with great mercies will I gather thee. | 7 For a small moment have I forsaken thee, but with great mercies will I gather thee. |
| 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. | 8 In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. |
| 9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. | 9 For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. |
| 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. | 10 For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. |
| 11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. | 11 O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. |
| 12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy | 12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy |

| | |
|---|---|
| borders of pleasant stones. | borders of pleasant stones. |
| 13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children. | 13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children. |
| 14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. | 14 In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee. |
| 15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. | 15 Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake. |
| 16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. | 16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. |
| 17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD. | 17 No weapon that is formed against thee shall prosper; and every tongue that shall **revile** against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. |

1 **AND then shall that which is written come to pass:** Sing *stridulously*, O barren[a], thou *that* didst not bear *young*; break forth into *shrill* singing[b], and *joyously* cry aloud[c], thou *that* didst not travail with child; for more *are* the children of the desolate[d] than the children of the married wife, saith *the Eternal*.
2 Enlarge the place of thy tent, and let them stretch forth the curtains of **thy** habitations; spare not, lengthen thy cords and strengthen thy stakes[a];
3 For thou shalt break forth on the right hand and on the left, and thy seed shall inherit[a] *nations* and make the desolate[b] cities to be inhabited.
4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; 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 any more.
5 For thy maker, .. **thy** husband, *the Eternal* of Hosts *is* his name; and thy Redeemer, the Holy One of YisraEl—the God of the whole earth shall he be called.
6 For *the Eternal* hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, *for* thou wast refused[a], saith thy God.
7 For a small moment have I forsaken thee, but with great mercies will I gather thee.
8 In *an outburst of* wrath I hid my face from thee for a moment, but with everlasting *loving* kindness will I have mercy on thee, saith *the Eternal* thy Redeemer.
9 For this, .. the waters of Noah unto me, for *as* I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee...
10 For the mountains shall depart and the hills *remove*[a] but my *loving* kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith *the Eternal* that hath mercy on thee.

11 O thou afflicted, tossed with tempest, *and* not comforted[a]! Behold, I will lay thy stones with *dark antimony*, and lay thy foundations with sapphires.
12 And I will make thy *notched battlements in the sun* of *sparkling gems*, and thy gates of *fiery stones*, and all thy borders of *desirable* stones.
13 And all thy children *shall be* taught of *the Eternal*; and great *shall be* the peace of thy children.
14 In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.
15 Behold, they shall surely gather together against thee, .. not by me; whosoever shall gather together against thee shall fall for thy sake.
16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.
17 *Every* weapon[a] that is formed against thee shall *not* prosper[b]; and every tongue *that* shall **revile** against thee in judgment thou shalt condemn. This *is* the heritage[c] of the servants of *the Eternal*, and their righteousness *is from* me, saith *the Eternal*.

**1*a*** extirpated, up-rooted, ***b*** ringing cry; ***c*** gleam, ***d*** stunned; **2*a*** nails; **3*a*** occupy, ***b*** devastated; **6*a*** despised, spurned, rejected; **10*a*** shake; **11*a*** "nuhamah", feminine play on words with "noah", "comfort". **17*a*** apparatus, ***b*** advance, succeed, ***c*** estate, valley with a brook.

## 3 Nephi 22 (Isaiah 54) נפי השלישי כב (ישעיה נד)

1

| | | |
|---|---|---|
| **And then** | **v'az** | **וְאָז** |
| **that which is written** | **ha-katuv** | **הַכָּתוּב** |
| **shall come to pass:** | **ih'yĕh** | **יִהְיֶה׃** |
| Sing stridulously, | rani | רָנִּי |
| O barren (extirpated, up-rooted) | aqarah | עֲקָרָה, |
| *that did* not | lo | לֹא |
| bear young; | yaladah | יָלָדָה ; |
| break forth *into* | pitshi | פִּצְחִי |
| shrill singing (ringing cry), | rinah | רְנָּה |
| and joyously cry aloud | v'tsahali | וְצַהֲלִי |
| *that did* not | lo | לֹא- |
| travail *with child*; | halah | חָלָה, |
| for (because) | ki | כִּי- |
| more (abundant) are | rabim | רַבִּים |
| children of | bĕnei | בְּנֵי- |

| | | |
|---|---|---|
| desolate | shomemah | שׁוֹמֵמָה |
| from the children of | mi-bĕnei | מִבְּנֵי |
| the married wife, | vĕulah | בְעוּלָה |
| sayeth | amar | אָמַר |
| the LORD (*the Eternal*) | *Adonai* | יהוה. |

"Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband: for the Lord has said," (Esaias LIV.1)

2

| | | |
|---|---|---|
| Enlarge | harḥivi | הַרְחִיבִי |
| the place of | mĕqom | מְקוֹם |
| thy tent, | ahalekh | אָהֳלֵךְ, |
| and the curtains of | vi-riot | וִירִיעוֹת |
| **thy** habitations | mishkĕnotaykh | מִשְׁכְּנוֹתַיִךְ |
| they will stretch forth; | yatu | יַטּוּ-- |
| not | al | -אַל |
| spare, | taḥsokhi | תַּחְשֹׂכִי ; |
| lengthen | ha'arikhi | הַאֲרִיכִי, |
| thy cords | meytaraykh | מֵיתָרַיִךְ, |
| and thy stakes (nails) | vi-ytedotaykh | וְיִתֵּדֹתַיִךְ, |
| strengthen. | hazeqi | חַזֵּקִי. |

"Enlarge the place of thy tent, and of thy curtains: fix *the pins*, spare not, lengthen thy cords, and strengthen thy pins;" (Esaias LIV.2)

3

| | | |
|---|---|---|
| For | ki | -כִּי |
| *on the* right | yamin | יָמִין |
| and *on the* left | u-s'mowl | וּשְׂמֹאול, |
| thou shalt break forth, | tiphrotsi | תִּפְרֹצִי ; |
| and thy seed | v'zarekh | וְזַרְעֵךְ |
| *the* nations (Gentiles) | goyim | גּוֹיִם |
| shall inherit (occupy) | yirash | יִירָשׁ, |
| and *the* cities | v'arim | וְעָרִים |

| | | |
|---|---|---|
| desolate (devastated) | nĕshamot | נְשַׁמּוֹת |
| *make* to be inhabited. | yoshivu | יוֹשִׁיבוּ. |

“spread forth *thy tent* yet to the right and the left: for thy seed shall inherit the Gentiles, and thou shalt make the desolate cities to be inhabited.” (Esaias LIV.3)

4

| | | |
|---|---|---|
| Not | al | אַל- |
| fear, | tiriy | תִּירְאִי |
| for (because) | ki | כִּי- |
| not | lo | לֹא |
| thou shalt be ashamed, | tĕvoshi | תֵּבוֹשִׁי, |
| and not (neither) | v’al | וְאַל- |
| be thou confounded, | tikalmi | תִּכָּלְמִי |
| for (because) | ki | כִּי |
| not | lo | לֹא |
| thou shalt be put to shame (reproached); | ta<u>h</u>piri | תַּחְפִּירִי׃ |
| for (because) | ki | כִּי |
| the shame of | voshĕt | בֹּשֶׁת |
| thy youth, | alumayikh | עֲלוּמַיִךְ |
| thou shalt forget, | tishka<u>h</u>i | תִּשְׁכָּחִי, |
| and the reproach of | v’<u>h</u>ĕrpat | וְחֶרְפַּת |
| thy widowhood | alměnutayikh | אַלְמְנוּתַיִךְ |
| not | lo | לֹא |
| thou shalt remember | tizkĕri | תִּזְכְּרִי- |
| more (any more). | od | עוֹד. |

“Fear not, because thou has been put to shame, neither be confounded, because thou was reproached: for thou shalt forget thy former shame, and shalt no more at all remember the reproach of thy widowhood.” (Esaias LIV.4)

5

| | | |
|---|---|---|
| For | ki | כִּי |
| **thy** husband (master), | voa’alayikh | בֹּעֲלַיִךְ |
| thy maker | osayikh | עֹשַׂיִךְ, |
| the LORD (*the Eternal*) of | *Adonai* | יהוה |

| | | |
|---|---|---|
| Hosts (Armies) *is* | tsĕvaot | צְבָאוֹת |
| his name; | shĕmo | שְׁמוֹ ; |
| and thy Redeemer, | v'go'aekh | וְגֹאֲלֵךְ |
| *the* Holy One of | q'dosh | קְדוֹשׁ |
| Israel - | Yisra'El | יִשְׂרָאֵל, |
| *the* God of | Ĕlohey | אֱלֹהֵי |
| all | khol | כָּל- |
| the earth (land) | ha-arĕts | הָאָרֶץ |
| he shall be called. | yiqare | יִקָּרֵא. |

"For *it is* the Lord that made thee; the Lord of hosts is his name: and he that delivered thee, he is the God of Israel, *and* shall be called *so* by the whole earth." (Esaias LIV.5)

6

| | | |
|---|---|---|
| For | ki | כִּי- |
| as a women (wife) | khe-ishah | כְּאִשָּׁה |
| forsaken | azuvah | עֲזוּבָה |
| and grieved of | va-atsuvat | וַעֲצוּבַת |
| spirit | ruah | רוּחַ, |
| hath called thee | qĕraakh | קְרָאָךְ |
| the LORD (*the Eternal*), | *Adonai* | יהוה ; |
| and a wife of | v'eshĕt | וְאֵשֶׁת |
| youth(s), | n'urim | נְעוּרִים |
| for | ki | כִּי |
| thou wast refused (despised) | timaes | תִּמָּאֵס, |
| saith | amar | אָמַר |
| thy God(s). | Ĕlohayikh | אֱלֹהָיִךְ. |

"The Lord has not called thee as a deserted and faint-hearted woman, nor as a woman hated from *her* youth, saith thy God." (Esaias LIV.6)

7

| | | |
|---|---|---|
| In a moment | be-rĕga | בְּרֶגַע |
| little (small) | qaton | קָטֹן, |
| I forsook thee, | azavtikh | עֲזַבְתִּיךְ ; |

| | | |
|---|---|---|
| but in mercies (compassions) | u-vĕ-rahamim | וּבְרַחֲמִים |
| great | g'dolim | גְּדֹלִים, |
| I will gather (collect) thee. | aqabětsekh | אֲקַבְּצֵךְ׃ |

"For a little while I left thee: but with great mercy will I have compassion upon thee." (Esaias LIV.7)

8

| | | |
|---|---|---|
| In an outburst of | b'shětsĕph | בְּשֶׁצֶף |
| short wrath | qětsĕph | קֶצֶף, |
| I hid | histarti | הִסְתַּרְתִּי |
| my face | phanay | פָּנַי |
| a moment | rĕgah | רֶגַע |
| from thee, | mimekh | מִמֵּךְ, |
| but in loving kindness | u-vĕ-hĕsed | וּבְחֶסֶד |
| everlasting | olam | עוֹלָם, |
| I compassionately fondle thee, | rihamtikh | רִחַמְתִּיךְ-- |
| saith | amar | אָמַר |
| thy Redeemer | goalekh | גֹּאֲלֵךְ, |
| the LORD (*the Eternal*). | *Adonai* | יהוה. {ס} |

"In a little wrath I turned away my face from thee; but with everlasting mercy will I have compassion upon thee, saith the Lord that delivers thee." (Esaias LIV.8)

9

| | | |
|---|---|---|
| For | ki | כִּי- |
| waters of | mey | מֵי |
| Noah (Comfort), | noah | נֹחַ, |
| this is | zot | זֹאת |
| to me, | li | לִי, |
| which | ashĕr | אֲשֶׁר |
| I have sworn | nishbati | נִשְׁבַּעְתִּי |
| from passing over (covering) | me-avor | מֵעֲבֹר |
| waters of | mey | מֵי- |
| Noah (Comfort) | noah | נֹחַ |
| any more | od | עוֹד, |

| | | |
|---|---|---|
| upon | al | עַל- |
| the earth (land), | ha-arĕts | הָאָרֶץ-- |
| so | ken | כֵּן |
| I have sworn | nishbati | נִשְׁבַּעְתִּי |
| from cutting off | mi-qĕtsoph | מִקְצֹף |
| upon thee. | alay-ik | עָלַיִךְ, |
| ~~and from rebuking (chiding)~~ | ~~u-mi-g'ar~~ | ~~וּמִגְּעָר-~~ |
| ~~in thee.~~ | ~~b-akh~~ | ~~בָּךְ.~~ |

"From the time of the water of Noe this is my *purpose*: as I sware to him at that time, *saying* of the earth, I will no more be wroth with thee, neither when thou art threatened," (Esaias LIV.9)

10

| | | |
|---|---|---|
| For (Because) | ki | כִּי |
| the mountains | hĕ-harim | הֶהָרִים |
| they shall depart | yamushu | יָמוּשׁוּ, |
| and the hills | v'ha-gĕvaot | וְהַגְּבָעוֹת |
| they shall remove | t'mutĕynah | תְּמוּטֶינָה-- |
| but my loving kindness | v'hasdi | וְחַסְדִּי |
| from thee, | me-itekh | מֵאִתֵּךְ |
| not | lo | לֹא- |
| shall depart | yamush | יָמוּשׁ, |
| and covenant of | u-v'rit | וּבְרִית |
| my peace | shĕlomi | שְׁלוֹמִי |
| not | lo | לֹא |
| will remove, | tamut | תָּמוּט, |
| saith | amar | אָמַר |
| he that hath mercy (compassion) on thee | merahamekh | מְרַחֲמֵךְ, |
| the LORD (*the Eternal*). | *Adonai* | יהוה. {ס} |

"shall the mountains depart, nor shall thy hills be removed: so neither shall my mercy fail thee, nor shall the covenant of thy peace be at all removed: for the Lord *who is* gracious to thee has spoken *it*." (Esaias LIV.10)

11

| | | |
|---|---|---|
| Afflicted, | aniyah | עֲנִיָּה |

| | | |
|---|---|---|
| tossed with tempest (whirlwind), | soarah | סֹעֲרָה, |
| not | lo | לֹא |
| comforted! | nuḥamah | נֻחָמָה ; |
| Behold | hineh | הִנֵּה |
| I | anokhi | אָנֹכִי |
| will lay | mar'bits | מַרְבִּיץ |
| in dark antimony | ba-pukh | בַּפּוּךְ, |
| thy stones, | avanayikh | אֲבָנַיִךְ, |
| and thy foundation | vi-sadtikh | וִיסַדְתִּיךְ, |
| in sapphires. | ba-sapirim | בַּסַּפִּירִים. |

"Afflicted and outcast thou has not been comforted: behold, I *will* prepare carbuncle *for* thy stones, and sapphire for thy foundations;" (Esaias LIV.11)

12

| | | |
|---|---|---|
| And I will put (make) | v'samti | וְשַׂמְתִּי |
| sparkling gems | kadkhod | כַּדְכֹד |
| thy notched battlements in the sun, | shimshotayikh | שִׁמְשֹׁתַיִךְ, |
| and thy gates | u-shĕarayikh | וּשְׁעָרַיִךְ |
| for stones of | l'avney | לְאַבְנֵי |
| burning, | ĕqdaq | אֶקְדָּח ; |
| and all | v'khol | וְכָל- |
| thy borders | g'vulekh | גְּבוּלֵךְ, |
| for stones of | l'avney | לְאַבְנֵי- |
| delight. | ḥephĕts | חֵפֶץ. |

"and I will make thy buttresses jasper, and thy gates crystal, and thy border precious stones." (Esaias LIV.12)

13

| | | |
|---|---|---|
| And all | v'khol | וְכָל- |
| thy sons (children) | banayikh | בָּנַיִךְ, |
| they will be taught of | limudei | לִמּוּדֵי |
| the LORD (*the Eternal*); | *Adonai* | יהוה ; |
| and great | v'rav | וְרַב, |

| | | |
|---|---|---|
| *the* peace of | shelom | שְׁלוֹם |
| thy sons (children). | banayikh | בָּנָיִךְ׃ |

“And *I will cause* all thy sons *to be* taught of God, and thy children *to be* in great peace.” (Esaias LIV.13)

14

| | | |
|---|---|---|
| In righteousness | bi-tsdaqah | בִּצְדָקָה, |
| thou shalt be established; | tikonani | תִּכּוֹנָנִי ; |
| thou shalt be far | rahaqi | רַחֲקִי |
| from oppression | me-oshĕq | מֵעֹשֶׁק, |
| for (because) | ki | כִּי- |
| not | lo | לֹא |
| thou shalt fear, | tirai | תִירָאִי, |
| and from terror | u-mi-mĕhitah | וּמִמְּחִתָּה, |
| for (because) | ki | כִּי |
| not | lo | לֹא- |
| she shall come near | tiqrav | תִקְרַב |
| to thee. | elayikh | אֵלָיִךְ׃ |

“And thou shalt be built in righteousness: abstain from injustice, and thou shalt not fear; and trembling shall not come nigh thee.” (Esaias LIV.14)

15

| | | |
|---|---|---|
| Behold, | hen | הֵן |
| assembling *for hostility* | gor | גוֹר |
| he will *surely* assemble, | yagur | יָגוּר |
| not (nothing) | ĕphĕs | אֶפֶס, |
| in (by) me; | me-oti | מֵאוֹתִי-- |
| whosoever | mi | מִי- |
| assembles *for hostility* | gar | גָּר |
| *against* thee | itakh | אִתָּךְ, |
| upon thee (for thy sake) | alayikh | עָלַיִךְ |
| he will fall. | yipol | יִפּוֹל׃ |

“Behold, strangers shall come to thee by me, and shall sojourn with thee, and shall run to thee for refuge.” (Esaias LIV.15)

16

| | | |
|---|---|---|
| Behold, | hen (hineh) | הֵן (הִנֵּה) |
| I | anokhi | אָנֹכִי, |
| I have created | barati | בָּרָאתִי |
| smith (fabricator) | harash | חָרָשׁ-- |
| that bloweth (puffs) | nopheah | נֹפֵחַ |
| in fire of | esh | בְּאֵשׁ |
| coals, | pĕham | פֶּחָם, |
| and bringeth forth | u-motsi | וּמוֹצִיא |
| an instrument | kheli | כְלִי |
| for his work (product); | le-maasehu | לְמַעֲשֵׂהוּ ; |
| and I | v'anokhi | וְאָנֹכִי |
| have created | barati | בָּרָאתִי |
| waster (spoiler) | mashhit | מַשְׁחִית, |
| to destroy. | le-habel | לְחַבֵּל. |

"Behold, I have created thee, not as the coppersmith blowing coals, and bringing out a vessel *fit* for work; but I have created thee, not for ruin, that *I* should destroy *thee*." (Esaias LIV.16)

17

| | | |
|---|---|---|
| Every | kol | כָּל- |
| weapon (device) | kĕli | כְּלִי |
| that is formed | yutsar | יוּצַר |
| upon (against) thee | ala-yikh | עָלַיִךְ, |
| not | lo | לֹא |
| shall prosper; | yitslah | יִצְלָח, |
| and every | v'khol | וְכָל- |
| tongue | lashon | לָשׁוֹן |
| ~~*that* shall rise~~ | ~~taqum~~ | ~~תָּקוּם-~~ |
| *that* shall **revile** | **tĕqalel** (Ex. 22:28) | **תְּקַלֵּל-** |
| *against* thee | itakh | אִתָּךְ |
| for (in) judgment | la-mishpat | לַמִּשְׁפָּט, |
| thou shalt condemn. | tarshii | תַּרְשִׁיעִי ; |
| This | zot | זֹאת |

| | | |
|---|---|---|
| is the heritage (river valley) | nahalat | נַחֲלַת |
| of servants of | avdey | עַבְדֵי |
| the LORD (*the Eternal*), | *Adonai* | יהוה |
| and their righteousness | v'tsidqatam | וְצִדְקָתָם, |
| is from me, | me-iti | מֵאִתִּי-- |
| saith | nĕum | נְאֻם- |
| the LORD (*the Eternal*). | *Adonai* | יהוה. {ס} |

"I will not suffer any weapon formed against thee to prosper; and every voice that shall rise up against thee for judgment, thou shalt vanquish them all; and thine adversaries shall be *condemned* thereby. There is an inheritance to them that serve the Lord, and ye shall be righteous before me, saith the Lord." (Esaias LIV.17)

## CHAPTER 23

*The Savior (Yeshua) approves the words of Isaiah (Yĕsha'Yahu)—He commands the people to search the prophets—The words of Samuel (Shĕmu'El) the Lamanite (Lamani) concerning the raising of the dead are added to their records.*

1 AND now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Yĕsha'Yahu[a].
2 For surely he spake as touching all things concerning my people which are of the house of YisraEl; therefore it must needs be that he must speak also to the Goyim.
3 And all things that he spake have been and shall be, even according to the words which he spake.
4 Therefore give heed to my words; write the things which I have told you; and according to the time and the will of the Father they shall go forth unto the Goyim.
5 And whosoever will hearken unto my words and repenteth and is *immersed*, the same shall be saved. Search the prophets, for many there be that testify of these things.
6 And now it came to pass that when Yeshua had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not.
7 And it came to pass that he said unto Nĕphi: Bring forth the record which ye have kept.
8 And when Nĕphi had brought forth the records, and laid them before him, he cast his eyes upon them and said:
9 Verily I say unto you, I commanded my servant Shĕmu'El, the Lamani, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many *holy ones* who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?
10 And his disciples answered him and said: Yea, Lord, Shĕmu'El did prophesy according to thy words, and they were all fulfilled.
11 And Yeshua said unto them: How be it that ye have not written this thing, that many *holy ones* did arise and appear unto many and did minister unto them?

12 And it came to pass that Nĕphi remembered that this thing had not been written.
13 And it came to pass that Yeshua commanded that it should be written; therefore it was written according as he commanded.
14 And now it came to pass that when Yeshua had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them.

***1a*** i.e. “great are the words of Yeshua *the Eternal*”.

## CHAPTER 24

נפי השלישי כד- כה (מלאכי ג)

1 **אז צום לכתב את הדברים אשר נתן האב למלאכי אשר יאמר להם אחרי כתבם אותם בארם ואלה הדברים אשר הגיד להם לאמר כה אמר האב אל מלאכי** הנני שלח מלאכי ופנה דרך לפני ופתאם יבוא אל היכלו האדון אשר אתם מבקשים ומלאך הברית אשר אתם חפצים הנה בא אמר יהוה צבאות

2 ומי מכלכל את יום בואו ומי העמד בהראותו כי הוא כאש מצרף וכברית מכבסים

3 וישב מצרף ומטהר כסף וטהר את בני לוי וזקק אתם כזהב וככסף והיו ליהוה מגישי מנחה בצדקה

4 וערבה ליהוה מנחת יהודה וירושלם כימי עולם וכשנים קדמנית

5 וקרבתי אליכם למשפט והייתי עד ממהר במכשפים ובמנאפים ובנשבעים לשקר ובעשקי שכר שכיר אלמנה ויתום ומטי גר ולא יראוני אמר יהוה צבאות

6 כי אני יהוה לא שניתי ואתם בני יעקב לא כליתם

7 למימי אבתיכם סרתם מחקי ולא שמרתם שובו אלי ואשובה אליכם אמר יהוה צבאות ואמרתם במה נשוב

8 היקבע אדם אלהים כי אתם קבעים אתי ואמרתם במה קבענוך המעשר והתרומה

9 במארה אתם נארים ואתי אתם קבעים הגוי כלו

10 הביאו את כל המעשר אל בית האוצר ויהי טרף בביתי ובחנוני נא בזאת אמר יהוה צבאות אם לא אפתח לכם את ארבות השמים והריקתי לכם ברכה עד בלי די

11 וגערתי לכם באכל ולא ישחת לכם את פרי האדמה ולא תשכל לכם הגפן בשדה אמר יהוה צבאות

12 ואשרו אתכם כל הגוים כי תהיו אתם ארץ חפץ אמר יהוה צבאות

13 חזקו עלי דבריכם אמר יהוה ואמרתם מה נדברנו עליך

14 אמרתם שוא עבד אלהים ומה בצע כי שמרנו משמרתו וכי הלכנו קדרנית מפני יהוה צבאות

15 ועתה אנחנו מאשרים זדים גם נבנו עשי רשעה גם בחנו אלהים וימלטו

16 אז נדברו יראי יהוה איש אל רעהו ויקשב יהוה וישמע ויכתב ספר זכרון לפניו ליראי יהוה ולחשבי שמו

17 והיו לי אמר יהוה צבאות ליום אשר אני עשה סגלה וחמלתי עליהם כאשר יחמל איש על בנו העבד אתו

18 ושבתם וראיתם בין צדיק לרשע בין עבד אלהים לאשר לא עבדו

19 כי הנה היום בא בער כתנור והיו כל זדים וכל עשה רשעה קש ולהט אתם היום הבא אמר יהוה צבאות אשר לא יעזב להם שרש וענף

20 **וזרח** לכם יראי שמי **בכוראיש צדק** ומרפא בכנפיה ויצאתם ופשתם כעגל**ים ב**מרבק

21 ועסותם רשעים כי יהיו אפר תחת כפות רגליכם ביום אשר אני עשׂה אמר יהוה צבאות

22 זכרו תורת משה עבדי אשר צויתי אותו בחרב על כל ישראל חקים ומשפטים

23 הנה אנכי שלח לכם את אליה הנביא לפני בוא יום יהוה הגדול והנורא

24 והשיב לב אבות על בנים ולב בנים על אבותם פן אבוא והכיתי את הארץ חרם

1 ⵔⵟⵍⵄ ⵛⵅⵏ ⵟⵛⵄⵔ ⵟⵡⵄ ⵔ ⵅⵄⵏⵗⵗ ⵏⵄⵅ ⵗⵔⵏ ⵟⵡⵄ ⵛⵔⵟⵏⵅ ⵏⵅ ⵏⵄⵅ ⵟⵛⵄⵔ ⵅⵄ ⵟⵛⵄⵏ ⵛⵅⵏ ⵟⵡⵄ ⵔⵟⵍⵄ ⵛⵅⵏ ⵅⵄⵏ

9 ꓘꓶ ꓥ ꓘꓶꓱꓭ ꓫꓫꓤꓞꓪ ꓫꓧꓛ ꓥ ꓧꓛꓛꓘ ꓫꓫꓘꓛꓛꓚ ꓫꓧꓛ ꓭꓪꓛꓛꓘ

10 ꓚꓚ ꓥ ꓘꓶꓚꓶꓪꓘ ꓥ ꓧꓥꓫꓘ ꓙꓶ⊗ ꓥ ꓭꓥꓘ ꓘ ꓶꓥꓧ ꓚꓛ ꓛꓘꓛꓘꓭꓥ ꓘꓛꓛꓚ ꓥ ꓚꓚ ꓛꓘꓥꓭꓪ ꓚꓛ ꓫꓫꓶ ꓫꓫꓫꓘ ꓧꓛꓘꓛꓘꓭꓪ ꓫꓫꓫꓘ 

1 ⵜⵉⵎⵣⵉⵔⵜ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍⵜ ⵏ ⵜⵣⵔⴼⵜ ⵏ ⵜⵣⵔⴼⵜ ⵏ ⵜⵣⵔⴼ

CHAPTER 24

*The mal'akh (messenger) of the LORD (the Eternal) shall prepare the way for the coming the Anointed—the Messiah (ha-Mashiah) shall sit in judgment—Israel (YisraEl) is commanded to pay tithes and offerings—A book of remembrance is kept—Comparing Mal'akhi (Malachi) 3.*

| *Malachi 3 (KJV)* | *3 Nephi 24* |
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| 1 BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. | 1 **AND it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did** |

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| | **tell unto them, saying: Thus said the Father unto Malachi—**Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. |
| 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: | 2 But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. |
| 3 And he shall sit *as* a refiner and purifer of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. | 3 And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. |
| 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. | 4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. |
| 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the LORD of hosts. | 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts. |
| 6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed. | 6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. |
| 7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? | 7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts. But ye say: Wherein shall we return? |
| 8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. | 8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings. |
| 9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. | 9 Ye are cursed with a curse, for ye have robbed me, even this whole nation. |
| 10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you | 10 Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the |

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| the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*. | windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. |
| 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. | 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field**s**, saith the Lord of Hosts. |
| 12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts. | 12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts. |
| 13 ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? | 13 Your words have been stout against me, saith the Lord. Yet ye say: What have we spoken against thee? |
| 14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? | 14 Ye have said: It is vain to serve God, and what **doth it** profit that we have kept his ordinance**s** and that we have walked mournfully before the Lord of Hosts? |
| 15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered. | 15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. |
| 16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it,* and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. | 16 Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. |
| 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. | 17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. |
| 18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. | 18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. |

1 AND it came to pass that he commanded them that they should write the words which the Father had given unto Mal'akhi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Mal'akhi—Behold, I will send mal'akhi, and he shall prepare the way before me, and ha-Adon whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith *the Eternal* of Hosts.
2 But who may abide the day of his coming, and who shall stand when he appeareth? For he *is* like a refiner's fire, and like fuller's soap.

3 And he shall sit *as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto *the Eternal* an offering in righteousness.
4 Then shall the offering of Yĕhudah and Yĕrushalayim be pleasant unto *the Eternal*, as in the days of old, and as in former years.
5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow and the fatherless, and that turn aside the stranger …[a], and fear not me, saith *the Eternal* of Hosts.
6 For I *am the Eternal*, I change not; therefore ye sons of Ya'aqov are not consumed.
7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me and I will return unto you, saith *the Eternal* of Hosts. But ye say: Wherein shall we return?
8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings.
9 Ye *are* cursed with a curse, for ye have robbed me, *even* this whole nation.
10 Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith *the Eternal* of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that *there shall* not *be room* enough *to receive it*.
11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith *the Eternal* of Hosts.
12 And all the Goyim shall call you blessed, for ye shall be a delightsome ĕrĕts, saith *the Eternal* of Hosts.
13 Your words have been stout against me, saith *the Eternal*. Yet ye say: What have we spoken … against thee?
14 Ye have said: It *is* vain to serve God, and what ***doth it*** profit that we have kept his ordinance**s** and that we have walked mournfully before *the Eternal* of Hosts?
15 And now we call the proud happy; yea, they that work wickedness are set up; yea *they that* tempt God are even delivered.
16 Then they that feared *the Eternal* spake often one to another, and *the Eternal* hearkened and heard..; and a book of remembrance was written before him for them that feared *the Eternal*, and that thought upon his name.
17 And they shall be mine, saith *the Eternal* of Hosts, in that day when I make *up my* segulah[a]; and I will spare them as a man spareth his own son that serveth him.
18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

***5a*** The *Book of Mormon* excludes the italicized words "*from his right*" (Malachi 3:5, *KJV*) not appearing in the Hebrew text. ***17a*** own treasure, "jewels", Shĕmot (Ex.) 19:5.

## 3 Nephi 24 (Malachi 3) נפי השלישי כד (מלאכי ג)

1

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| **AND it came to pass** | **va-yĕhi** | **וַיְהִי** |

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| **he commanded them** | **tsivam** | **צִוָּם** |
| **to write** | **li-khtov** | **לִכְתֹּב** |
| | **ĕt** | **אֵת** |
| **the words** | **ha-dĕvarim** | **הַדְּבָרִים** |
| **which (that)** | **ashĕr** | **אֲשֶׁר** |
| **gave** | **natan** | **נָתַן** |
| **the Father** | **ha-Av** | **הָאָב** |
| **to Malachi (my messenger),** | **l'mal'akhi** | **לְמַלְאָכִי,** |
| **which (that)** | **ashĕr** | **אֲשֶׁר** |
| **he said (spoke)** | **yomer** | **יֹאמַר** |
| **to them.** | **la-hĕm** | **לָהֶם.** |
| **And it came to pass** | **va-yĕhi** | **וַיְהִי** |
| **after** | **aharey** | **אַחֲרֵי** |
| **they were written** | **ktavam** | **כְּתָבָם** |
| **them** | **otam** | **אוֹתָם,** |
| **he made plain (expounded) them** | **ve'aram** (Duet. 1:5) | **בֵּאֲרָם.** |
| **and these are** | **v'elĕh** | **וְאֵלֶּה** |
| **the words** | **ha-dĕvarim** | **הַדְּבָרִים** |
| **which (that) he** | **ashĕr** | **אֲשֶׁר** |
| **told** | **higid** | **הִגִּיד** |
| **to them,** | **lahĕm** | **לָהֶם,** |
| **saying (to say):** | **lemor** | **לֵאמֹר:** |
| **thus** | **koh** | **כֹּה** |
| **saith (said)** | **amar** | **אָמַר** |
| **the Father** | **ha-Av** | **הָאָב** |
| **unto** | **ĕl** | **אֶל** |
| **Malachi (my messenger)—** | **mal'akhi** | **מַלְאָכִי:** |
| Behold, | hini | הִנְנִי |
| I send | sholeah | שֹׁלֵחַ |
| Malachi (my messenger) | malakhi | מַלְאָכִי, |
| and he shall clear (prepare) | u-phinah | וּפִנָּה- |
| the way | dĕrĕkh | דֶּרֶךְ |

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| before me (my face), | l’phanay | לְפָנָי ; |
| and suddenly | u-phitom | וּפִתְאֹם |
| he shall come | yavo | יָבוֹא |
| to (unto) | ĕl | אֶל- |
| his temple | heykhalalo | הֵיכָלוֹ |
| the Lord | ha-adon | הָאָדוֹן |
| which (that) | ashĕr | אֲשֶׁר- |
| you (plural) | atĕm | אַתֶּם |
| desire (request), | mĕvaqshim | מְבַקְשִׁים, |
| and messenger of | u-malakh | וּמַלְאַךְ |
| the covenant | ha-brit | הַבְּרִית |
| which (that) | ashĕr | אֲשֶׁר- |
| you (plural) | atĕm | אַתֶּם |
| delight in (are pleased with); | haphetsim | חֲפֵצִים ; |
| behold, | hineh | הִנֵּה- |
| he shall come, | va | בָּא-- |
| saith (said) | amar | אָמַר, |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| of Hosts (Armies). | tsĕvaot | צְבָאוֹת. |

“Behold, I send forth my messenger, and he shall survey the way before me: and the Lord, whom ye seek, shall suddenly come into his temple, even the angel of the covenant, whom ye take pleasure in: behold, he is coming, saith the Lord Almighty. ” (Malachias III.1)

2

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| And (But) who | u-mi | וּמִי |
| may abide (endure, contain) | m’khalkel | מְכַלְכֵּל |
| | ĕt | אֶת- |
| [the] day of | yom | יוֹם |
| his coming? | bo-o | בּוֹאוֹ, |
| And (But) who | u-mi | וּמִי |
| can (the) stand | ha-amed | הָעֹמֵד |
| in his appearings? | b’heraoto | בְּהֵרָאוֹתוֹ : |
| For (Because) | ki | כִּי- |

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| he *is* | hu | הוּא |
| like (as) a fire of | kĕ-esh | כְּאֵשׁ |
| a refiner (smith, smelter), | m’tsareph | מְצָרֵף, |
| and like (as) soap (alkali) of | u-kh’vorit | וּכְבֹרִית |
| a washer (launderer, cleaner). | m’khabĕsim | מְכַבְּסִים. |

“And who will abide the day of his coming? or who will withstand at his appearing? for he is coming in as the fire of a furnace and as the herb of fullers.” (Malachias III.2)

3

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| And he will sit | v’yashav | וְיָשַׁב |
| as a refiner (smith, smelter) | m’tsareph | מְצָרֵף |
| and a purifier of | u-mĕtaher | וּמְטַהֵר, |
| silver; | kĕsĕph | כֶּסֶף, |
| and will purify (clean) | v’tihar | וְטִהַר |
| | ĕt | אֶת- |
| sons of | bĕney | בְּנֵי- |
| Levi, | levi | לֵוִי |
| and purge (refine, purify) | v’ziqaq | וְזִקַּק |
| them | otam | אֹתָם, |
| as gold | ka-zahav | כַּזָּהָב |
| and silver, | v’kha-kasĕph | וְכַכָּסֶף ; |
| and they will | v’hayu | וְהָיוּ, |
| to the LORD (*the Eternal*) | la- *Adonai* | לַיהוה, |
| offer (draw near, approach with) an | magishey | מַגִּישֵׁי |
| offering (a gift) | minḥah | מִנְחָה, |
| in righteousness. | bi-ts’daqah | בִּצְדָקָה. |

“He shall sit to melt and purify as it were silver, and as it were gold: and he shall purify the sons of Levi, and refine them as gold and silver, and they shall offer to the Lord an offering in righteousness.” (Malachias III.3)

4

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| And will be pleasant | v’arvah | וְעָרְבָה, |
| to the LORD (*the Eternal*) | la-*Adonai* | לַיהוה, |
| offering of | minḥat | מִנְחַת |

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| Judah | yĕhudah | יְהוּדָה, |
| and Jerusalem, | vi-yrushalayim | וִירוּשָׁלַם-- |
| like (as) in days of | ki-ymey | כִּימֵי |
| antiquity (long ago, eternity), | olam | עוֹלָם, |
| and as years | u-k'shanim | וּכְשָׁנִים |
| former. | qadmoniot | קַדְמֹנִיּוֹת. |

"And the sacrifice of Juda and Jerusalem shall be pleasing to the Lord, according to the former days, and according to the former years." (Malachias III.4)

5

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| And I will approach (come near) | v'qaravti | וְקָרַבְתִּי |
| to you | aleykhĕm | אֲלֵיכֶם, |
| to judgment; | la-mishpat | לַמִּשְׁפָּט, |
| and I will be | v'hayiti | וְהָיִיתִי |
| a witness | ed | עֵד |
| swift | mĕmaher | מְמַהֵר |
| against sorcerers, | ba-mkhash'phim | בַּמְכַשְּׁפִים |
| and against adulterers, | u-va-m'maaphim | וּבַמְנָאֲפִים, |
| and against swearers | u-vanishbaim | וּבַנִּשְׁבָּעִים |
| for deception (falsehood), | la-shaqĕr | לַשָּׁקֶר ; |
| and against oppressors of | u-vĕ-ashqey | וּבְעֹשְׁקֵי |
| wages (hire) of | s'khar | שְׂכַר- |
| [the] earner (one hired), | sakhir | שָׂכִיר |
| widow | almanah | אַלְמָנָה |
| and orphans, | v'yatom | וְיָתוֹם |
| and [against] those that turn away | u-matey | וּמַטֵּי- |
| a sojourner (stranger), | ger | גֵּר, |
| and not | v'lo | וְלֹא |
| fear me, | yĕreuni | יְרֵאוּנִי-- |
| saith | amar | אָמַר, |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| of Hosts (Armies). | tsĕvaot | צְבָאוֹת. |

“And I will draw near to you in judgment; and I will be a sift witness against the witches, and against the adulteresses, and against them that swear falsely by my name, and against them that keep back the hireling's wages, and them that oppress the widow, and afflict orphans, and that wrest the judgment of the stranger, and fear not me, saith the Lord Almighty.” (Malachias III.5)

6

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| For | ki | כִּי |
| I [am] | ani | אֲנִי |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| not | lo | לֹא |
| [do] I change; | shaniti | שָׁנִיתִי ; |
| and you (plural) | v’atĕm | וְאַתֶּם |
| sons of | bĕney | בְּנֵי- |
| Jacob | ya’aqov | יַעֲקֹב, |
| [are] not | lo | לֹא |
| spent (finished, competed, perished). | kh’litĕm | כְלִיתֶם. |

“For I am the Lord your God, and I am not changed:” (Malachias III.6)

7

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|---|---|---|
| For from the days of | l’mi-ymey | לְמִימֵי |
| your fathers | avoteykhĕm | אֲבֹתֵיכֶם |
| you have gone away | sartĕm | סַרְתֶּם |
| from my ordinances, | me-ḥuqay | מֵחֻקַּי, |
| and not | v’lo | וְלֹא |
| you have kept [them]. | sh’martĕm | שְׁמַרְתֶּם-- |
| Return | shuvu | שׁוּבוּ |
| to me | elay | אֵלַי |
| and I will return | v’ashuvah | וְאָשׁוּבָה |
| to you (plural), | aleykhĕm | אֲלֵיכֶם, |
| says | amar | אָמַר |
| the LORD (*the Eternal*), | *Adonai* | יהוה |
| of Hosts (Armies). | tsĕvaot | צְבָאוֹת ; |
| But you have said: | va-amartĕm | וַאֲמַרְתֶּם, |
| In what | ba-mĕh | בַּמֶּה |

| | | |
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| Shall we return? | nashuv | נָשׁוּב. |

“but ye, the sons of Jacob, have not refrained from the iniquities of your fathers: ye have perverted my statutes, and have not kept them. Return to me, and I will return to you, saith the Lord Almighty. But ye said, Wherein shall we return?” (Malachias III.7)

8

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|---|---|---|
| Will rob | ha-yiqbah | הַיִקְבַּע |
| a man (mankind) | adam | אָדָם |
| God(s)? | Ělohim | אֱלֹהִים, |
| For | ki | כִּי |
| you (plural) | atĕm | אַתֶּם |
| rob | qovim | קֹבְעִים |
| me. | oti | אֹתִי, |
| But (And) you (plural) say, | va-amartĕm | וַאֲמַרְתֶּם, |
| In what | ba-mĕh | בַּמֶּה |
| have we robbed thee? | q’vaanukha : | קְבַעֲנוּךָ |
| [In] the tithe | ha-maaser | הַמַּעֲשֵׂר, |
| and the offering. | v’ha-tĕrumah | וְהַתְּרוּמָה. |

“Will a man insult God? for ye insult me. But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you .” (Malachias III.8)

9

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| In the curse | ba-m’erah | בַּמְּאֵרָה |
| you (plural) | atĕm | אַתֶּם |
| [are] cursed, | nearim | נֵאָרִים, |
| but (and) me | v’oti | וְאֹתִי |
| you (plural) | atĕm | אַתֶּם |
| rob, | qovim | קֹבְעִים-- |
| the nation | ha-goy | הַגּוֹי, |
| entire (whole, all of him). | kulo | כֻּלּוֹ. |

“And ye do surely look off from me, and ye insult me.” (Malachias III.9)

10

| | | |
|---|---|---|
| Bring you | ha-viu | הָבִיאוּ |

| | | |
|---|---|---|
| | ĕt | אֶת- |
| all | kol | כָּל- |
| the tithe | ha-maaser | הַמַּעֲשֵׂר |
| to | ĕl | אֶל- |
| house of | beyt | בֵּית |
| the store (storehouse), | ha-otsar | הָאוֹצָר, |
| and there will be | vi-yhi | וְיִהִי |
| food (meat, leaf) | tĕrĕph | טֶרֶף |
| in my house; | b'veyti | בְּבֵיתִי, |
| and try me | u-v'hanuni | וּבְחָנוּנִי |
| now | na | נָא |
| in this | ba-zot | בָּזֹאת, |
| says | amar | אָמַר |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| of Hosts (Armies), | tsĕvaot | צְבָאוֹת׃ |
| if | im | אִם- |
| not (no) | lo | לֹא |
| I will open | ĕphtah | אֶפְתַּח |
| to you (plural) | la-khĕm | לָכֶם, |
| | et | אֵת |
| windows of | arubot | אֲרֻבּוֹת |
| the heavens, | ha-shamayim | הַשָּׁמַיִם, |
| and I will pour forth | va-hariqoti | וַהֲרִיקֹתִי |
| to you (plural) | lakhĕm | לָכֶם |
| a blessing | bĕrakhah | בְּרָכָה, |
| until | ad | עַד- |
| without (more than) | b'li | בְּלִי- |
| sufficiency (enough). | dai | דָי. |

"The year is completed, and ye have brought all the produce into the storehouses; but there shall be the plunder thereof in its house: return now on this behalf, saith the Lord Almighty, if I will not open to you the torrents of heaven, and pour out my blessing upon you, until ye are satisfied." (Malachias III.10)

| | | |
|---|---|---|
| And I will rebuke | v'gaarti | וְגָעַרְתִּי |
| for you (plural) | la-khĕm | לָכֶם |
| in the eater (devourer). | ba-okhel | בָּאֹכֵל, |
| and not (no) | v'lo | וְלֹא- |
| he will destroy | yash'hit | יַשְׁחִת |
| to you (plural) | la-khĕm | לָכֶם |
| | ĕt | אֶת- |
| fruit of | p'ri | פְּרִי |
| the ground (soil); | ha-adamah | הָאֲדָמָה ; |
| and not (neither, no) | v'lo | וְלֹא- |
| she will fail to bear | t'shakel | תְשַׁכֵּל |
| for you (plural) | la-khĕm | לָכֶם |
| the vine | ha-gĕphĕn | הַגֶּפֶן |
| in the field**s**, | ba-sad**ot** | בַּשָּׂדֹת, |
| says | amar | אָמַר |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| of Hosts (Armies). | tsĕvaot | צְבָאוֹת. |

"And I will appoint food for you, and I will not destroy the fruit of your land; and your vine in the field shall not fail, saith the Lord Almighty." (Malachias III.11)

12

| | | |
|---|---|---|
| And will call blessed (happy) | v'ish'ru | וְאִשְּׁרוּ |
| you (plural) | ĕtkhĕm | אֶתְכֶם, |
| all | kol | כָּל- |
| the nations (Gentiles), | ha-goyim | הַגּוֹיִם : |
| for | ki | כִּי- |
| will be | tih'yu | תִהְיוּ |
| you | atĕm | אַתֶּם |
| land | ĕrĕts | אֶרֶץ |
| a delight (pleasure), | hephĕts | חֵפֶץ, |
| says | amar | אָמַר |
| the LORD (*the Eternal*) | *Adonai* | יהוה |

| | | |
|---|---|---|
| of Hosts (Armies). | tsĕvaot | צְבָאוֹת. {פ} |

"And all nations shall call you blessed: for ye shall be a desirable land, saith the Lord Almighty." (Malachias III.12)

13

| | | |
|---|---|---|
| They are harsh (strong) | haz'qu | חָזְקוּ |
| upon (against) me | alai | עָלַי |
| your words, | divreykhĕm | דִּבְרֵיכֶם, |
| says | amar | אָמַר |
| the LORD (*the Eternal*) | *Adonai* | יהוה ; |
| But (And) you say: | va-amartĕm | וַאֲמַרְתֶּם, |
| What | mah | מַה- |
| have we spoken | nidbarnu | נִדְבַּרְנוּ |
| upon (against) thee? | alĕykha | עָלֶיךָ. |

"Ye have spoken grievous words against me, saith the Lord. Yet ye said, Wherein have we spoken against thee?" (Malachias III.13)

14

| | | |
|---|---|---|
| You have said: | amartĕm | אֲמַרְתֶּם, |
| Vain (Useless) | shav | שָׁוְא |
| [to] serve (work [for]) | avod | עֲבֹד |
| God(s), | Ĕlohim | אֱלֹהִים ; |
| and what | u-mah | וּמַה- |
| profit [is it] | bĕtsa | בֶּצַע, |
| for (because) | ki | כִּי |
| we have kept | shamarnu | שָׁמַרְנוּ |
| his ordinance**s** (charge**s**) | mishmar**ot**o | מִשְׁמַרְתּוֹ, |
| and because | v'ki | וְכִי |
| we have walked | halakhnu | הָלַכְנוּ |
| mourning (as mourners, gloomily) | qĕdoranit | קְדֹרָנִית, |
| from (before) the face of | mi-pĕney | מִפְּנֵי |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| of Hosts (Armies)? | tsĕvaot | צְבָאוֹת. |

“Ye said, He that serves God labours in vain: and what have we gained in that we have kept his ordinances, and in that we have walked as suppliants before the face of the Lord Almighty?” (Malachias III.14)

15

| | | |
|---|---|---|
| And (But) now | v’atah | וְעַתָּה, |
| we | anaḥnu | אֲנַחְנוּ |
| call (pronounce) blessed (happy) | mĕash’rim | מְאַשְּׁרִים |
| [the] presumptuous (insolent) ones; | zedim | זֵדִים ; |
| also, | gam | גַּם- |
| they are built up | nivnu | נִבְנוּ |
| *who* make (do) | osey | עֹשֵׂי |
| wickedness; | rishah | רִשְׁעָה, |
| also, | gam | גַּם |
| they test (tempt) | baḥanu | בָּחֲנוּ |
| God(s) | Ĕlohim | אֱלֹהִים |
| and they slip away (go free). | va-yimaletu | וַיִּמָּלֵטוּ. |

“And now we pronounce strangers blessed; and all they who act unlawfully are built up; and they have resisted God, and have been delivered.” (Malachias III.15)

16

| | | |
|---|---|---|
| Then | az | אָז |
| spoke they [who were] of | nidb’ru | נִדְבְּרוּ |
| [the] fear of[ | yirey | יִרְאֵי |
| the LORD (*the Eternal*) | *Adonai* | יהוה, |
| man | ish | אִישׁ |
| ~~with~~ | ~~ĕt~~ | ~~אֶת-~~ |
| to | ĕl | אֶל- |
| his fellow (companion), | reehu | רֵעֵהוּ ; |
| and listened (attended) | va-yaqshev | וַיַּקְשֵׁב |
| the LORD (*the Eternal*) | *Adonai* | יהוה, |
| and heard [them]; | va-yishma | וַיִּשְׁמָע, |
| and wrote | va-yikatev | וַיִּכָּתֵב |
| a book of | sephĕr | סֵפֶר |

| | | |
|---|---|---|
| remembrance | zikaron | זִכָּרוֹן |
| before his face | l'phanayv | לְפָנָיו |
| for those who had fear of | l'yirey | לִירֵאֵי |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| and for those who thought of | u-l'hosh'vey | וּלְחֹשְׁבֵי |
| his name. | sh'mo | שְׁמוֹ. |

"Thus spoke they that feared the Lord, every one to his neighbour: and the Lord gave heed, and hearkened, and he wrote a book of remembrance before him for them that feared the Lord and reverenced his name." (Malachias III.16)

17

| | | |
|---|---|---|
| And they shall be | v'hayu | וְהָיוּ |
| to me, | li | לִי, |
| says | amar | אָמַר |
| the LORD (*the Eternal*), | *Adonai* | יהוה |
| of Hosts (Armies), | tsĕvaot | צְבָאוֹת, |
| in (to) the day | la-yom | לַיּוֹם, |
| which (that) | ashĕr | אֲשֶׁר |
| I | ani | אֲנִי |
| make a | oseh | עֹשֶׂה |
| peculiar treasure (royal jewels); | segulah | סְגֻלָּה ; |
| and I will spare (have compassion) | v'hamalti | וְחָמַלְתִּי |
| upon them | aleyhĕm | עֲלֵיהֶם-- |
| as which | ka-ashĕr | כַּאֲשֶׁר |
| he will spare (have compassion) | yahmol | יַחְמֹל |
| a man | ish | אִישׁ, |
| upon | al | עַל- |
| his son | bĕno | בְּנוֹ |
| the [one who] serves | ha-oved | הָעֹבֵד |
| him. | oto | אֹתוֹ. |

"And they shall be mine, saith the Lord Almighty, in the day which I appoint for a peculiar possession; and I will make choice of them, as a man makes choice of his son that serves him." (Malachias III.17)

18

| | | |
|---|---|---|
| And they shall return | v'shavtĕm | וְשַׁבְתֶּם, |
| and see | u-ritĕm | וּרְאִיתֶם, |
| between | beyn | בֵּין |
| righteous | tsadiq | צַדִּיק, |
| [and] to [the] wicked, | l'rasha | לְרָשָׁע-- |
| between | beyn | בֵּין |
| him that serves | oved | עֹבֵד |
| God(s) | Ĕlohim | אֱלֹהִים, |
| [and] to which [him that] | la-ashĕr | לַאֲשֶׁר |
| not | lo | לֹא |
| serves him. | avado | עֲבָדוֹ. {פ} |

"Then shall ye return, and discern between the righteous and the wicked, and between him that serves God, and him that serves not." (Malachias III.18)

## CHAPTER 25

*At the coming of Messiah (Mashiah) the proud and wicked shall be burned as stubble—Elijah (EliYah) shall return before that great and dreadful day—Comparing Mal'akhi 3 (Malachi 4, KJV). Note: the 1830 edition of the Book of Mormon does not divide the selections from Malachi into seperate chapters.*

| *Malachi 4 (KJV)* | *3 Nephi 25* |
|---|---|
| 1 FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. | 1 FOR behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. |
| 2 ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. | 2 But unto you that fear my name, shall the **Son** of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves **in** the stall. |
| 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this,* saith the LORD of hosts. | 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. |
| 4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. | 4 Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. |

| | |
|---|---|
| 5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: | 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; |
| 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. | 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. |

1 (19) FOR behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith *the Eternal* of Hosts, that it shall leave them neither root nor branch.
2 (20) But unto you that fear my name, ***B'khor-ish***[a] of Righteousness, ***he shall*** arise with healing in his wings[b]; and ye shall go forth and grow up as calves **in** the stall.
3 (21) And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith *the Eternal* of Hosts.
4 (22) Remember ye the law of Mosheh, my servant, which I commanded unto him in Horev for all YisraEl, *with* the statutes and judgments.
5 (23) Behold, I will send you EliYah the prophet before the coming of the great and dreadful day of *the Eternal*;
6 (24) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

***2a***, Ya'aqov 10:3, Moshia 15:21, 2 Nephi 2:1-2. A Hebraic play on words between an Old Persian title for "Sun" = "Koresh" (name of God's Anointed Son, Yesha'Yahu (Is.) 45:1, 11), and "Firstborn (Son) of Man" = "B'khor – ish". Malachi 4:2 (*KJV*) gives "Sun of Righteousness" from the Hebrew word "Shemesh" = "Sun". But the English *Book of Mormon* interprets, "Son of Righteousness". See verse 17, and Ether 9:22. ***b*** "kenaphayv", literally "his wings (extremities, Tehilim (Ps.) 91:4)"; whereas Mal'akhi 3:20 (4:2, *KJV*) reads "kenapheyha" with feminine "Righteousness". Compare 2 Nephi 25:13; 26:9.

## 3 Nephi 25 (Malachi 3) נפי השלישי כד (מלאכי ג)

19

| | | |
|---|---|---|
| For | ki | כִּי- |
| behold, | hineh | הִנֵּה |
| the day | ha-yom | הַיּוֹם |
| *is* coming (comes) | ba | בָּא, |
| buring | boer | בֹּעֵר |
| like an oven; | ka-tanur | כַּתַּנּוּר ; |
| and they [that] were | v'hayu | וְהָיוּ |
| all | kol | כָּל- |

| | | |
|---|---|---|
| presumptuous (insolent), | zedim | זֵדִים |
| [yes], and all [who] | v'kol | וְכָל- |
| do (make) | oseh | עֹשֵׂה |
| wickedness, | rishah | רִשְׁעָה, |
| [will be] stumble; | qash | קַשׁ, |
| and shall burn | v'lihat | וְלִהַט |
| them | otam | אֹתָם |
| the day | ha-yom | הַיּוֹם |
| the [that is] coming | ha-ba | הַבָּא |
| says | amar | אָמַר |
| the LORD (*the Eternal*) | *Adonai* | יהוה |
| of Hosts (Armies), | tsĕvaot | צְבָאוֹת, |
| that | ashĕr | אֲשֶׁר |
| not | lo | לֹא- |
| he will leave | yaazov | יַעֲזֹב |
| to them | la-hĕm | לָהֶם |
| root | shorĕsh | שֹׁרֶשׁ |
| and branch. | v'anaph | וְעָנָף. |

"For, behold, a day comes burning as an oven, and it shall consume them; and all the aliens, and all that do wickedly, shall be stubble: and the day that is coming shall set them on fire, saith the Lord Almighty, and there shall not be left of them root or branch." (Malachias IV.1)

20

| | | |
|---|---|---|
| ~~And (But) shall arise~~ | ~~v'zar'hah~~ | ~~וְזָרְחָה~~ |
| And (But) he shall arise (as dawn) | v'**zarah** | **וְזָרַח** |
| to you (plural) | la-khĕm | לָכֶם |
| fearing | yirey | יִרְאֵי |
| my name | shĕmi | שְׁמִי, |
| ~~Sun of~~ | ~~shemesh~~ | ~~שֶׁמֶשׁ~~ |
| **Firstborn (Son) of Man of** | **b'khor – ish** | **בְּכוֹר-אִישׁ** |
| ~~Righteousness~~ | ~~tsĕdaqah~~ | ~~צְדָקָה,~~ |
| Righteousness (masculine), | **tsĕdĕq** | **צֶדֶק** |
| and healing | u-marpe | וּמַרְפֵּא, |

| ~~in her wings~~ | ~~bi-khanapheyha~~ | ~~בִּכְנָפֶיהָ,~~ |
|---|---|---|
| in his wings (extremities); | bi-khĕnaph**ayv** (Is. 8:8) | בִּכְנָפָיו ; |
| and ye shall go out | vi-ytsatĕm | וִיצָאתֶם |
| and grow up (grow fat) | u-phishtĕm | וּפִשְׁתֶּם, |
| ~~as calves of~~ | ~~ka-ĕgley~~ | ~~כְּעֶגְלֵי~~ |
| as calves | ka-ĕgl**im** | כְּעֶגְלִ**ים** |
| **in** the stall. | **ba**-marbeq | **בַּ**מַרְבֵּק. |

“But to you that fear my name shall the Sun of righteousness arise, and healing in his wings: and ye shall go forth, and bound as young calves let loose from bonds.” (Malachias IV.2)

21

| And you (plural) shall trample (press, crush, tread down) | v’asotĕm | וְעַסּוֹתֶם |
|---|---|---|
| [the] wicked; | rĕshaim | רְשָׁעִים-- |
| for | ki | כִּי- |
| they shall be | yihyu | יִהְיוּ |
| dust (ashes) | ephĕr | אֵפֶר, |
| under | tahat | תַּחַת |
| [the] soles of | kapot | כַּפּוֹת |
| your (plural) feet | ragleykhĕm | רַגְלֵיכֶם : |
| in the day | ba-yom | בַּיּוֹם |
| that | ashĕr | אֲשֶׁר |
| I | ani | אֲנִי |
| do (make) [this], | osĕh | עֹשֶׂה, |
| says | amar | אָמַר |
| the LORD (*the Eternal*), | *Adonai* | יהוה |
| of Hosts (Armies)? | tsĕvaot | צְבָאוֹת. {פ} |

“And ye shall trample the wicked; for they shall be ashes underneath your feet in the day which I appoint, saith the Lord Almighty.” (Malachias IV.3)

22

| Remember you (plural) | zikhru | זִכְרוּ, |
|---|---|---|
| [the] Law of | torat | תּוֹרַת |
| Moses, | moshĕh | מֹשֶׁה |

| | | |
|---|---|---|
| my servant, | avdi | עַבְדִּי, |
| which | ashĕr | אֲשֶׁר |
| I commanded | tsiviyti | צִוִּיתִי |
| him | oto | אוֹתוֹ |
| in Horeb | v'horev | בְּחֹרֵב |
| upon | al | עַל- |
| all | kol | כָּל- |
| Israel | yisraEl | יִשְׂרָאֵל, |
| statutes | huqim | חֻקִּים |
| and judgments. | u-mishpatim | וּמִשְׁפָּטִים. |

"Remember the law of my servant Moses, accordingly as I charged him in Choreb for all Israel, the commandments and ordinances." (Malachias IV.6) Note: The Septuagint cites this verse in a different order.

23

| | | |
|---|---|---|
| Behold, | hineh | הִנֵּה |
| I | anokhi | אָנֹכִי |
| will send | sholeah | שֹׁלֵחַ |
| to you | la-khĕm | לָכֶם, |
| | et | אֵת |
| Elijah (My God is Yah) | EliYah | אֵלִיָּה |
| the prophet | ha-navi | הַנָּבִיא-- |
| before | li-ph'ney | לִפְנֵי, |
| come (*the* coming) | bo | בּוֹא |
| [the] day of | yom | יוֹם |
| the LORD (*the Eternal*), | *Adonai* | יהוה, |
| the great | ha-gadol | הַגָּדוֹל, |
| and the terrible; | v'ha-norah | וְהַנּוֹרָא. |

"And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes;" (Malachias IV.4)

24

| | | |
|---|---|---|
| And he will turn | v'heshiv | וְהֵשִׁיב |
| heart of | lev | לֵב- |

| | | |
|---|---|---|
| fathers | avot | אָבוֹת |
| upon | al | עַל- |
| sons (children), | banim | בָּנִים, |
| and heart | v'lev | וְלֵב |
| sons (children) | banim | בָּנִים |
| upon | al | עַל- |
| their fathers, | avotam | אֲבוֹתָם-- |
| lest | pĕn | פֶּן- |
| I will come | avo | אָבוֹא, |
| and strike (smite) | v'hikeyti | וְהִכֵּיתִי |
| | ĕt | אֶת- |
| the land (earth) | ha-arĕts | הָאָרֶץ |
| accursed (*with* utter destruction). | herĕm | חֵרֶם. {ש} |

"who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously." (Malachias IV.5)

"Remember the law of my servant Moses, accordingly as I charged him in Choreb for all Israel, the commandments and ordinances." (Malachias IV.6)

## CHAPTER 26

*The Savior (Yeshua) expounds all things from the beginning to the end—Babes and children utter marvelous things which cannot be written—Those in the Congregation of the Anointed (ha-Mashiah) have all things in common among them.*

1 AND now it came to pass that when Yeshua had told these things he expounded them unto the multitude; and he did expound all things unto them, both great and small.
2 And he saith: These scriptures, which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations.
3 And he did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away;
4 And even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil—
5 If they be good, to the *rising* of everlasting life; and if they be evil, to the *rising* of *condemnation*; being on a parallel, the one on the one hand and the other on the other

hand, according to the mercy, and the justice, and the holiness which is in ha-Mashiah, who was before the world began.
6 And now there cannot be written in this book even a hundredth part of the things which Yeshua did truly teach unto the people;
7 But behold the plates of Nĕphi do contain the more part of the things which he taught the people.
8 And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Goyim, according to the words which Yeshua hath spoken.
9 And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.
10 And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.
11 Behold, I was about to write them, all which were engraven upon the plates of Nĕphi, but *the Eternal* forbade it, saying: I will try the faith of my people.
12 Therefore I, Mormon, do write the things which have been commanded me of *the Eternal*. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me.
13 Therefore, I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them.
14 And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people; and he loosed their tongues that they could utter.
15 And it came to pass that after he had ascended into heaven—the second time that he showed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shown forth his power unto them, and had ascended unto the Father—
16 Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them.
17 And it came to pass that the disciples whom Yeshua had chosen began from that time forth to *immerse* and to teach as many as did come unto them; and as many as were *immersed* in the name of Yeshua were filled with Ruah ha-Qodĕsh.
18 And many of them saw and heard unspeakable things, which are not lawful to be written.
19 And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.
20 And it came to pass that they did do all things even as Yeshua had commanded them.
21 And they who were *immersed* in the name of Yeshua were called the *congregation* of ha-Mashiah.

## CHAPTER 27

*The Savior (Yeshua) commands them to call the Congregation in his name—His mission and atoning sacrifice constitute his good tidings (b'sorah)—Men are commanded to repent and be immersed that they may be sanctified by the Holy Spirit—They are to be even as Yeshua is.*

1 AND it came to pass that as the disciples of Yeshua were journeying and were preaching the things which they had both heard and seen, and were *immersing* in the name of Yeshua, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.
2 And Yeshua again showed himself unto them, for they were praying unto the Father in his name; and Yeshua came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?
3 And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this *congregation*; for there are disputations among the people concerning this matter.
4 And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?
5 Have they not read the scriptures, which say ye must take upon you the name of ha-Mashiah, which is my name? For by this name shall ye be called at the last day;
6 And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.
7 Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the *congregation* in my name; and ye shall call upon the Father in my name that he will bless the *congregation* for my sake.
8 And how be it my *congregation* save it be called in my name? For if a *congregation* be called in the name of Mosheh then it be the *congregation* of Mosheh; or if it be called in the name of a man then it be the *congregation* of a man; but if it be called in my name then it is my *congregation*, if it so be that they are built upon my *good tidings*.
9 Verily I say unto you, that ye are built upon my *good tidings*; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the *congregation*, if it be in my name the Father will hear you;
10 And if it so be that the *congregation* is built upon my *good tidings* then will the Father show forth his own works in it.
11 But if it be not built upon my *good tidings*, and is built upon the works of men, or upon the works of ha-satan, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.
12 For their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.
13 Behold I have given unto you my *good tidings*, and this is the b'sorah which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.
14 And my Father sent me that I might be lifted up upon the ets; and after that I had been lifted up upon the ets, that I might draw all men unto me, that as I have been lifted up by

men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—
15 And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.
16 And it shall come to pass, that whoso repenteth and is *immersed* in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.
17 And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.
18 And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.
19 And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.
20 Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be *immersed* in my name, that ye may be sanctified by the reception of Ruah ha-Qoděsh, that ye may stand spotless before me at the last day.
21 Verily, verily, I say unto you, this is my *good tiding*; and ye know the things that ye must do in my *congregation*; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;
22 Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.
23 Write the things which ye have seen and heard, save it be those which are forbidden.
24 Write the works of this people, which shall be, even as hath been written, of that which hath been.
25 For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men.
26 And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged.
27 And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as EHEYEH.
28 And now I go unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you.
29 Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.
30 And now, behold, my joy is great, even unto fulness, because of you, and also this generation; yea, and even the Father rejoiceth, and also all the holy *messengers*, because of you and this generation; for none of them are lost.
31 Behold, I would that ye should understand; for I mean them who are now alive of this generation; and none of them are lost; and in them I have fulness of joy.
32 But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of avadon[a]; for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads.

33 And it came to pass that when Yeshua had ended these sayings he said unto his disciples: Enter ye in at the strait gate; for strait is the gate, and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work.

***32a*** ruin, destruction, loss, Mishley (Prov.) 15:11.

## CHAPTER 28

*Nine of the Twelve desire and are promised an inheritance in the kingdom of the Anointed (ha-Mashiah) when they die—Three Nĕphites (Nĕphiim) desire and are given power over death so as to remain on the earth until the Savior (Yeshua) comes again—They are changed and see things not lawful to utter, and they are now ministering among men.*

1 AND it came to pass when Yeshua had said these words, he spake unto his disciples, one by one, saying unto them: What is it that ye desire of me, after that I am gone to the Father?
2 And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.
3 And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest.
4 And when he had spoken unto them, he turned himself unto the three, and said unto them: What will ye that I should do unto you, when I am gone unto the Father?
5 And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired.
6 And he said unto them: Behold, I know your thoughts, and ye have desired the thing which Yohanan, my beloved, who was with me in my ministry, before that I was lifted up by the Yĕhudim, desired of me.
7 Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven.
8 And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to *ever living*; and then shall ye be blessed in the kingdom of my Father.
9 And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.

10 And for this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one;
11 And Ruah ha-Qoděsh beareth record of the Father and me; and the Father giveth Ruah ha-Qoděsh unto the children of men, because of me.
12 And it came to pass that when Yeshua had spoken these words, he touched every one of them with his finger save it were the three who were to tarry, and then he departed.
13 And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things.
14 And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard;
15 And whether they were in the body or out of the body, they could not tell; for it did seem unto them like *an alteration* of them, that they were changed from this body of flesh into an *ever living* state, that they could behold the things of God.
16 But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven.
17 And now, whether they were *as men*[a] or *ever living*, from the day of their *alteration*, I know not;
18 But this much I know, according to the record which hath been given—they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the *congregation* as would believe in their preaching; *immersing* them *in water*, and as many as were *immersed* did receive Ruah ha-Qoděsh.
19 And they were cast into prison by them who did not belong to the *congregation*. And the prisons could not hold them, for they were rent in twain.
20 And they were cast down into the earth; but they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them.
21 And thrice they were cast into a furnace and received no harm.
22 And twice were they cast into a den of wild beasts; and behold they did play with the beasts as a child with a suckling lamb, and received no harm.
23 And it came to pass that thus they did go forth among all the people of Něphi, and did preach the *good tidings* of ha-Mashiah unto all people upon the face of the land; and they were converted unto ha-Adon, and were united unto the *congregation* of ha-Mashiah, and thus the people of that generation were blessed, according to the word of Yeshua.
24 And now I, Mormon, make an end of speaking concerning these things for a time.
25 Behold, I was about to write the names of those who were never to taste of death, but *the Eternal* forbade; therefore I write them not, for they are hid from the world.
26 But behold, I have seen them, and they have ministered unto me.
27 And behold they will be among the Goyim, and the Goyim shall know them not.
28 They will also be among the Yěhudim, and the Yěhudim shall know them not.
29 And it shall come to pass, when Adonai seeth fit in his wisdom that they shall minister unto all the scattered tribes of YisraEl, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Yeshua many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them.

30 And they are as the mal'akhey Elohim, and if they shall pray unto the Father in the name of Yeshua they can show themselves unto whatsoever man it seemeth them good.
31 Therefore, great and marvelous works shall be wrought by them, before the great and coming day when all people must surely stand before the judgment–seat of ha-Mashiah;
32 Yea even among the Goyim shall there be a great and marvelous work wrought by them, before that judgment day.
33 And if ye had all the scriptures which give an account of all the marvelous works of ha-Mashiah, ye would, according to the words of ha-Mashiah, know that these things must surely come.
34 And wo be unto him that will not hearken unto the words of Yeshua, and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Yeshua and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;
35 And it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an offended God, who hath been trampled under feet of men, that thereby salvation might come?
36 And now behold, as I spake concerning those whom Adonai hath chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from *being as men* to *ever living*—
37 But behold, since I wrote, I have inquired of Adonai, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death;
38 Therefore, that they might not taste of death there was a change wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world.
39 Now this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that ha-satan could have no power over them, that he could not tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them.
40 And in this state they were to remain until the judgment day of ha-Mashiah; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens.

***17a*** "mortal man", Iyov (Job) 4:17.

## CHAPTER 29

*The coming forth of the Book of Mormon is a sign that the LORD (the Eternal) has commenced to gather Israel (YisraEl) and fulfill his covenants—Those who reject his Latter-day visions and gifts shall be cursed.*

1 AND now behold, I say unto you that when *the Eternal* shall see fit, in his wisdom, that these sayings shall come unto the Goyim according to his word, then ye may know that the covenant which the Father hath made with the children of YisraEl, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled.

2 And ye may know that the words of *the Eternal*, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that ha-Adon delays his coming unto the children of YisraEl.
3 And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, *the Eternal* will remember his covenant which he hath made unto his people of the house of YisraEl.
4 And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of *the Eternal*, for the hĕrĕv of his justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.
5 Wo unto him that spurneth at the doings of *the Eternal*; yea, wo unto him that shall deny the *Anointed* and his works!
6 Yea, wo unto him that shall deny the *visions* of *the Eternal*, and that shall say Adonai no longer worketh by *masa*, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of Ruah ha-Qoděsh!
7 Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Yeshua ha-Mashiah; for he that doeth this shall become like unto the son of avadon[a], for whom there was no mercy, according to the word of ha-Mashiah!
8 Yea, and ye need not any longer hiss, nor spurn, nor make game of the Yĕhudim, nor any of the remnant of the house of YisraEl; for behold, *the Eternal* remembereth his covenant unto them, and he will do unto them according to that which he hath sworn.
9 Therefore ye need not suppose that ye can turn the right hand of *the Eternal* unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of YisraEl

***7a*** ruin, destruction, loss, Mishley (Prov.) 15:11.

## CHAPTER 30

*The Latter-day Gentiles (Goyim) are commanded to repent and come unto the Anointed (ha-Mashiah) and be numbered with the house of Israel (YisraEl).*

1 HEARKEN, O ye Goyim, and hear the words of Yeshua ha-Mashiah, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:
2 Turn, all ye Goyim, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be *immersed* in my name, that ye may receive a remission of your sins, and be filled with Ruah ha-Qoděsh, that ye may be numbered with my people who are of the house of YisraEl.

# FOURTH NĔPHI
## THE BOOK OF NĔPHI

# WHO IS THE SON OF NĚPHI—ONE OF THE DISCIPLES OF YESHUA HA-MASHIAH

*An account of the people of Něphi, according to his record.*

*The Něphites (Něphiim) and the Lamanites (Lamanim) are all converted to the Congregation of the Anointed (ha-Mashiah)—They have all things in common, work miracles, and prosper in the land—After two centuries divisions, evils, false congregations, and persecutions arise—After three hundred years both the Něphites (Něphiim) and the Lamanites (Lamanim) are wicked—Ammaron (Amaron) hides up the sacred records.*

1 AND it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Yeshua had formed a *congregation* of ha-Mashiah in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were *immersed* in the name of Yeshua; and they did also receive Ruah ha-Qoděsh.
2 And it came to pass in the thirty and sixth year, the people were all converted unto ha-Adon, upon all the face of the land, both Něphiim and Lamanim, and there were no contentions and disputations among them, and every man did deal justly one with another.
3 And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.
4 And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land.
5 And there were great and marvelous works wrought by the disciples of Yeshua, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Yeshua.
6 And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away.
7 And Adonai did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned.
8 Yea, even that great city Zarahemla did they cause to be built again.
9 But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed.
10 And now, behold, it came to pass that the people of Něphi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people.
11 And they were married, and given in marriage, and were blessed according to the multitude of the promises which Adonai had made unto them.
12 And they did not walk any more after the performances and ordinances of the law of Mosheh; but they did walk after the commandments which they had received from their

Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of *the Eternal*.
13 And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Yeshua.
14 And it came to pass that the seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Yeshua, whom he had chosen, had all gone to the pardes of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation had passed away.
15 And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.
16 And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.
17 There were no robbers, nor murderers, neither were there Lamanim, nor any manner of *other* amim; but they were in one, the children of ha-Mashiah, and heirs to the kingdom of God.
18 And how blessed were they! For *the Eternal* did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from ha-Mashiah had passed away, and there was no contention in all the land.
19 And it came to pass that Nĕphi, he that kept this last record, (and he kept it upon the plates of Nĕphi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nĕphi also.
20 And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the *congregation* and taken upon them the name of Lamanim; therefore there began to be Lamanim again in the land.
21 And it came to pass that Amos died also, (and it was an hundred and ninety and four years from the coming of ha-Mashiah) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nĕphi; and it was also written in the book of Nĕphi, which is this book.
22 And it came to pass that two hundred years had passed away; and the second generation had all passed away save it were a few.
23 And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly rich, because of their prosperity in ha-Mashiah.
24 And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.
25 And from that time forth they did have their goods and their substance no more common among them.
26 And they began to be divided into classes; and they began to build up *congregations* unto themselves to get gain, and began to deny the true *congregation* of ha-Mashiah.
27 And it came to pass that when two hundred and ten years had passed away there were many *congregations* in the land; yea, there were many *congregations* which professed to

know the *Anointed*, and yet they did deny the more parts of his *good tidings*, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness.
28 And this *congregation* did multiply exceedingly because of iniquity, and because of the power of ha-satan who did get hold upon their hearts.
29 And again, there was another *congregation* which denied ha-Mashiah; and they did persecute the true *congregation* of ha-Mashiah, because of their humility and their belief in ha-Mashiah; and they did despise them because of the many miracles which were wrought among them.
30 Therefore they did exercise power and authority over the disciples of Yeshua who did tarry with them, and they did cast them into prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them.
31 Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Yĕhudim at Yĕrushalayim sought to kill Yeshua, according to his word.
32 And they did cast them into furnaces of fire, and they came forth receiving no harm.
33 And they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm.
34 Nevertheless, the people did harden their hearts, for they were led by many priests and false prophets to build up many *congregations*, and to do all manner of iniquity. And they did smite upon the people of Yeshua; but the people of Yeshua did not smite again. And thus they did dwindle in unbelief and wickedness, from year to year, even until two hundred and thirty years had passed away.
35 And now it came to pass in this year, yea, in the two hundred and thirty and first year, there was a great division among the people.
36 And it came to pass that in this year there arose a people who were called the Nĕphiim, and they were true believers in ha-Mashiah; and among them there were those who were called by the Lamanim—Ya'aqovim, and Yosephim, and Zoramim;
37 Therefore the true believers in ha-Mashiah, and the true worshipers of ha-Mashiah, (among whom were the three disciples of Yeshua who should tarry) were called Nĕphiim, and Ya'aqovim, and Yosephim, and Zoramim.
38 And it came to pass that they who rejected the b'sorah were called Lamanim, and Lĕmu'Elim, and Yishma'Elim; and they did not dwindle in unbelief, but they did wilfully rebel against the *good tidings* of ha-Mashiah; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle.
39 And it was because of the wickedness and abomination of their fathers, even as it was in the beginning. And they were taught to hate the children of God, even as the Lamanim were taught to hate the children of Nĕphi from the beginning.
40 And it came to pass that two hundred and forty and four years had passed away, and thus were the affairs of the people. And the more wicked part of the people did wax strong, and became exceedingly more numerous than were the people of God.
41 And they did still continue to build up *congregations* unto themselves, and adorn them with all manner of precious things. And thus did two hundred and fifty years pass away, and also two hundred and sixty years.

42 And it came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gadianton.
43 And also the people who were called the people of Nĕphi began to be proud in their hearts, because of their exceeding riches, and become vain like unto their brethren, the Lamanim.
44 And from this time the disciples began to sorrow for the sins of the world.
45 And it came to pass that when three hundred years had passed away, both the people of Nĕphi and the Lamanim had become exceedingly wicked one like unto another.
46 And it came to pass that the robbers of Gadianton did spread over all the face of the land; and there were none that were righteous save it were the disciples of Yeshua. And gold and silver did they lay up in store in abundance, and did traffic in all manner of traffic.
47 And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness) Amos died; and his brother, Amaron, did keep the record in his stead.
48 And it came to pass that when three hundred and twenty years had passed away, Amaron, being constrained by Ruah ha-Qoděsh, did hide up the records which were sacred—yea, even all the sacred records which had been handed down from generation to generation, which were sacred—even until the three hundred and twentieth year from the coming of ha-Mashiah.
49 And he did hide them up unto *the Eternal*, that they might come again unto the remnant of the house of Ya'aqov, according to the prophecies and the promises of Adonai. And thus is the end of the record of Amaron.

# THE BOOK OF
# MORMON

## CHAPTER 1

*Ammaron (Amaron) instructs Mormon concerning the sacred records—War commences between the Nĕphites (Nĕphiim) and the Lamanim (Lamanim)—The Three Nĕphites (Nĕphiim) are taken away—Wickedness, unbelief, sorceries, and witchcraft prevail.*

1 AND now I, Mormon, make a record of the things which I have both seen and heard, and call it the Sephĕr Mormon.
2 And about the time that Amaron hid up the records unto Adonai, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Amaron said unto me: I perceive that thou art a sober child, and art quick to observe;
3 Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto Adonai all the sacred engravings concerning this people.

4 And behold, ye shall take the plates of Nĕphi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nĕphi all the things that ye have observed concerning this people.
5 And I, Mormon, being a descendant of Nĕphi, (and my father's name was Mormon) I remembered the things which Amaron commanded me.
6 And it came to pass that I, being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla.
7 The whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sand of the sea.
8 And it came to pass in this year there began to be a war between the Nĕphiim, who consisted of the Nĕphiim and the Ya'aqovims and the Yosephim and the Zoramim; and this war was between the Nĕphiim, and the Lamanim and the Lĕmu'Elim and the Yishma'Elim.
9 Now the Lamanim and the Lĕmu'Elim and the Yishma'Elim were called Lamanim, and the two parties were Nĕphiim and Lamanim.
10 And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Tsidon.
11 And it came to pass that the Nĕphiim had gathered together a great number of men, even to exceed the number of thirty thousand. And it came to pass that they did have in this same year a number of battles, in which the Nĕphiim did beat the Lamanim and did slay many of them.
12 And it came to pass that the Lamanim withdrew their design, and there was peace settled in the land; and peace did remain for the space of about four years, that there was no bloodshed.
13 But wickedness did prevail upon the face of the whole land, insomuch that Adonai did take away his beloved disciples, and the work of miracles and of healing did cease because of the iniquity of the people.
14 And there were no gifts from Adonai, and Ruah ha-Qoděsh did not come upon any, because of their wickedness and unbelief.
15 And I, being fifteen years of age and being somewhat of a sober mind, therefore I was visited of *the Eternal*, and tasted and knew of the goodness of Yeshua.
16 And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them; for behold they had wilfully rebelled against their God; and the beloved disciples were taken away out of the land, because of their iniquity.
17 But I did remain among them, but I was forbidden to preach unto them, because of the hardness of their hearts; and because of the hardness of their hearts the land was cursed for their sake.
18 And these Gadianton robbers, who were among the Lamanim, did infest the land, insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because Adonai had cursed the land, that they could not hold them, nor retain them again.
19 And it came to pass that there were sorceries, and witchcrafts, and keshaphim[a]; and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Avinadi, and also Shĕmu'El the Lamani.

***19a*** “sorceries”, “magics”; Yĕsha’Yahu (Is.) 47:9, 12.

## CHAPTER 2

*Mormon leads the Nĕphite (Nĕphi) armies—Blood and carnage sweep the land—The Nĕphites (Nĕphiim) lament and mourn with the sorrowing of the condemned—Their day of grace is passed—Mormon obtains the plates of Nĕphi —Wars continue.*

1 AND it came to pass in that same year there began to be a war again between the Nĕphiim and the Lamanim. And notwithstanding I being young, was large in stature; therefore the people of Nĕphi appointed me that I should be their leader, or the leader of their armies.
2 Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nĕphiim, against the Lamanim; therefore three hundred and twenty and six years had passed away.
3 And it came to pass that in the three hundred and twenty and seventh year the Lamanim did come upon us with exceedingly great power, insomuch that they did frighten my armies; therefore they would not fight, and they began to retreat towards the north countries.
4 And it came to pass that we did come to the city of Ayin-golah, and we did take possession of the city, and make preparations to defend ourselves against the Lamanim. And it came to pass that we did fortify the city with our might; but notwithstanding all our fortifications the Lamanim did come upon us and did drive us out of the city.
5 And they did also drive us forth out of the land of David.
6 And we marched forth and came to the land of Yĕhoshua, which was in the borders west by saphat ha-yam.
7 And it came to pass that we did gather in our people as fast as it were possible, that we might get them together in one body.
8 But behold, the land was filled with robbers and with Lamanim; and notwithstanding the great destruction which hung over my people, they did not repent of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nĕphiim and also on the part of the Lamanim; and it was one complete revolution throughout all the face of the land.
9 And now, the Lamanim had a king, and his name was Aharon; and he came against us with an army of forty and four thousand. And behold, I withstood him with forty and two thousand. And it came to pass that I beat him with my army that he fled before me. And behold, all this was done, and three hundred and thirty years had passed away.
10 And it came to pass that the Nĕphiim began to repent of their iniquity, and began to cry even as had been prophesied by Shĕmu’El the prophet; for behold no man could keep that which was his own, for the thieves, and the robbers, and the murderers, and the keshef, and the witchcraft which was in the land.
11 Thus there began to be a mourning and a lamentation in all the land because of these things, and more especially among the people of Nĕphi.
12 And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before *the Eternal*, my heart did begin to rejoice within me, knowing the

mercies and the long-suffering of *the Eternal*, therefore supposing that he would be merciful unto them that they would again become a righteous people.
13 But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the *condemned*, because Adonai would not always suffer them to take happiness in sin.
14 And they did not come unto Yeshua with broken hearts and contrite spirits, but they did curse God, and wish to die. Nevertheless they would struggle with the hĕrĕv for their lives.
15 And it came to pass that my sorrow did return unto me again, and I saw that the day of grace was passed with them, both *of the body of change* and *of the spirit*; for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land. And thus three hundred and forty and four years had passed away.
16 And it came to pass that in the three hundred and forty and fifth year the Nĕphiim did begin to flee before the Lamanim; and they were pursued until they came even to the land of Yashen, before it was possible to stop them in their retreat.
17 And now, the city of Yashen was near the land where Amaron had deposited the records unto Adonai, that they might not be destroyed. And behold I had gone according to the word of Amaron, and taken the plates of Nĕphi, and did make a record according to the words of Amaron.
18 And upon the plates of Nĕphi I did make a full account of all the wickedness and abominations; but upon these plates I did forbear to make a full account of their wickedness and abominations, for behold, a continual scene of wickedness and abominations has been before mine eyes ever since I have been sufficient to behold the ways of man.
19 And wo is me because of their wickedness; for my heart has been filled with sorrow because of their wickedness, all my days; nevertheless, I know that I shall be lifted up at the last day.
20 And it came to pass that in this year the people of Nĕphi again were hunted and driven. And it came to pass that we were driven forth until we had come northward to the land which was called Shem.
21 And it came to pass that we did fortify the city of Shem, and we did gather in our people as much as it were possible, that perhaps we might save them from destruction.
22 And it came to pass in the three hundred and forty and sixth year they began to come upon us again.
23 And it came to pass that I did speak unto my people, and did urge them with great energy, that they would stand boldly before the Lamanim and fight for their wives, and their children, and their houses, and their homes.
24 And my words did arouse them somewhat to vigor, insomuch that they did not flee from before the Lamanim, but did stand with boldness against them.
25 And it came to pass that we did contend with an army of thirty thousand against an army of fifty thousand. And it came to pass that we did stand before them with such firmness that they did flee from before us.
26 And it came to pass that when they had fled we did pursue them with our armies, and did meet them again, and did beat them; nevertheless the strength of *the Eternal* was not

with us; yea, we were left to ourselves, that the Spirit of *the Eternal* did not abide in us; therefore we had become weak like unto our brethren.
27 And my heart did sorrow because of this the great calamity of my people, because of their wickedness and their abominations. But behold, we did go forth against the Lamanim and the robbers of Gadianton, until we had again taken possession of the lands of our inheritance.
28 And the three hundred and forty and ninth year had passed away. And in the three hundred and fiftieth year we made a treaty with the Lamanim and the robbers of Gadianton, in which we did get the lands of our inheritance divided.
29 And the Lamanim did give unto us the land northward, yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanim all the land southward.

## CHAPTER 3

*Mormon cries repentance unto the Nĕphites (Nĕphiim)—They gain a great victory and glory in their own strength—Mormon refuses to lead them, and his prayers for them are without faith—The Book of Mormon invites the twelve tribes of Israel (YisraEl) to believe the good tidings (b'sorah).*

1 AND it came to pass that the Lamanim did not come to battle again until ten years more had passed away. And behold, I had employed my people, the Nĕphiim, in preparing their lands and their arms against the time of battle.
2 And it came to pass that Adonai did say unto me: Cry unto this people—Repent ye, and come unto me, and be ye *immersed*, and build up again my *congregation*, and ye shall be spared.
3 And I did cry unto this people, but it was in vain; and they did not realize that it was Adonai that had spared them, and granted unto them a chance for repentance. And behold they did harden their hearts against *the Eternal* their God.
4 And it came to pass that after this tenth year had passed away, making, in the whole, three hundred and sixty years from the coming of ha-Mashiah, the king of the Lamanim sent an epistle unto me, which gave unto me to know that they were preparing to come again to battle against us.
5 And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the narrow pass which led into the land southward.
6 And there we did place our armies, that we might stop the armies of the Lamanim, that they might not get possession of any of our lands; therefore we did fortify against them with all our force.
7 And it came to pass that in the three hundred and sixty and first year the Lamanim did come down to the city of Desolation to battle against us; and it came to pass that in that year we did beat them, insomuch that they did return to their own lands again.
8 And in the three hundred and sixty and second year they did come down again to battle. And we did beat them again, and did slay a great number of them, and their dead were cast into the sea.

9 And now, because of this great thing which my people, the Nĕphiim, had done, they began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies.
10 And they did swear by the heavens, and also by the throne of God, that they would go up to battle against their enemies, and would cut them off from the face of the land.
11 And it came to pass that I, Mormon, did utterly refuse from this time forth to be a commander and a leader of this people, because of their wickedness and abomination.
12 Behold, I had led them, notwithstanding their wickedness I had led them many times to battle, and had loved them, according to the love of God which was in me, with all my heart; and my soul had been poured out in prayer unto my God all the day long for them; nevertheless, it was without faith, because of the hardness of their hearts.
13 And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins.
14 And when they had sworn by all that had been forbidden them by our Lord and Savior Yeshua ha-Mashiah, that they would go up unto their enemies to battle, and avenge themselves of the blood of their brethren, behold the voice of *the Eternal* came unto me, saying:
15 Vengeance is mine, and I will repay; and because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth.
16 And it came to pass that I utterly refused to go up against mine enemies; and I did even as *the Eternal* had commanded me; and I did stand as an idle witness to manifest unto the world the things which I saw and heard, according to the manifestations of the Spirit which had testified of things to come.
17 Therefore I write unto you, Goyim, and also unto you, house of YisraEl, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance;
18 Yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of YisraEl, who shall be judged according to your works by the twelve whom Yeshua chose to be his disciples in the land of Yĕrushalayim.
19 And I write also unto the remnant of this people, who shall also be judged by the twelve whom Yeshua chose in this land; and they shall be judged by the other twelve whom Yeshua chose in the land of Yĕrushalayim.
20 And these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment–seat of ha-Mashiah, yea, every soul who belongs to the whole human family of ha-Adam; and ye must stand to be judged of your works, whether they be good or evil;
21 And also that ye may believe the *good tidings* of Yeshua ha-Mashiah, which ye shall have among you; and also that the Yĕhudim, the covenant people of Adonai, shall have other witness besides him whom they saw and heard, that Yeshua, whom they slew, was *in truth* ha-Mashiah and ha-El.
22 And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment–seat of ha-Mashiah.

## CHAPTER 4

*War and carnage continue—The wicked punish the wicked—Greater wickedness prevails than ever before in all Israel (YisraEl)—Women and children are sacrificed to idols—The Lamanites (Lamanim) begin to sweep the Nĕphites (Nĕphiim) before them.*

1 AND now it came to pass that in the three hundred and sixty and third year the Nĕphiim did go up with their armies to battle against the Lamanim, out of the land Desolation.
2 And it came to pass that the armies of the Nĕphiim were driven back again to the land of Desolation. And while they were yet weary, a fresh army of the Lamanim did come upon them; and they had a sore battle, insomuch that the Lamanim did take possession of the city Desolation, and did slay many of the Nĕphiim, and did take many prisoners.
3 And the remainder did flee and join the inhabitants of the city Teanqum. Now the city Teanqum lay in the borders by saphat ha-yam; and it was also near the city Desolation.
4 And it was because the armies of the Nĕphiim went up unto the Lamanim that they began to be smitten; for were it not for that, the Lamanim could have had no power over them.
5 But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed.
6 And it came to pass that the Lamanim did make preparations to come against the city Teanqum.
7 And it came to pass in the three hundred and sixty and fourth year the Lamanim did come against the city Teanqum, that they might take possession of the city Teanqum also.
8 And it came to pass that they were repulsed and driven back by the Nĕphiim. And when the Nĕphiim saw that they had driven the Lamanim they did again boast of their own strength; and they went forth in their own might, and took possession again of the city Desolation.
9 And now all these things had been done, and there had been thousands slain on both sides, both the Nĕphiim and the Lamanim.
10 And it came to pass that the three hundred and sixty and sixth year had passed away, and the Lamanim came again upon the Nĕphiim to battle; and yet the Nĕphiim repented not of the evil they had done, but persisted in their wickedness continually.
11 And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people, both of the Nĕphiim and of the Lamanim; and every heart was hardened, so that they delighted in the shedding of blood continually.
12 And there never had been so great wickedness among all the children of Lĕhi, nor even among all the house of YisraEl, according to the words of *the Eternal*, as was among this people.
13 And it came to pass that the Lamanim did take possession of the city Desolation, and this because their number did exceed the number of the Nĕphiim.
14 And they did also march forward against the city Teanqum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods.
15 And it came to pass that in the three hundred and sixty and seventh year, the Nĕphiim being angry because the Lamanim had sacrificed their women and their children, that

they did go against the Lamanim with exceedingly great anger, insomuch that they did beat again the Lamanim, and drive them out of their lands.
16 And the Lamanim did not come again against the Nĕphiim until the three hundred and seventy and fifth year.
17 And in this year they did come down against the Nĕphiim with all their powers; and they were not numbered because of the greatness of their number.
18 And from this time forth did the Nĕphiim gain no power over the Lamanim, but began to be swept off by them even as a dew before the sun.
19 And it came to pass that the Lamanim did come down against the city Desolation; and there was an exceedingly sore battle fought in the land Desolation, in the which they did beat the Nĕphiim.
20 And they fled again from before them, and they came to the city Boaz[a]; and there they did stand against the Lamanim with exceeding boldness, insomuch that the Lamanim did not beat them until they had come again the second time.
21 And when they had come the second time, the Nĕphiim were driven and slaughtered with an exceedingly great slaughter; their women and their children were again sacrificed unto idols.
22 And it came to pass that the Nĕphiim did again flee from before them, taking all the inhabitants with them, both in towns and villages.
23 And now I, Mormon, seeing that the Lamanim were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Amaron had hid up unto Adonai.

***20a*** *In him there is strength*, 1 Mĕlakhim (1 Kgs.) 7:21.

## CHAPTER 5

*Mormon again leads the Nĕphite (Nĕphi) armies in battles of blood and carnage—The Book of Mormon shall come forth to convince all Israel (YisraEl) that the Savior (Yeshua) is the Messiah (Mashiah)—The Lamanites (Lamanim) shall be a dark, filthy, and loathsome people—They shall receive the good tidings (b'sorah) from the Gentiles (Goyim) in the latter days.*

1 AND it came to pass that I did go forth among the Nĕphiim, and did repent of the oath which I had made that I would no more assist them; and they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions.
2 But behold, I was without hope, for I knew the judgments of *the Eternal* which should come upon them; for they repented not of their iniquities, but did struggle for their lives without calling upon that Being who created them.
3 And it came to pass that the Lamanim did come against us as we had fled to the city of Yarden[a]; but behold, they were driven back that they did not take the city at that time.
4 And it came to pass that they came against us again, and we did maintain the city. And there were also other cities which were maintained by the Nĕphiim, which strongholds did cut them off that they could not get into the country which lay before us, to destroy the inhabitants of our land.

5 And it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanim, and their towns, and villages, and cities were burned with fire; and thus three hundred and seventy and nine years passed away.
6 And it came to pass that in the three hundred and eightieth year the Lamanim did come again against us to battle, and we did stand against them boldly; but it was all in vain, for so great were their numbers that they did tread the people of the Nĕphiim under their feet.
7 And it came to pass that we did again take to flight, and those whose flight was swifter than the Lamanim did escape, and those whose flight did not exceed the Lamanim were swept down and destroyed.
8 And now behold, I, Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes; but I, knowing that these things must surely be made known, and that all things which are hid must be revealed upon the house–tops—
9 And also that a knowledge of these things must come unto the remnant of these people, and also unto the Goyim, who Adonai hath said should scatter this people, and this people should be counted as naught among them—therefore I write a small abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.
10 And now behold, this I speak unto their seed, and also to the Goyim who have care for the house of YisraEl, that realize and know from whence their blessings come.
11 For I know that such will sorrow for the calamity of the house of YisraEl; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Yeshua.
12 Now these things are written unto the remnant of the house of Ya'aqov; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto Adonai that they may come forth in his own due time.
13 And this is the commandment which I have received; and behold, they shall come forth according to the commandment of *the Eternal*, when he shall see fit, in his wisdom.
14 And behold, they shall go unto the unbelieving of the Yĕhudim; and for this intent shall they go—that they may be persuaded that Yeshua is the Mashiah, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Yĕhudim, or all the house of YisraEl, to the land of their inheritance, which *the Eternal* their God hath given them, unto the fulfilling of his covenant;
15 And also that the seed of this people may more fully believe his *good tidings*, which shall go forth unto them from the Goyim; for this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanim, and this because of their unbelief and idolatry.
16 For behold, the Spirit of *the Eternal* hath already ceased to strive with their fathers; and they are without ha-Mashiah and God in the world; and they are driven about as chaff before the wind.

17 They were once a delightsome people, and they had ha-Mashiah for their shepherd; yea, they were led even by God the Father.
18 But now, behold, they are led about by ha-satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.
19 And behold, Adonai hath reserved their blessings, which they might have received in the land, for the Goyim who shall possess the land.
20 But behold, it shall come to pass that they shall be driven and scattered by the Goyim; and after they have been driven and scattered by the Goyim, behold, then will Adonai remember the covenant which he made unto Avraham and unto all the house of YisraEl.
21 And also Adonai will remember the prayers of the righteous, which have been put up unto him for them.
22 And then, O ye Goyim, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?
23 Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?
24 Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—lest a remnant of the seed of Ya'aqov shall go forth among you as a lion, and tear you in pieces, and there is none to deliver.

***3a*** *downward flowing*; related to the meaning of Yarĕd or Yĕrĕd. See Bĕreshit (Gen.) 5:15; 13:10. A Nephite fortified city near the American river ha-Yarden (likely the Genesee) which flowed though the lands of the Yĕrĕdim.

## CHAPTER 6

*The Nĕphites (Nĕphiim) gather to the land Cumorah (Cumi-ori) for the final battles—Mormon hides the sacred records in the hill Cumorah (Cumi-ori)—The Lamanites (Lamanim) are victorious, and the Nĕphite (Nĕphi) nation is destroyed—Hundreds of thousands are slain.*

1 AND now I finish my record concerning the destruction of my people, the Nĕphiim. And it came to pass that we did march forth before the Lamanim.
2 And I, Mormon, wrote an epistle unto the king of the Lamanim, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumi-ori, by a hill which was called Cumi-ori, and there we could give them battle.
3 And it came to pass that the king of the Lamanim did grant unto me the thing which I desired.
4 And it came to pass that we did march forth to the land of Cumi-ori, and we did pitch our tents around about the hill Cumi-ori; and it was in a land of many waters, rivers, and eynot[a]; and here we had hope to gain advantage over the Lamanim.
5 And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land Cumi-ori.
6 And it came to pass that when we had gathered in all our people in one to the land of Cumi-ori, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of *the Eternal* that I should not suffer the

records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanim, (for the Lamanim would destroy them) therefore I made this record out of the plates of Nĕphi, and hid up in the hill Cumi-ori all the records which had been entrusted to me by the hand of *the Eternal*, save it were these few plates which I gave unto my son Moroni.

7 And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanim marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them.

8 And it came to pass that they came to battle against us, and every soul was filled with terror because of the greatness of their numbers.

9 And it came to pass that they did fall upon my people with the hĕrĕv, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

10 And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life.

11 And when they had gone through and hewn down all my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow, when the Lamanim had returned unto their camps, from the top of the hill Cumi-ori, the ten thousand of my people who were hewn down, being led in the front by me.

12 And we also beheld the ten thousand of my people who were led by my son Moroni.

13 And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst.

14 And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Yeneum had fallen with his ten thousand; and Qumenihah, and MoroniYah, and Antionum, and Shiblom, and Shem, and Yehosh, had fallen with their ten thousand each.

15 And it came to pass that there were ten more who did fall by the hĕrĕv, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had deserted over unto the Lamanim, had fallen; and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to molder upon the land, and to crumble and to return to their mother earth.

16 And my soul was rent with anguish, because of the slain of my people, and I cried:

17 O ye fair ones[a], how could ye have departed from the ways of *the Eternal*! O ye fair ones, how could ye have rejected that Yeshua, who stood with open arms to receive you!

18 Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen[a], and I mourn your loss.

19 O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!

20 But behold, ye are gone, and my sorrows cannot bring your return.

21 And the day soon cometh that your mortal *man*[a] must put on *endless life*, and these bodies which are now moldering in corruption must soon become incorruptible bodies; and then ye must stand before the judgment–seat of ha-Mashiah, to be judged according to your works; and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you.

22 O that ye had repented before this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the Eternal Father of heaven, knoweth your state; and he doeth with you according to his justice and mercy.

***4a*** *springs*, *wells*, “fountains” (of water); Shĕmot (Ex.) 15:27, Mishley (Prov.) 8:28 ***17a*** “nephrim”, “comely ones”; see verse 18. ***18a*** “Nĕphilim”, “fallen ones”. ***21a*** “mortal man” (*KJV*), see Iyov (Job) 4:17;

## CHAPTER 7

*Mormon invites the Lamanites (Lamanim) of the latter days to believe in the Messiah (ha-Mashiah), accept his good tidings, and be saved—All who believe the Bible will also believe the Book of Mormon.*

1 AND now, behold, I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words, that they may know of the things of their fathers; yea, I speak unto you, ye remnant of the house of YisraEl; and these are the words which I speak:
2 Know ye that ye are of the house of YisraEl.
3 Know ye that ye must come unto repentance, or ye cannot be saved.
4 Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you.
5 Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Yeshua ha-Mashiah, that he is Ben ha-Elohim, and that he was slain by the Yĕhudim, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the davar of death swallowed up.
6 And he bringeth to pass the *rising* of the dead, whereby man must be raised to stand before his judgment–seat.
7 And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the mal’akhim[a] above, unto the Father, and unto the Son, and unto Ruah ha-Qoděsh, which are one God, in a state of happiness which hath no end.
8 Therefore repent, and be *immersed* in the name of Yeshua, and lay hold upon the *good tidings* of ha-Mashiah, which shall be set before you, not only in this record but also in the record which shall come unto the Goyim from the Yĕhudim, which record shall come from the Goyim unto you.
9 For behold, this is written for the intent that ye may believe that; and if ye believe that ye will believe this also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them.
10 And ye will also know that ye are a remnant of the seed of Ya’aqov; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in ha-Mashiah, and are *immersed*, first with water, then with fire and with Ruah ha-Qoděsh, following the example of our Savior, according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen.

***7a*** “choirs”, “congregations”, Tĕhilim (Ps.) 26:12

## CHAPTER 8

*The Lamanites (Lamanim) seek out and destroy the Nĕphites (Nĕphiim)—The Book of Mormon shall come forth by the power of God—Woes pronounced upon those who breathe out wrath and strife against the work of the LORD (the Eternal)—The Nĕphite (Nĕphi) record shall come forth in a day of wickedness, degeneracy, and apostasy.*

1 BEHOLD I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father.
2 And now it came to pass that after the great and tremendous battle at Cumi-ori, behold, the Nĕphiim who had escaped into the country southward were hunted by the Lamanim, until they were all destroyed.
3 And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not.
4 Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.
5 Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long *the Eternal* will suffer that I may live I know not.
6 Behold, four hundred years have passed away since the coming of our Lord and Savior.
7 And behold, the Lamanim have hunted my people, the Nĕphiim, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nĕphiim.
8 And behold, it is the hand of *the Eternal* which hath done it. And behold also, the Lamanim are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war.
9 And now, behold, I say no more concerning them, for there are none save it be the Lamanim and robbers that do exist upon the face of the land.
10 And there are none that do know the true God save it be the disciples of Yeshua, who did tarry in the land until the wickedness of the people was so great that Adonai would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth.
11 But behold, my father and I have seen them, and they have ministered unto us.
12 And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you.
13 Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nĕphi.

14 And I am the same who hideth up this record unto Adonai; the plates thereof are of no worth, because of the commandment of *the Eternal*. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will *the Eternal* bless.
15 For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of Adonai.
16 And blessed be he that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God.
17 And if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of *the* fire *of* shĕol.
18 And he that saith: Show unto me, or ye shall be smitten—let him beware lest he commandeth that which is forbidden of *the Eternal*.
19 For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be; therefore, he that smiteth shall be smitten again, of *the Eternal*.
20 Behold what the scripture says—man shall not smite, neither shall he judge; for judgment is mine, saith *the Eternal*, and vengeance is mine also, and I will repay.
21 And he that shall breathe out wrath and strifes against the work of *the Eternal*, and against the covenant people of Adonai who are the house of YisraEl, and shall say: We will destroy the work of *the Eternal*, and *the Eternal* will not remember his covenant which he hath made unto the house of YisraEl—the same is in danger to be hewn down and cast into the fire;
22 For the eternal purposes of Adonai shall roll on, until all his promises shall be fulfilled.
23 Search the prophecies of Yĕsha'Yahu. Behold, I cannot write them. Yea, behold I say unto you, that those *holy ones* who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto Adonai; and as *the Eternal* liveth he will remember the covenant which he hath made with them.
24 And he knoweth their prayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word.
25 And behold, their prayers were also in behalf of him that Adonai should suffer to bring these things forth.
26 And no one need say they shall not come, for they surely shall, for *the Eternal* hath spoken it; for out of the earth shall they come, by the hand of *the Eternal*, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead.
27 And it shall come in a day when the blood of *holy ones* shall cry unto Adonai, because of secret combinations and the works of darkness.

28 Yea, it shall come in a day when the power of God shall be denied, and *congregations* become defiled and be lifted up in the pride of their hearts; yea, even in a day when leaders of *congregations* and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their *congregations*.
29 Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands;
30 And there shall also be heard of wars, rumors of wars, and earthquakes in divers places.
31 Yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, Do this, or do that, and it mattereth not, for Adonai will uphold such at the last day. But wo unto such, for they are in the gall of bitterness and in the bonds of iniquity.
32 Yea, it shall come in a day when there shall be *congregations* built up that shall say: Come unto me, and for kaspkha[a] you shall be forgiven of your sins.
33 O ye wicked and perverse and stiffnecked people, why have ye built up *congregations* unto yourselves to get gain? Why have ye *altered*[a] the holy word of God, that ye might bring *condemnation* upon your souls? Behold, look ye unto the *visions* of God; for behold, the time cometh at that day when all these things must be fulfilled.
34 Behold, Adonai hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.
35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Yeshua ha-Mashiah hath shown you unto me, and I know your doing.
36 And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your *congregations*, yea, even every one, have become polluted because of the pride of your hearts.
37 For behold, ye do love kěsěph, and your substance, and your fine apparel, and the adorning of your *congregations*, more than ye love the poor and the needy, the sick and the afflicted.
38 O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy *congregation* of God? Why are ye ashamed to take upon you the name of the *Anointed*? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?
39 Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?
40 Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before Adonai, and also orphans to mourn before Adonai, and also the blood of their fathers and their husbands to cry unto *the Eternal* from the ground, for vengeance upon your heads?
41 Behold, the hěrěv of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the *holy ones* upon you, for he will not suffer their cries any longer.

***32a*** thy silver, “thy money”, Bĕreshit (Gen.) 17:13. ***33a*** The word “transfigured” does not occur in the King James translation of Hebrew Scripture. The word is found in the English translation (*KJV*) of the New Testament. A Hebrew word for “change” is translated “alter” in Ezra 6:11, *KJV*. See Helaman 4:22.

## CHAPTER 9

*Moroni calls upon those who do not believe in the Anointed (ha-Mashiah) to repent—He proclaims a God of miracles, who gives visions and pours out gifts and signs upon the faithful—Miracles cease because of unbelief—Signs follow those who believe—Men are exhorted to be wise and keep the commandments.*

1 AND now, I speak also concerning those who do not believe in ha-Mashiah.
2 Behold, will ye believe in the day of your visitation—behold, when Adonai shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God?
3 Then will ye longer deny ha-Mashiah, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?
4 Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the *condemned* souls in shĕol.
5 For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Yeshua ha-Mashiah, it will kindle a flame of unquenchable fire upon you.
6 O then ye unbelieving, turn ye unto *the Eternal*; cry mightily unto the Father in the name of Yeshua, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.
7 And again I speak unto you who deny the *visions* of God, and say that they are done away, that there are no *visions*, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;
8 Behold I say unto you, he that denieth these things knoweth not the *good tidings* of ha-Mashiah; yea, he has not read the scriptures; if so, he does not understand them.
9 For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?
10 And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.
11 But behold, I will show unto you a God of miracles, even the God of Avraham, and the God of Yitshaq, and the God of Ya’aqov; and it is that same Elohim who created the heavens and the earth, and all things that in them are.
12 Behold, he created Adam and by ha-Adam came the *transgression* of man. And because of the *transgression* of man came Yeshua ha-Mashiah, even the Father and the Son; and because of Yeshua ha-Mashiah came the redemption of man.

13 And because of the redemption of man, which came by Yeshua ha-Mashiah, they are brought back into the presence of *the Eternal*; yea, this is wherein all men are redeemed, because the death of ha-Mashiah bringeth to pass the *rising*, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a death *of the changing body*.
14 And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.
15 And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.
16 Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God?
17 Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought?
18 And who shall say that Yeshua ha-Mashiah did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the *sent ones*.
19 And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.
20 And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.
21 Behold, I say unto you that whoso believeth in ha-Mashiah, doubting nothing, whatsoever he shall ask the Father in the name of ha-Mashiah it shall be granted him; and this promise is unto all, even unto the ends of the earth.
22 For behold, thus said Yeshua ha-Mashiah, Ben ha-Elohim, unto his disciples who should tarry, yea, and also to all his disciples, in the hearing of the multitude: Go ye into all the world, and preach the b'sorah to every creature;
23 And he that believeth and is *immersed* shall be saved, but he that believeth not shall be *condemned*;
24 And these signs shall follow them that believe—in my name shall they cast out shedim; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;
25 And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.
26 And now, behold, who can stand against the works of *the Eternal*? Who can deny his sayings? Who will rise up against the almighty power of Adonai? Who will despise the works of *the Eternal*? Who will despise the children of ha-Mashiah? Behold, all ye who are despisers of the works of *the Eternal*, for ye shall wonder and perish.

27 O then despise not, and wonder not, but hearken unto the words of *the Eternal*, and ask the Father in the name of Yeshua for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto Adonai with all your heart, and work out your own salvation with fear and trembling before him.
28 Be wise in the days of your *being tested*; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.
29 See that ye are not *immersed* unworthily; see that ye partake not of the seder of ha-Mashiah unworthily; but see that ye do all things in worthiness, and do it in the name of Yeshua ha-Mashiah, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out.
30 Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words.
31 Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.
32 And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Mitsrit, being handed down and altered by us, according to our manner of speech.
33 And if our plates had been sufficiently large we should have written in *Yĕhudit*; but the *Yĕhudit* hath been altered by us also; and if we could have written in *Yĕhudit*, behold, ye would have had no imperfection in our record.
34 But Adonai knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.
35 And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief.
36 And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of ha-Mashiah, are according to the prayers of all the *holy ones* who have dwelt in the land.
37 And may ha-Adon Yeshua ha-Mashiah grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of YisraEl; and may he bless them forever, through faith on the name of Yeshua ha-Mashiah. Amen.

# THE BOOK OF
# ĔTĔR

*The record of the Jaredites (Yĕrĕdim), taken from the twenty-four plates found by the people of Limhi (Limhi) in the days of king Mosiah (Moshia).*

## CHAPTER 1

*Moroni abridges the writings of Ether (Ětěr)—The genealogy of Ether (Ětěr) is set forth—The language of the Jaredites (Yěrědim) is not confounded at the Tower of Babel (Bavělah)—The LORD (the Eternal) promises to lead them to a choice land above all the lands of the earth and make them a great nation.*

1 AND now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of *the Eternal* upon the face of this north country.
2 And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ětěr[a].
3 And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of ha-Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Yěhudim—
4 Therefore I do not write those things which transpired from the days of ha-Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.
5 But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed.
6 And on this wise do I give the account. He that wrote this record was Ětěr, and he was a descendant of Coriantor.
7 Coriantor was the son of M'ron.
8 And M'ron was the son of Etem.
9 And Etem was the son of Ahah.
10 And Ahah was the son of Shet.
11 And Shet was the son of Shiblon.
12 And Shiblon was the son of Com.
13 And Com was the son of Coriantum.
14 And Coriantum was the son of Amnigadah.
15 And Amnigadah was the son of Aharon.
16 And Aharon was a descendant of Het[a], who was the son of Heartom.
17 And Heartom was the son of Lib.
18 And Lib was the son of Kish.
19 And Kish was the son of Corom.
20 And Corom was the son of Levi.
21 And Levi was the son of Kim.
22 And Kim was the son of Morianton.
23 And Morianton was a descendant of Riplakish.
24 And Riplakish was the son of Shez.
25 And Shez was the son of Het.
26 And Het was the son of Com.
27 And Com was the son of Coriantum.
28 And Coriantum was the son of Emer.
29 And Emer was the son of Omer.
30 And Omer was the son of Shule.
31 And Shule was the son of Kib.
32 And Kib was the son of OriYah, who was the son of Yěrěd;

33 Which Yĕrĕd came forth with his brother and their families, with some others and their families, from the great tower, at the time *the Eternal* confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of *the Eternal* the people were scattered.
34 And Ahyĕrĕd being a large and mighty man, and a man highly favored of Adonai, Yĕrĕd, his brother, said unto him: Cry unto *the Eternal*, that he will not confound us that we may not understand our words.
35 And it came to pass that Ahyĕrĕd did cry unto *the Eternal*, and Adonai had compassion upon Yĕrĕd; therefore he did not confound the language of Yĕrĕd; and Yĕrĕd and his brother were not confounded.
36 Then Yĕrĕd said unto his brother: Cry again unto *the Eternal*, and it may be that he will turn away his anger from them who are our friends, that he confound not their language.
37 And it came to pass that the Ahyĕrĕd did cry unto *the Eternal*, and Adonai had compassion upon their friends and their families also, that they were not confounded.
38 And it came to pass that Yĕrĕd spake again unto his brother, saying: Go and inquire of *the Eternal* whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but *the Eternal* will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto *the Eternal*, that we may receive it for our inheritance.
39 And it came to pass that Ahyĕrĕd did cry unto *the Eternal* according to that which had been spoken by the mouth of Yĕrĕd.
40 And it came to pass that *the Eternal* did hear Ahyĕrĕd, and had compassion upon him, and said unto him:
41 Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Yĕrĕd thy brother and his family; and also thy friends and their families, and the friends of Yĕrĕd and their families.
42 And when thou hast done this thou shalt go at the head of them down into the valley which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth.
43 And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me.

***2a*** *abundance*, *suppliant*, *worshipper*, similar sounding name in Yĕhoshua (Josh.) 19:7; ***16a*** similar sounding name in Bĕreshit (Gen.) 10:15.

## CHAPTER 2

*The Jaredites (Yĕrĕdim) prepare for their journey to a promised land—It is a choice land whereon men must serve the Anointed (ha-Mashiah) or be swept off—Adonai talks to the brother of Jared (Ahyĕrĕd) for three hours—They build barges—Adonai asks the brother of Jared (Ahyĕrĕd) to propose how the barges shall be lighted.*

1 AND it came to pass that Yĕrĕd and his brother, and their families, and also the friends of Yĕrĕd and his brother and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter) with their flocks which they had gathered together, male and female, of every kind.
2 And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters.
3 And they did also carry with them desheret, which, by interpretation, is devorat devash; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.
4 And it came to pass that when they had come down into the valley of Nimrod, *the Eternal* came down and talked with Ahyĕrĕd; and he was in a cloud, and Ahyĕrĕd saw him not.
5 And it came to pass that *the Eternal* commanded them that they should go forth into the midbar, yea, into that quarter where there never had man been. And it came to pass that *the Eternal* did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.
6 And it came to pass that they did travel in the midbar, and did build barges, in which they did cross many waters, being directed continually by the hand of *the Eternal*.
7 And Adonai would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto ĕrĕts ha-davar, which was choice above all other lands, which *the Eternal* Elohim had preserved for a righteous people.
8 And he had sworn in his wrath unto Ahyĕrĕd, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.
9 And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.
10 For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.
11 And this cometh unto you, O ye Goyim, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.
12 Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Yeshua ha-Mashiah, who hath been manifested by the things which we have written.
13 And now I proceed with my record; for behold, it came to pass that *the Eternal* did bring Yĕrĕd and his brethren forth even to that great sea which divideth the lands. And as they came to the sea they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents, and dwelt in tents upon saphat ha-yam for the space of four years.

14 And it came to pass at the end of four years that *the Eternal* came again unto Ahyĕrĕd, and stood in a cloud and talked with him. And for the space of three hours did Adonai talk with Ahyĕrĕd, and chastened him because he remembered not to call upon the name of *the Eternal*.
15 And Ahyĕrĕd repented of the evil which he had done, and did call upon the name of *the Eternal* for his brethren who were with him. And *the Eternal* said unto him: I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of *the Eternal*. And these are my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.
16 And *the Eternal* said: Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that Ahyĕrĕd did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of Adonai. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water.
17 And they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.
18 And it came to pass that Ahyĕrĕd cried unto *the Eternal*, saying: O Adonai, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me.
19 And behold, O Adonai, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.
20 And *the Eternal* said unto Ahyĕrĕd: Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood.
21 And it came to pass that Ahyĕrĕd did so, according as *the Eternal* had commanded.
22 And he cried again unto *the Eternal* saying: O Adonai, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Adonai, wilt thou suffer that we shall cross this great water in darkness?
23 And *the Eternal* said unto Ahyĕrĕd: What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have arubot[a], for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire.
24 For behold, ye shall be as a tanin in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.
25 And behold, I prepare you against these things; for ye cannot cross this t'hom rabah[a] save I prepare you against the waves of the sea, and the winds which have gone forth, and

the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?

***23a*** lattices, “windows”, Bĕreshit (Gen.) 7:11; 8:2; ***25a*** “great deep”.

## CHAPTER 3

*The brother of Jared (Ahyĕrĕd) sees the finger of the LORD (the Eternal) as he touches the sixteen stones—The Messiah (Ha-Mashiah) shows his spirit personage to Ahyĕrĕd—Those who have a perfect knowledge cannot be kept from within the veil—Interpreters are provided to bring the Jaredite (Yĕrĕdi) record to light.*

1 AND it came to pass that Ahyĕrĕd, (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did molten out of a rock sixteen small stones; and they were white and clear, even as zikhokhit[a] and he did carry them in his hands upon the top of the mount, and cried again unto *the Eternal*, saying:
2 O Adonai, thou hast said that we must be encompassed about by the floods. Now behold, O Adonai, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the *transgression* our natures have become evil continually; nevertheless, O Adonai, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires.
3 Behold, O Adonai, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful unto us. O Adonai, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these things which I have molten out of the rock.
4 And I know, O Adonai, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Adonai, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.
5 Behold, O Adonai, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.
6 And it came to pass that when Ahyĕrĕd had said these words, behold, *the Eternal* stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of Ahyĕrĕd, and he saw the finger of *the Eternal*; and it was as the finger of a man, like unto flesh and blood; and Ahyĕrĕd fell down before *the Eternal*, for he was struck with fear.
7 And *the Eternal* saw that Ahyĕrĕd had fallen to the earth; and *the Eternal* said unto him: Arise, why hast thou fallen?
8 And he saith unto *the Eternal*: I saw the finger of Adonai, and I feared lest he should smite me; for I knew not that Adonai had flesh and blood.
9 And *the Eternal* said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man[a] come before me with such exceeding faith

as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?
10 And he answered: Nay; Adon, show thyself unto me.
11 And *the Eternal* said unto him: Believest thou the words which I shall speak?
12 And he answered: Yea, Adonai, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.
13 And when he had said these words, behold, *the Eternal* showed himself unto him, and said: Because thou knowest these things ye are redeemed from the *transgression of adam*; therefore ye are brought back into my presence; therefore I show myself unto you.
14 Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, EHEYEH Yahoshua ha-Mashiah. EHEYEH the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.
15 And never have I showed myself unto adam[a] whom I have created, for never has adam believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.
16 Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.
17 And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say that Yeshua showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nĕphiim.
18 And he ministered unto him even as he ministered unto the Nĕphiim; and all this, that this man might know that he was God, because of the many great works which *the Eternal* had showed unto him.
19 And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Yeshua, which, when he saw, he fell with fear; for he knew that it was the finger of *the Eternal*; and he had faith no longer, for he knew, nothing doubting.
20 Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Yeshua; and he did minister unto him.
21 And it came to pass that *the Eternal* said unto Ahyĕrĕd: Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man.
22 And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read.
23 And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.
24 For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

25 And when *the Eternal* had said these words, he showed unto Ahyĕrĕd all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth.
26 For he had said unto him in times before, that if he would believe in him that he could show unto him all things—it should be shown unto him; therefore *the Eternal* could not withhold anything from him, for he knew that *the Eternal* could show him all things.
27 And *the Eternal* said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men.
28 And it came to pass that *the Eternal* commanded him that he should seal up the two stones which he had received, and show them not, until *the Eternal* should show them unto the children of men.

***1a*** crystal, "transparent glass", Iyov (Job) 28:17. See also Rev. 21:21; ***9a*** adam, mankind, human beings in general. Certain mortals excepted, e.g. Moses 7:4; ***15a*** See *9a*.

## CHAPTER 4

*Moroni is commanded to seal up the writings of the brother of Jared (Ahyĕrĕd)—They shall not be revealed until men have faith even as the brother of Jared (Ahyĕrĕd)—The Anointed (Ha-Mashiah) commands men to believe his words and those of his disciples—Men are commanded to repent and believe the good tidings (b'sorah) and be saved.*

1 AND *the Eternal* commanded Ahyĕrĕd to go down out of the mount from the presence of *the Eternal*, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the ets; and for this cause did king Moshia keep them, that they should not come unto the world until after ha-Mashiah should show himself unto his people.
2 And after ha-Mashiah truly had showed himself unto his people he commanded that they should be made manifest.
3 And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanim, and they have rejected the *good tidings* of ha-Mashiah; therefore I am commanded that I should hide them up again in the earth.
4 Behold, I have written upon these plates the very things which Ahyĕrĕd saw; and there never were greater things made manifest than those which were made manifest unto Ahyĕrĕd.
5 Wherefore *the Eternal* hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of *the Eternal*.
6 For ha-Adon said unto me: They shall not go forth unto the Goyim until the day that they shall repent of their iniquity, and become clean before *the Eternal*.
7 And in that day that they shall exercise faith in me, saith ha-Adon, even as Ahyĕrĕd did, that they may become sanctified in me, then will I manifest unto them the things which Ahyĕrĕd saw, even to the unfolding unto them all my *visions*, saith Yeshua ha-Mashiah, Ben ha-Elohim, the Father of the heavens and of the earth, and all things that in them are.

8 And he that will contend against the word of *the Eternal*, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Yeshua ha-Mashiah; for I am he who speaketh.
9 And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire.
10 And he that believeth not my words believeth not limudai; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day.
11 But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.
12 And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me—that EHEYEH; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.
13 Come unto me, O ye Goyim, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.
14 Come unto me, O ye house of YisraEl, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief.
15 Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you—yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of YisraEl.
16 And then shall my *visions* which I have caused to be written by my servant Yohanan be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.
17 Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land.
18 Therefore, repent all ye ends of the earth, and come unto me, and believe in my *good tidings*, and be *immersed* in my name; for he that believeth and is *immersed* shall be saved; but he that believeth not shall be *condemned*; and signs shall follow them that believe in my name.
19 And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen.

## CHAPTER 5

*Three witnesses and the work itself shall stand as a testimony of the truthfulness of the Book of Mormon.*

1 AND now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God.
2 And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work;
3 And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true.
4 And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and Ruah ha-Qoděsh bear record—and all this shall stand as a testimony against the world at the last day.
5 And if it so be that they repent and come unto the Father in the name of Yeshua, they shall be received into the kingdom of God.
6 And now, if I have no authority for these things, judge ye; for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen.

## CHAPTER 6

*The Jaredite (Yěrědi) barges are driven by the winds to the promised land—The people praise the LORD (the Eternal) for his goodness—Orihah (OriYah) is appointed king over them—Jared (Yěrěd) and his brother pass away in death.*

1 AND now I, Moroni, proceed to give the record of Yěrěd and his brother.
2 For it came to pass after *the Eternal* had prepared the stones which Ahyěrěd had carried up into the mount, Ahyěrěd came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels.
3 And thus *the Eternal* caused stones to shine in darkness, to give light unto men, women, and children, that they might not cross the great waters in darkness.
4 And it came to pass that when they had prepared all manner of food, that thereby they might subsist upon the water, and also food for their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them—and it came to pass that when they had done all these things they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto *the Eternal* their God.
5 And it came to pass that Adonai *the Eternal* caused that there should be a furious wind blow upon the face of the waters, towards ěrěts ha-brit; and thus they were tossed upon the waves of the sea before the wind.
6 And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind.
7 And it came to pass that when they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the tevat[a] Noah; therefore when they were encompassed about by many waters they did cry unto *the Eternal*, and he did bring them forth again upon the top of the waters.

8 And it came to pass that the wind did never cease to blow towards ĕrĕts ha-brit while they were upon the waters; and thus they were driven forth before the wind.
9 And they did sing praises unto *the Eternal*; yea, Ahyĕrĕd did sing praises unto *the Eternal*, and he did thank and praise *the Eternal* all the day long; and when the night came, they did not cease to praise *the Eternal*.
10 And thus they were driven forth; and no livyatan of the sea could break them, neither tanin that could mar them; and they did have light continually, whether it was above the water or under the water.
11 And thus they were driven forth, three hundred and forty and four days upon the water.
12 And they did land upon the shore of ĕrĕts ha-brit. And when they had set their feet upon the shores of ĕrĕts ha-brit they bowed themselves down upon the face of the land, and did humble themselves before *the Eternal*, and did shed tears of joy before *the Eternal*, because of the multitude of his tender mercies over them.
13 And it came to pass that they went forth upon the face of the land, and began to till the earth.
14 And Yĕrĕd had four sons; and they were called Yacom, and Gilgah, and Mahah, and OriYah.
15 And Ahyĕrĕd also begat sons and daughters.
16 And the friends of Yĕrĕd and his brother were in number about twenty and two souls; and they also begat sons and daughters before they came to ĕrĕts ha-brit and therefore they began to be many.
17 And they were taught to walk humbly before *the Eternal*; and they were also taught from on high.
18 And it came to pass that they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land.
19 And Ahyĕrĕd began to be old, and saw that he must soon go down to the grave; wherefore he said unto Yĕrĕd: Let us gather together our people that we may number them, that we may know of them what they will desire of us before we go down to our graves.
20 And accordingly the people were gathered together. Now the number of the sons and the daughters of Ahyĕrĕd were twenty and two souls; and the number of sons and daughters of Yĕrĕd were twelve, he having four sons.
21 And it came to pass that they did number their people; and after that they had numbered them, they did desire of them the things which they would that they should do before they went down to their graves.
22 And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them.
23 And now behold, this was grievous unto them. And Ahyĕrĕd said unto them: Surely this thing leadeth into captivity.
24 But Yĕrĕd said unto his brother: Suffer them that they may have a king. And therefore he said unto them: Choose ye out from among our sons a king, even whom ye will.
25 And it came to pass that they chose even the firstborn of AhYĕrĕd; and his name was Pagag. And it came to pass that he refused and would not be their king. And the people

would that his father should constrain him, but his father would not; and he commanded them that they should constrain no man to be their king.
26 And it came to pass that they chose all the brothers of Pagag, and they would not.
27 And it came to pass that neither would the sons of Yĕrĕd, even all save it were one; and OriYah was anointed to be king over the people.
28 And he began to reign, and the people began to prosper; and they became exceedingly rich.
29 And it came to pass that Yĕrĕd died, and his brother also.
30 And it came to pass that OriYah did walk humbly before *the Eternal*, and did remember how great things *the Eternal* had done for his father, and also taught his people how great things *the Eternal* had done for their fathers.

***7a*** "ark of"; Mitsrit (Egyptian) load-word, chest, covered vessel, Shĕmot (Ex.) 2:3

## CHAPTER 7

*Orihah (OriYah) reigns in righteousness—Amid usurpation and strife the rival kingdoms of Shule and Cohor are set up—Prophets condemn the wickedness and idolatry of the people, who then repent.*

1 AND it came to pass that OriYah did execute judgment upon the land in righteousness all his days, whose days were exceedingly many.
2 And he begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons.
3 And it came to pass that he also begat Kib in his old age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor.
4 And when Corihor was thirty and two years old he rebelled against his father, and went over and dwelt in the land of Nehor; and he begat sons and daughters, and they became exceedingly fair; wherefore Corihor drew away many people after him.
5 And when he had gathered together an army he came up unto the land of M'ron where the king dwelt, and took him captive, which brought to pass the saying of Ahyĕrĕd that they would be brought into captivity.
6 Now the land of M'ron, where the king dwelt, was near the land which is called Desolation by the Nĕphiim.
7 And it came to pass that Kib dwelt in captivity, and his people under Corihor his son, until he became exceedingly old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.
8 And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty as to the strength of a man; and he was also mighty in judgment.
9 Wherefore, he came to the hill Ĕphrayim, and he did molten out of the hill, and made haravot out of nĕhushah for those whom he had drawn away with him; and after he had armed them with haravot he returned to the city Nehor and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib.
10 And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.

11 And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom upon all the face of the land, for the people had become exceedingly numerous.
12 And it came to pass that Shule also begat many sons and daughters.
13 And Corihor repented of the many evils which he had done; wherefore Shule gave him power in his kingdom.
14 And it came to pass that Corihor had many sons and daughters. And among the sons of Corihor there was one whose name was Noah.
15 And it came to pass that Noah rebelled against Shule, the king, and also his father Corihor, and drew away Cohor his brother, and also all his brethren and many of the people.
16 And he gave battle unto Shule, the king, in which he did obtain the land of their first inheritance; and he became a king over that part of the land.
17 And it came to pass that he gave battle again unto Shule, the king; and he took Shule, the king, and carried him away captive into M'ron.
18 And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom.
19 Wherefore, the son of Noah did build up his kingdom in his stead; nevertheless they did not gain power any more over Shule the king, and the people who were under the reign of Shule the king did prosper exceedingly and wax great.
20 And the country was divided; and there were two kingdoms, the kingdom of Shule, and the kingdom of Cohor, the son of Noah.
21 And Cohor, the son of Noah, caused that his people should give battle unto Shule, in which Shule did beat them and did slay Cohor.
22 And now Cohor had a son who was called Nimrod; and Nimrod gave up the kingdom of Cohor unto Shule, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires.
23 And also in the reign of Shule there came prophets among the people, who were sent from *the Eternal*, prophesying that the wickedness and idolatry of the people was bringing a curse upon the land, and they should be destroyed if they did not repent.
24 And it came to pass that the people did revile against the prophets, and did mock them. And it came to pass that king Shule did execute judgment against all those who did revile against the prophets.
25 And he did execute a law throughout all the land, which gave power unto the prophets that they should go whithersoever they would; and by this cause the people were brought unto repentance.
26 And because the people did repent of their iniquities and idolatries Adonai did spare them, and they began to prosper again in the land. And it came to pass that Shule begat sons and daughters in his old age.
27 And there were no more wars in the days of Shule; and he remembered the great things that *the Eternal* had done for his fathers in bringing them across t'hom rabah[a] into ĕrĕts ha-brit; wherefore he did execute judgment in righteousness all his days.

***27a*** "the great deep", Bĕreshit (Gen.) 7:11.

## CHAPTER 8

*There is strife and contention over the kingdom—Akish forms an oath–bound secret combination to slay the king—Secret combinations are of the adversary (ha-satan) and result in the destruction of nations—Modern Gentiles (Goyim) are warned against the secret combination which shall seek to overthrow the freedom of all lands, nations, and countries.*

1 AND it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Yĕrĕd; and Yĕrĕd begat sons and daughters.
2 And Yĕrĕd rebelled against his father, and came and dwelt in the land of Het. And it came to pass that he did flatter many people, because of his cunning words, until he had gained the half of the kingdom.
3 And when he had gained the half of the kingdom he gave battle unto his father, and he did carry away his father into captivity, and did make him serve in captivity;
4 And now, in the days of the reign of Omer he was in captivity the half of his days. And it came to pass that he begat sons and daughters, among whom were Esrom and Coriantumr;
5 And they were exceedingly angry because of the doings of Yĕrĕd their brother, insomuch that they did raise an army and gave battle unto Yĕrĕd. And it came to pass that they did give battle unto him by night.
6 And it came to pass that when they had slain the army of Yĕrĕd they were about to slay him also; and he plead with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life.
7 And now Yĕrĕd became exceedingly sorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom and upon the glory of the world.
8 Now BatYĕrĕd being exceedingly expert, and seeing the sorrows of her father, thought to devise a plan whereby she could redeem the kingdom unto her father.
9 Now BatYĕrĕd was exceedingly fair. And it came to pass that she did talk with her father, and said unto him: Whereby hath my father so much sorrow? Hath he not read the record which our fathers brought across t'hom rabah? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory?
10 And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the head of my father, the king.
11 And now Omer was a friend to Akish; wherefore, when Yĕrĕd had sent for Akish, BatYĕrĕd danced before him that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Yĕrĕd: Give her unto me to wife.
12 And Yĕrĕd said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king.
13 And it came to pass that Akish gathered in unto the house of Yĕrĕd all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?

14 And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.
15 And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Qayin, who was a murderer from the beginning.
16 And they were kept up by the power of ha-satan to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.
17 And it was BatYĕrĕd who put it into his heart to search up these things of old; and Yĕrĕd put it into the heart of Akish; wherefore, Akish administered it unto his kindred and friends, leading them away by fair promises to do whatsoever thing he desired.
18 And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;
19 For Adonai worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.
20 And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanim.
21 And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nĕphi.
22 And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for *the Eternal* will not suffer that the blood of his *holy ones*, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not.
23 Wherefore, O ye Goyim, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the hĕrĕv of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.
24 Wherefore, *the Eternal* commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.
25 For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by ha-satan, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning.
26 Wherefore, I, Moroni, am commanded to write these things that evil may be done away, and that the time may come that ha-satan may have no power upon the hearts of

the children of men, but that they may be persuaded to do good continually, that they may come unto the ayin of all righteousness and be saved.

## CHAPTER 9

*The kingdom passes from one to another by descent and intrigue and murder—Emer saw the Son of Righteousness—Many prophets cry repentance—A famine and poisonous serpents plague the people.*

1 AND now I, Moroni, proceed with my record. Therefore, behold, it came to pass that because of the secret combinations of Akish and his friends, behold, they did overthrow the kingdom of Omer.
2 Nevertheless, Adonai was merciful unto Omer, and also to his sons and to his daughters who did not seek his destruction.
3 And Adonai warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and came over by the place where the Nĕphiim were destroyed, and from thence eastward, and came to a place which was called Ablom, by saphat ha-yam, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Yĕrĕd and his family.
4 And it came to pass that Yĕrĕd was anointed king over the people, by the hand of wickedness; and he gave unto Akish his daughter to wife.
5 And it came to pass that Akish sought the life of his father–in–law; and he applied unto those whom he had sworn by the oath of the ancients, and they obtained the head of his father–in–law, as he sat upon his throne, giving audience to his people.
6 For so great had been the spreading of this wicked and secret society that it had corrupted the hearts of all the people; therefore Yĕrĕd was murdered upon his throne, and Akish reigned in his stead.
7 And it came to pass that Akish began to be jealous of his son, therefore he shut him up in prison, and kept him upon little or no food until he had suffered death.
8 And now the brother of him that suffered death, (and his name was Nimrah) was angry with his father because of that which his father had done unto his brother.
9 And it came to pass that Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer.
10 And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity according to that which he desired.
11 Now the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore, the sons of Akish did offer them kĕsĕph, by which means they drew away the more part of the people after them.
12 And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all, save it were thirty souls, and they who fled with the house of Omer.
13 Wherefore, Omer was restored again to the land of his inheritance.

14 And it came to pass that Omer began to be old; nevertheless, in his old age he begat Emer; and he anointed Emer to be king to reign in his stead.
15 And after that he had anointed Emer to be king he saw peace in the land for the space of two years, and he died, having seen exceedingly many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father.
16 And Adonai began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceedingly strong, insomuch that they became exceedingly rich—
17 Having all manner of fruit, and of grain, and of sheshim, and of fine linen, and of gold, and of silver, and of precious things;
18 And also all manner of cattle, of oxen, and cows, and of sheep, and of hazirim[a], and of goats, and also many other kinds of animals which were useful for the food of man.
19 And they also had susim, and hamorim, and there were habim and curelom and cumom; all of which were useful unto man, and more especially the habim and curelom and cumom.
20 And thus Adonai did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land should possess it unto Adonai, or they should be destroyed when they were ripened in iniquity; for upon such, saith *the Eternal*: I will pour out the fulness of my wrath.
21 And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and he anointed Coriantum to reign in his stead.
22 And after he had anointed Coriantum to reign in his stead he lived four years, and he saw peace in the land; yea, and he even saw the Son of Righteousness[a], and did rejoice and glory in his day; and he died in peace.
23 And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceedingly old.
24 And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.
25 And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Het; and he also begat other sons and daughters.
26 And the people had spread again over all the face of the land, and there began again to be an exceedingly great wickedness upon the face of the land, and Het began to embrace the secret plans again of old, to destroy his father.
27 And it came to pass that he did dethrone his father, for he slew him with har'bo; and he did reign in his stead.
28 And there came prophets in the land again, crying repentance unto them—that they must prepare the way[a] of *the Eternal* or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent.
29 But the people believed not the words of the prophets, but they cast them out; and some of them they cast into pits and left them to perish. And it came to pass that they did all these things according to the commandment of the king, Het.

30 And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceedingly fast because of the dearth, for there was no rain upon the face of the earth.
31 And there came forth poisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land southward, which was called by the Nĕphiim Zarahemla.
32 And it came to pass that there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward.
33 And it came to pass that Adonai did cause the serpents that they should pursue them no more, but that they should hedge up the way that the people could not pass, that whoso should attempt to pass might fall by the poisonous serpents.
34 And it came to pass that the people did follow the course of the beasts, and did devour the carcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must perish they began to repent of their iniquities and cry unto *the Eternal*.
35 And it came to pass that when they had humbled themselves sufficiently before *the Eternal* he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And Adonai did show forth his power unto them in preserving them from famine.

***18a*** boars, "swine", Vayiqra (Lev.) 11:7, Tĕhilim (Ps.) 80:13. ***22a*** See 3 Nĕphi 25:2. ***28a*** Yĕsha'Yahu (Is.) 40:3

## CHAPTER 10

*One king succeeds another—Some of the kings are righteous; others are wicked—When righteousness prevails, the people are blessed and prospered by the LORD (the Eternal).*

1 AND it came to pass that Shez, who was a descendant of Het—for Het had perished by the famine, and all his household save it were Shez—wherefore, Shez began to build up again a broken people.
2 And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom; for he remembered what *the Eternal* had done in bringing Yĕrĕd and his brother across the deep; and he did walk in the ways of *the Eternal*; and he begat sons and daughters.
3 And his eldest son, whose name was Shez, did rebel against him; nevertheless, Shez was smitten by the hand of a robber, because of his exceeding riches, which brought peace again unto his father.
4 And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. And Shez did live to an exceedingly old age; and he begat Riplakish. And he died, and Riplakish reigned in his stead.
5 And it came to pass that Riplakish did not do that which was right in the sight of *the Eternal*, for he did have many wives and concubines, and did lay that upon men's

shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.
6 And he did erect him an exceedingly beautiful throne; and he did build many prisons, and whoso would not be subject unto taxes he did cast into prison; and whoso was not able to pay taxes he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor he did cause to be put to death.
7 Wherefore he did obtain all his fine work, yea, even his fine gold he did cause to be refined in prison; and all manner of fine workmanship he did cause to be wrought in prison. And it came to pass that he did afflict the people with his whoredoms and abominations.
8 And when he had reigned for the space of forty and two years the people did rise up in rebellion against him; and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land.
9 And it came to pass after the space of many years, Morianton, (he being a descendant of Riplakish) gathered together an army of outcasts, and went forth and gave battle unto the people; and he gained power over many cities; and the war became exceedingly sore, and did last for the space of many years; and he did gain power over all the land, and did establish himself king over all the land.
10 And after that he had established himself king he did ease the burden of the people, by which he did gain favor in the eyes of the people, and they did anoint him to be their king.
11 And he did do justice unto the people, but not unto himself because of his many whoredoms; wherefore he was cut off from the presence of *the Eternal*.
12 And it came to pass that Morianton built up many cities, and the people became exceedingly rich under his reign, both in buildings, and in gold and silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them.
13 And Morianton did live to an exceedingly great age, and then he begat Kim; and Kim did reign in the stead of his father; and he did reign eight years, and his father died. And it came to pass that Kim did not reign in righteousness, wherefore he was not favored of *the Eternal*.
14 And his brother did rise up in rebellion against him, by which he did bring him into captivity; and he did remain in captivity all his days; and he begat sons and daughters in captivity, and in his old age he begat Levi; and he died.
15 And it came to pass that Levi did serve in captivity after the death of his father, for the space of forty and two years. And he did make war against the king of the land, by which he did obtain unto himself the kingdom.
16 And after he had obtained unto himself the kingdom he did that which was right in the sight of *the Eternal*; and the people did prosper in the land; and he did live to a good old age, and begat sons and daughters; and he also begat Corom, whom he anointed king in his stead.
17 And it came to pass that Corom did that which was good in the sight of *the Eternal* all his days; and he begat many sons and daughters; and after he had seen many days he did pass away, even like unto the rest of the earth; and Kish reigned in his stead.
18 And it came to pass that Kish passed away also, and Lib reigned in his stead.
19 And it came to pass that Lib also did that which was good in the sight of *the Eternal*. And in the days of Lib the poisonous serpents were destroyed. Wherefore they did go

into the land southward, to hunt food for the people of the land, for the land was covered with animals of the forest. And Lib also himself became a great hunter.
20 And they built a great city by the narrow neck of land, by the place where the yam divides the land.
21 And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.
22 And they were exceedingly industrious, and they did buy and sell and traffic one with another, that they might get gain.
23 And they did work in all manner of ore, and they did make gold, and silver, and iron, and nĕhoshĕt qalal, and all manner of metals; and they did dig it out of the earth; wherefore, they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work.
24 And they did have sheshim, and fine-twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness.
25 And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash.
26 And they did make all manner of tools with which they did work their beasts.
27 And they did make all manner of weapons of war. And they did work all manner of work of exceedingly *ingenious*[a] workmanship.
28 And never could be a people more blessed than were they, and more prospered by the hand of Adonai. And they were in a land that was choice above all lands, for Adonai had spoken it.
29 And it came to pass that Lib did live many years, and begat sons and daughters; and he also begat Heartom.
30 And it came to pass that Heartom reigned in the stead of his father. And when Heartom had reigned twenty and four years, behold, the kingdom was taken away from him. And he served many years in captivity, yea, even all the remainder of his days.
31 And he begat Het, and Het lived in captivity all his days. And Het begat Aharon, and Aharon dwelt in captivity all his days; and he begat Amnigadah, and Amnigadah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.
32 And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.
33 And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom.
34 Now Com did fight against them much; nevertheless, he did not prevail against them.

***27a*** The *KJV* term "curious" relates to a Hebrew root meaning *ingenious*, cleverly weaved, thought out, planned, or fabricated, e.g. Shĕmot (Ex.) 28:8.

## CHAPTER 11

*Wars, dissensions, and wickedness dominate Jaredite (Yĕrĕdi) life—Their prophets predict the utter destruction of the Jaredites (Yĕrĕdim) unless they repent—The people reject the words of the prophets.*

1 AND there came also in the days of Com many prophets, and prophesied of the destruction of that great people except they should repent, and turn unto *the Eternal*, and forsake their murders and wickedness.
2 And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them.
3 And they prophesied unto Com many things; and he was blessed in all the remainder of his days.
4 And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an exceedingly great war in all the land.
5 And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people should be put to death;
6 And there was great calamity in all the land, for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of ha-arĕts, and their bones should become as heaps of earth upon the face of the land except they should repent of their wickedness.
7 And they hearkened not unto the voice of *the Eternal*, because of their wicked combinations; wherefore, there began to be wars and contentions in all the land, and also many famines and pestilences, insomuch that there was a great destruction, such an one as never had been known upon the face of ha-arĕts; and all this came to pass in the days of Shiblom.
8 And the people began to repent of their iniquity; and inasmuch as they did *the Eternal* did have mercy on them.
9 And it came to pass that Shiblom was slain, and Shet was brought into captivity, and did dwell in captivity all his days.
10 And it came to pass that Ahah, his son, did obtain the kingdom; and he did reign over the people all his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days.
11 And Etem, being a descendant of Ahah, did obtain the kingdom; and he also did do that which was wicked in his days.
12 And it came to pass that in the days of Etem there came many prophets, and prophesied again unto the people; yea, they did prophesy that *the Eternal* would utterly destroy them from off the face of ha-arĕts except they repented of their iniquities.
13 And it came to pass that the people hardened their hearts, and would not hearken unto their words; and the prophets mourned and withdrew from among the people.
14 And it came to pass that Etem did execute judgment in wickedness all his days; and he begat M'ron. And it came to pass that M'ron did reign in his stead; and M'ron did that which was wicked before *the Eternal*.
15 And it came to pass that there arose a rebellion among the people, because of that secret combination which was built up to get power and gain; and there arose a mighty

man among them in iniquity, and gave battle unto M'ron, in which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years.
16 And it came to pass that M'ron did overthrow him, and did obtain the kingdom again.
17 And it came to pass that there arose another mighty man; and he was a descendant of Ahyĕrĕd.
18 And it came to pass that he did overthrow M'ron and obtain the kingdom; wherefore, M'ron dwelt in captivity all the remainder of his days; and he begat Coriantor.
19 And it came to pass that Coriantor dwelt in captivity all his days.
20 And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent *the Eternal* Elohim would execute judgment against them to their utter destruction;
21 And that *the Eternal* Elohim would send or bring forth another people to possess the land, by his power, after the manner by which he brought their fathers.
22 And they did reject all the words of the prophets, because of their secret society and wicked abominations.
23 And it came to pass that Coriantor begat Ĕtĕr, and he died, having dwelt in captivity all his days.

## CHAPTER 12

*The prophet Ether (Ĕtĕr) exhorts the people to believe in God—Moroni recounts the wonders and marvels done by faith—Faith enabled the brother of Jared (Ahyĕrĕd) to see the Anointed (ha-Mashiah)—The LORD (the Eternal) gives men weaknesses that they may be humble—The brother of Jared (Ahyĕrĕd) moved Mount Zerin by faith—Faith, hope, and charity are essential to salvation—Moroni saw the Savior (Yeshua) face to face.*

1 AND it came to pass that the days of Ĕtĕr were in the days of Coriantumr; and Coriantumr was king over all the land.
2 And Ĕtĕr was a prophet of *the Eternal*; wherefore Ĕtĕr came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the Spirit of *the Eternal* which was in him.
3 For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled—
4 Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.
5 And it came to pass that Ĕtĕr did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not.
6 And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.
7 For it was by faith that ha-Mashiah showed himself unto our fathers, after he had risen from the dead; and he showed not himself unto them until after they had faith in him;

wherefore, it must needs be that some had faith in him, for he showed himself not unto the world.
8 But because of the faith of men he has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen.
9 Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith.
10 Behold it was by faith that they of old were called after the holy order of God.
11 Wherefore, by faith was the law of Mosheh given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled.
12 For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith.
13 Behold, it was the faith of Alĕma and Amulek that caused the prison to tumble to the earth.
14 Behold, it was the faith of Nĕphi and Lĕhi that wrought the change upon the Lamanim, that they were *immersed* with fire and with Ruah ha-Qodĕsh.
15 Behold, it was the faith of Amon and his brethren which wrought so great a miracle among the Lamanim.
16 Yea, and even all they who wrought miracles wrought them by faith, even those who were before ha-Mashiah and also those who were after.
17 And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith.
18 And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in Ben ha-Elohim.
19 And there were many whose faith was so exceedingly strong, even before ha-Mashiah came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.
20 And behold, we have seen in this record that one of these was Ahyĕrĕd; for so great was his faith in God, that when God put forth his finger he could not hide it from the sight of Ahyĕrĕd, because of his word which he had spoken unto him, which word he had obtained by faith.
21 And after Ahyĕrĕd had beheld the finger of *the Eternal*, because of the promise which Ahyĕrĕd had obtained by faith, ha-Adon could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the veil.
22 And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Goyim; therefore ha-Adon hath commanded me, yea, even Yeshua ha-Mashiah.
23 And I said unto him: Lord, the Goyim will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of Ruah ha-Qodĕsh which thou hast given them;
24 And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto Ahyĕrĕd, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.

25 Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Goyim shall mock at our words.
26 And when I had said this, ha-Adon spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;
27 And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.
28 Behold, I will show unto the Goyim their weakness, and I will show unto them that faith, hope and ha-a'havah bringeth unto me—the ayin of all righteousness.
29 And I, Moroni, having heard these words, was comforted, and said: O Adonai, thy righteous will be done, for I know that thou workest unto the children of men according to their faith;
30 For Ahyĕrĕd said unto the mountain Zerin, Remove—and it was removed. And if he had not had faith it would not have moved; wherefore thou workest after men have faith.
31 For thus didst thou manifest thyself unto thy disciples; for after they had faith, and did speak in thy name, thou didst show thyself unto them in great power.
32 And I also remember that thou hast said that thou hast prepared a house for man, yea, even among the mansions of thy Father, in which man might have a more excellent hope; wherefore man must hope, or he cannot receive an inheritance in the place which thou hast prepared.
33 And again, I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men.
34 And now I know that this love which thou hast had for the children of men is hesed; wherefore, except men shall have hesed they cannot inherit that place which thou hast prepared in the mansions of thy Father.
35 Wherefore, I know by this thing which thou hast said, that if the Goyim have not ha-a'havah, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly.
36 And it came to pass that I prayed unto *the Eternal* that he would give unto the Goyim grace, that they might have ha-a'havah.
37 And it came to pass that ha-Adon said unto me: If they have not ha-a'havah it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.
38 And now I, Moroni, bid farewell unto the Goyim, yea, and also unto my brethren whom I love, until we shall meet before the judgment–seat of ha-Mashiah, where all men shall know that my garments are not spotted with your blood.
39 And then shall ye know that I have seen Yeshua, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;
40 And only a few have I written, because of my weakness in writing.

41 And now, I would commend you to seek this Yeshua of whom the prophets and *sent ones* have written, that the grace of God the Father, and also ha-Adon Yeshua ha-Mashiah, and Ruah ha-Qoděsh, which beareth record of them, may be and abide in you forever. Amen.

## CHAPTER 13

*Ether (Ětěr) speaks of a New Jerusalem (Ir-Shalem) to be built in America by the seed of Joseph (Yoseph)—He prophesies, is cast out, writes the Jaredite (Yěrědi) history, and foretells the destruction of the Jaredites (Yěrědim)—War rages over all the land.*

1 AND now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.
2 For behold, they rejected all the words of Ětěr; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of *the Eternal*; wherefore *the Eternal* would have that all men should serve him who dwell upon the face thereof;
3 And that it was the place of the New Ir-Shalem, which should come down out of heaven, and the holy sanctuary of *the Eternal*.
4 Behold, Ětěr saw the days of ha-Mashiah, and he spake concerning a New Ir-Shalem upon this land.
5 And he spake also concerning the house of YisraEl, and the Yěrushalayim from whence Lěhi should come—after it should be destroyed it should be built up again, a holy city unto *the Eternal*; wherefore, it could not be a new Ir-Shalem for it had been in a time of old; but it should be built up again, and become a holy city of *the Eternal*; and it should be built unto the house of YisraEl.
6 And that a New Ir-Shalem should be built up upon this land, unto the remnant of the seed of Yoseph, for which things there has been a type.
7 For as Yoseph brought his father down into the land of Mitsrayim, even so he died there; wherefore, *the Eternal* brought a remnant of the seed of Yoseph out of the land of Yěrushalayim, that he might be merciful unto the seed of Yoseph that they should perish not, even as he was merciful unto the father of Yoseph that he should perish not.
8 Wherefore, the remnant of the house of Yoseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto *the Eternal*, like unto the Yěrushalayim of old; and they shall no more be confounded, until the end come when the earth shall pass away
9 And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.
10 And then cometh the New Ir-Shalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Yoseph, who were of the house of YisraEl.
11 And then also cometh the Yěrushalayim of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Avraham.

12 And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.
13 And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ĕtĕr; but they esteemed him as naught, and cast him out; and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.
14 And as he dwelt in the cavity of a rock he made the remainder of this record, viewing the destructions which came upon the people, by night.
15 And it came to pass that in that same year in which he was cast out from among the people there began to be a great war among the people, for there were many who rose up, who were mighty men, and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken.
16 And now Coriantumr, having studied, himself, in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him.
17 But he repented not, neither his fair sons nor daughters; neither the fair sons and daughters of Cohor; neither the fair sons and daughters of Corihor; and in fine, there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins.
18 Wherefore, it came to pass that in the first year that Ĕtĕr dwelt in the cavity of a rock, there were many people who were slain by the hĕrĕv of those secret combinations, fighting against Coriantumr that they might obtain the kingdom.
19 And it came to pass that the sons of Coriantumr fought much and bled much.
20 And in the second year the word of *the Eternal* came to Ĕtĕr, that he should go and prophesy unto Coriantumr that, if he would repent, and all his household, *the Eternal* would give unto him his kingdom and spare the people—
21 Otherwise they should be destroyed, and all his household save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.
22 And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not; and they sought to kill Ĕtĕr, but he fled from before them and hid again in the cavity of the rock.
23 And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity.
24 And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father.
25 Now there began to be a war upon all the face of the land, every man with his band fighting for that which he desired.
26 And there were robbers, and in fine, all manner of wickedness upon all the face of the land.
27 And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley of Gilgal; and the battle became exceedingly sore.

28 And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.
29 And it came to pass that Shared gave him battle again upon the plains; and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal.
30 And Coriantumr gave Shared battle again in the valley of Gilgal, in which he beat Shared and slew him.
31 And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

## CHAPTER 14

*The iniquity of the people brings a curse upon the land—Coriantumr engages in warfare against Gilead (Gil'ad), then Lib, and then Shiz—Blood and carnage cover the land.*

1 AND now there began to be a great curse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or har'bo upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.
2 Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of har'bo in his right hand, in the defence of his property and his own life and of his wives and children.
3 And now, after the space of two years, and after the death of Shared, behold, there arose the brother of Shared and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish.
4 And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceedingly sore, and many thousands fell by the hĕrĕv.
5 And it came to pass that Coriantumr did lay siege to the wilderness; and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr, as they were drunken.
6 And he came forth to the land of M'ron, and placed himself upon the throne of Coriantumr.
7 And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive great strength to his army.
8 Now the brother of Shared, whose name was Gil'ad, also received great strength to his army, because of secret combinations.
9 And it came to pass that his high priest murdered him as he sat upon his throne.
10 And it came to pass that one of the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.
11 And it came to pass that in the first year of Lib, Coriantumr came up unto the land of M'ron, and gave battle unto Lib.

12 And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon saphat ha-yam.
13 And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the saphat ha-yam.
14 And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish.
15 And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib in that quarter of the land whither he fled.
16 And when he had come to the plains of Agosh he gave battle unto Lib, and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof, and the battle became exceedingly sore, in the which Coriantumr fled again before the army of the brother of Lib.
17 Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities.
18 And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!
19 And it came to pass that the people began to flock together in armies, throughout all the face of the land.
20 And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr.
21 And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the bodies of the dead.
22 And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, leaving the bodies of both men, women, and children strewed upon the face of the land, to become a prey to the worms of the flesh.
23 And the scent thereof went forth upon the face of the land, even upon all the face of the land; wherefore the people became troubled by day and by night, because of the scent thereof.
24 Nevertheless, Shiz did not cease to pursue Coriantumr; for he had sworn to avenge himself upon Coriantumr of the blood of his brother, who had been slain, and the word of *the Eternal* which came to Ether that Coriantumr should not fall by the hĕrĕv.
25 And thus we see that *the Eternal* did visit them in the fulness of his wrath, and their wickedness and abominations had prepared a way for their everlasting destruction.
26 And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by saphat ha-yam, and there he gave battle unto Shiz for the space of three days.
27 And so terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all them that would not join them.

28 And they pitched their tents in the valley of Corihor; and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore, Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle.
29 And it came to pass that they came forth, but were driven again; and they came the second time, and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceedingly sore.
30 And it came to pass that Shiz smote upon Coriantumr that he gave him many deep wounds; and Coriantumr, having lost his blood, fainted, and was carried away as though he were dead.
31 Now the loss of men, women and children on both sides was so great that Shiz commanded his people that they should not pursue the armies of Coriantumr; wherefore, they returned to their camp.

## CHAPTER 15

*Millions of the Jaredites (Yĕrĕdim) are slain in battle—Shiz and Coriantumr assemble all the people to mortal combat—The Spirit of the LORD (the Eternal) ceases to strive with them—The Jaredite (Yĕrĕdi) nation is utterly destroyed—Only Coriantumr remains.*

1 AND it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ĕtĕr had spoken unto him.
2 He saw that there had been slain by the hĕrĕv already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children.
3 He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far, every whit; and his soul mourned and refused to be comforted.
4 And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people.
5 And it came to pass that when Shiz had received his epistle he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with har'bo, that he would spare the lives of the people.
6 And it came to pass that the people repented not of their iniquity; and the people of Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle unto the people of Coriantumr.
7 And when Coriantumr saw that he was about to fall he fled again before the people of Shiz.
8 And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all; wherefore, when they came to these waters they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle.
9 And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood.

10 And it came to pass that the armies of Coriantumr did press upon the armies of Shiz that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogat.
11 And it came to pass that the army of Coriantumr did pitch their tents by the hill ha-Ramah[a]; and it was that same hill where my father Mormon did hide up the records unto Adonai, which were sacred.
12 And it came to pass that they did gather together all the people upon all the face of the land, who had not been slain, save it was Eter.
13 And it came to pass that Ĕtĕr did behold all the doings of the people; and he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz.
14 Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive.
15 And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children—both men, women and children being armed with weapons of war, having shields, and breastplates, and head–plates, and being clothed after the manner of war—they did march forth one against another to battle; and they fought all that day, and conquered not.
16 And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.
17 And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless, they conquered not, and when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.
18 And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people.
19 But behold, the Spirit of *the Eternal* had ceased striving with them, and ha-satan had full power over the hearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore they went again to battle.
20 And it came to pass that they fought all that day, and when the night came they slept upon haravotam.
21 And on the morrow they fought even until the night came.
22 And when the night came they were drunken with anger, even as a man who is drunken with wine; and they slept again upon haravotam.
23 And on the morrow they fought again; and when the night came they had all fallen by the hĕrĕv save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz.
24 And it came to pass that they slept upon haravotam that night, and on the morrow they fought again, and they contended in their might with haravotam and with their shields, all that day.

25 And when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr.
26 And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.
27 And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood.
28 And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the hĕrĕv.
29 Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the hĕrĕv. And it came to pass that when they had all fallen by the hĕrĕv, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.
30 And it came to pass that when Coriantumr had leaned upon har'bo, that he rested a little, he smote off the head of Shiz.
31 And it came to pass that after he had smitten off the head of Shiz, that *the body of* Shiz raised up on his hands and fell; and after that he had struggled for breath, he died.
32 And it came to pass that Coriantumr fell to the earth, and became as if he had no life.
33 And *the Eternal* spake unto Eter, and said unto him: Go forth. And he went forth, and beheld that the words of *the Eternal* had all been fulfilled; and he finished his record; (and the hundredth part I have not written) and he hid them in a manner that the people of Limhi did find them.
34 Now the last words which are written by Ĕtĕr are these: Whether Adonai will that I be *changed*, or that I suffer the will of Adonai in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God. Amen.

***11a*** the height, Yĕsha'Yahu (Is.) 10:29.

# THE BOOK OF
# MORONI

## CHAPTER 1

*Moroni writes for the benefit of the Lamanites (Lamanim)—The Nĕphites (Nĕphiim) who will not deny the Messiah (ha-Mashiah) are put to death. Having abridged the record of the Jaredites (Yĕrĕdim), and sealed up the interpreters, Moroni is still alive in enemy held territory in the Jaredite (Yĕrĕdi) land northward. See Ether (Ĕtĕr) 1:1; 4:4; 5:1.*

1 NOW I, Moroni, after having made an end of abridging the account of the people of Yĕrĕd, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanim lest they should destroy me.
2 For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nĕphi that will not deny ha-Mashiah.
3 And I, Moroni, will not deny ha-Mashiah; wherefore, I wander whithersoever I can for the safety of mine own life.

4 Wherefore, I write a few more things, contrary to that which I had supposed; for I had supposed not to have written any more; but I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanim, in some future day, according to the will of Adonai.

## CHAPTER 2

*The Savior (Yeshua) gave the Nĕphite (Nĕphi) sent ones power to confer the gift of the Holy Spirit.*

1 THE words of ha-Mashiah, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them—
2 And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give Ruah ha-Qoděsh; and in my name shall ye give it, for thus do *my sent ones*.
3 Now ha-Mashiah spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell Ruah ha-Qoděsh.

## CHAPTER 3

*Elders ordain priests and teachers by the laying on of hands.*

1 THE manner which the disciples, who were called the elders of the *congregation*, ordained priests and teachers—
2 After they had prayed unto the Father in the name of ha-Mashiah, they laid their hands upon them, and said:
3 In the name of Yeshua ha-Mashiah I ordain you to be a priest, (or, if he be a teacher) I ordain you to be a teacher, to preach repentance and remission of sins through Yeshua ha-Mashiah, by the endurance of faith on his name to the end. Amen.
4 And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of Ruah ha-Qoděsh, which was in them.

## CHAPTER 4

*How the elders and priests administer the ordinance (seder) of bread.*

1 THE manner of their elders and priests administering the flesh and blood of ha-Mashiah unto the *congregation*; and they administered it according to the commandments of ha-Mashiah; wherefore we know the manner to be true; and the elder or priest did minister it—
2 And they did kneel down with the *congregation*, and pray to the Father in the name of ha-Mashiah, saying:

3 O God, the Eternal Father, we ask thee in the name of thy Son, Yeshua ha-Mashiah, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

## CHAPTER 5

*The mode of administering the ordinance (seder) of wine is set forth.*

1 THE manner of administering the wine—Behold, they took the cup, and said:
2 O God, the Eternal Father, we ask thee, in the name of thy Son, Yeshua ha-Mashiah, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

## CHAPTER 6

*Repentant persons are immersed and fellowshipped—Congregation members who repent are forgiven—Meetings are conducted by the power of the Holy Spirit.*

1 AND now I speak concerning *immersion in water*. Behold, elders, priests, and teachers were *immersed*; and they were not *immersed* save they brought forth fruit meet that they were worthy of it.
2 Neither did they receive any unto *immersion* save they came forth with a broken heart and a contrite spirit, and witnessed unto the *congregation* that they truly repented of all their sins.
3 And none were received unto *immersion* save they took upon them the name of ha-Mashiah, having a determination to serve him to the end.
4 And after they had been received unto *immersion*, and were wrought upon and cleansed by the power of Ruah ha-Qodĕsh, they were numbered among the people of the *congregation* of ha-Mashiah; and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of ha-Mashiah, who was the author and the finisher of their faith.
5 And the *congregation* did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls.
6 And they did meet together oft to partake of bread and wine, in remembrance of the Lord Yeshua.
7 And they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the *congregation* did condemn them before the elders, and if they repented not, and confessed not, their names were *struck* out, and they were not numbered among the people of ha-Mashiah.
8 But as oft as they repented and sought forgiveness, with real intent, they were forgiven.

9 And their meetings were conducted by the *congregation* after the manner of the workings of the Spirit, and by the power of Ruah ha-Qodĕsh; for as the power of the Holy *Spirit* led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.

## CHAPTER 7

*An invitation to enter into the rest of the LORD (the Eternal)—Pray with real intent—The Spirit of the Anointed (ha-Mashiah) enables men to know good from evil—The adversary (Ha-satan) persuades men to deny the Messiah (ha-Mashiah) and do evil—The prophets manifest the coming of the Messiah (ha-Mashiah)—By faith miracles are wrought and divine messengers minister—Men should hope for eternal life and cleave unto charity.*

1 AND now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope, and ha-a'havah; for after this manner did he speak unto the people, as he taught them in the moed which they had built for the place of worship.
2 And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God the Father, and our Lord Yeshua ha-Mashiah, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time.
3 Wherefore, I would speak unto you that are of the *congregation*, that are the peaceable followers of ha-Mashiah, and that have obtained a sufficient hope by which ye can enter into the rest of Adonai, from this time henceforth until ye shall rest with him in heaven.
4 And now my brethren, I judge these things of you because of your peaceable walk with the children of men.
5 For I remember the word of God which saith by their works ye shall know them; for if their works be good, then they are good also.
6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.
7 For behold, it is not counted unto him for righteousness.
8 For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.
9 And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.
10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.
11 For behold, a bitter ayin cannot bring forth good water; neither can a good ayin bring forth bitter water; wherefore, a man being a servant of ha-satan cannot follow ha-Mashiah; and if he follow ha-Mashiah he cannot be a servant of ha-satan.
12 Wherefore, all things which are good cometh of God; and that which is evil cometh of ha-satan; for ha-satan is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.
13 But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of ha-satan.
15 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.
16 For behold, the Spirit of ha-Mashiah is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in ha-Mashiah, is sent forth by the power and gift of ha-Mashiah; wherefore ye may know with a perfect knowledge it is of God.
17 But whatsoever thing persuadeth men to do evil, and believe not in ha-Mashiah, and deny him, and serve not God, then ye may know with a perfect knowledge it is of ha-satan; for after this manner doth ha-satan work, for he persuadeth no man to do good, no, not one; neither do his *messengers*; neither do they who subject themselves unto him.
18 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of ha-Mashiah, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.
19 Wherefore, I beseech of you, brethren, that ye should search diligently in the light of ha-Mashiah that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of ha-Mashiah.
20 And now, my brethren, how is it possible that ye can lay hold upon every good thing?
21 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.
22 For behold, God knowing all things, being from everlasting to everlasting, behold, he sent *messengers* to minister unto the children of men, to make manifest concerning the coming of ha-Mashiah; and in ha-Mashiah there should come every good thing.
23 And God also declared unto prophets, by his own mouth, that ha-Mashiah should come.
24 And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of ha-Mashiah; otherwise men were fallen, and there could no good thing come unto them.
25 Wherefore, by the ministering of *messengers*, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in ha-Mashiah; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of ha-Mashiah.
26 And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as surely as ha-Mashiah liveth he spake these words unto our fathers, saying: Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.
27 Wherefore, my beloved brethren, have miracles ceased because ha-Mashiah hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men?
28 For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens.
29 And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have *messengers* ceased to minister unto the children of men.

30 For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.
31 And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of ha-Mashiah unto the chosen vessels of Adonai, that they may bear testimony of him.
32 And by so doing, *the Eternal* Elohim prepareth the way that the residue of men may have faith in ha-Mashiah, that the Holy Spirit may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.
33 And ha-Mashiah hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.
34 And he hath said: Repent all ye ends of the earth, and come unto me, and be *immersed* in my name, and have faith in me, that ye may be saved.
35 And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?
36 Or have *messengers* ceased to appear unto the children of men? Or has he withheld the power of Ruah ha-Qodĕsh from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?
37 Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that *messengers* appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.
38 For no man can be saved, according to the words of ha-Mashiah, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.
39 But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in ha-Mashiah because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his *congregation*.
40 And again, my beloved brethren, I would speak unto you concerning hope. How is it that you can attain unto faith, save ye shall have hope?
41 And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of ha-Mashiah and the power of his *rising*, to be raised unto life eternal, and this because of your faith in him according to the promise.
42 Wherefore, if a man have faith he must needs have hope; for without emunah[a] there cannot be any hope.
43 And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.
44 If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Spirit that Yeshua is ha-Mashiah, he must needs have ha-a'havah; for if he have not ha-a'havah he is nothing; wherefore he must needs have ha-a'havah.
45 And ha-a'havah suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity

but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.
46 Wherefore, my beloved brethren, if ye have not ha-a'havah, ye are nothing, for ha-a'havah never faileth. Wherefore, cleave unto ha-a'havah, which is the greatest of all, for all things must fail—
47 But ha-a'havah is the pure love of ha-Mashiah, and it endureth forever; and whoso is found possessed of *her* at the last day, it shall be well with him.
48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Yeshua ha-Mashiah; that ye may become the sons of GOD; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.

***42a*** faithfulness, firmness, security, trust, belief, Yĕsha'Yahu (Is.) 25:1.

## CHAPTER 8

*Infant immersion in water for the purpose of saving the child's soul from condemnation is an abominable doctrine—Little children are alive in the Messiah (ha-Mashiah) because of the atonement—Faith, repentance, meekness and lowliness of heart, receiving the Holy Spirit, and enduring to the end lead to salvation.*

1 AN epistle of my father Mormon, written to me, Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying:
2 My beloved son, Moroni, I rejoice exceedingly that your Lord Yeshua ha-Mashiah hath been mindful of you, and hath called you to his ministry, and to his holy work.
3 I am mindful of you always in my prayers, continually praying unto God the Father in the name of Holy Na'aro[a], that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.
4 And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you.
5 For, if I have learned the truth, there have been disputations among you concerning the *immersion* of your little children.
6 And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.
7 For immediately after I had learned these things of you I inquired of Adonai concerning the matter. And the word of *the Eternal* came to me by the power of Ruah ha-Qodĕsh, saying:
8 Listen to the words of ha-Mashiah, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.
9 And after this manner did Ruah ha-Qodĕsh manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should *immerse* little children.

10 Behold I say unto you that this thing shall ye teach—repentance and *immersion* unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be *immersed*, and humble themselves as their little children, and they shall all be saved with their little children.
11 And their little children need no repentance, neither *immersion*. Behold, *immersion* is unto repentance to the fulfilling the commandments unto the remission of sins.
12 But little children are alive in ha-Mashiah, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a *regarder of faces*[a]; for how many little children have died without *immersion*!
13 Wherefore, if little children could not be saved without *immersion*, these must have gone to an endless shĕol.
14 Behold I say unto you, that he that supposeth that little children need *immersion* is in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope, nor ha-a'havah; wherefore, should he be cut off while in the thought, he must go down to shĕol.
15 For awful is the wickedness to suppose that God saveth one child because of *immersion*, and the other must perish because he hath no *immersion*.
16 Wo be unto them that shall pervert the ways of *the Eternal* after this manner, for they shall perish except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear.
17 And I am filled with ha-a'havah, which is everlasting love; wherefore, all children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike and partakers of salvation.
18 For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.
19 Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.
20 And he that saith that little children need *immersion* denieth the mercies of ha-Mashiah, and setteth at naught the atonement of him and the power of his redemption.
21 Wo unto such, for they are in danger of death, shĕol, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment–seat of ha-Mashiah.
22 For behold that all little children are alive in ha-Mashiah, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such *immersion* availeth nothing—
23 But it is mockery before God, denying the mercies of ha-Mashiah, and the power of his Holy Spirit, and putting trust in dead works.
24 Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation and under the curse of a broken law.
25 And the first fruits of repentance is *immersion*; and *immersion* cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins;
26 And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of Ruah ha-Qodĕsh, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the *holy ones* shall dwell with God.

27 Behold, my son, I will write unto you again if I go not out soon against the Lamanim. Behold, the pride of this nation, or the people of the Nĕphiim, hath proven their destruction except they should repent.
28 Pray for them, my son, that repentance may come unto them. But behold, I fear lest the Spirit hath ceased striving with them; and in this part of the land they are also seeking to put down all power and authority which cometh from God; and they are denying Ruah ha-Qodĕsh.
29 And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior himself.
30 Farewell, my son, until I shall write unto you, or shall meet you again. Amen.

***3a*** his youth, lad, "Child", Bĕreshit (Gen.) 22:5, 12; 37:2; ***12a*** 2 Divrey Ha-yamim (2 Chron.) 19:7;

## CHAPTER 9

*A subsequent epistle of Mormon to his son Moroni.*

*Both the Nĕphites (Nĕphiim) and the Lamanites (Lamanim) are depraved and degenerate—They torture and murder each other—Mormon prays that grace and goodness may rest upon Moroni forever.*

1 MY beloved son, I write unto you again that ye may know that I am yet alive; but I write somewhat of that which is grievous.
2 For behold, I have had a sore battle with the Lamanim, in which we did not conquer; and Archeantus has fallen by the hĕrĕv, and also Luram and Emron; yea, and we have lost a great number of our choice men.
3 And now behold, my son, I fear lest the Lamanim shall destroy this people; for they do not repent, and ha-satan stirreth them up continually to anger one with another.
4 Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of *the Eternal* hath ceased striving with them.
5 For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually.
6 And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.
7 And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amoron, behold, the Lamanim have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children.

8 And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.
9 And notwithstanding this great abomination of the Lamanim, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanim have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue—
10 And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.
11 O my beloved son, how can a people like this, that are without civilization—
12 (And only a few years have passed away, and they were a civil and a delightsome people)
13 But O my son, how can a people like this, whose delight is in so much abomination—
14 How can we expect that God will stay his hand in judgment against us?
15 Behold, my heart cries: Wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face!
16 And again, my son, there are many widows and their daughters who remain in Sherrizah; and that part of the provisions which the Lamanim did not carry away, behold, the army of Zeh-Nĕphi has carried away, and left them to wander whithersoever they can for food; and many old women do faint by the way and die.
17 And the army which is with me is weak; and the armies of the Lamanim are betwixt Sherrizah and me; and as many as have fled to the army of Aharon have fallen victims to their awful brutality.
18 O the depravity of my people! They are without order and without mercy. Behold, I am but a man, and I have but the strength of a man, and I cannot any longer enforce my commands.
19 And they have become strong in their perversion; and they are alike brutal, sparing none, neither old nor young; and they delight in everything save that which is good; and the suffering of our women and our children upon all the face of this land doth exceed everything; yea, tongue cannot tell, neither can it be written.
20 And now, my son, I dwell no longer upon this horrible scene. Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling; and their wickedness doth exceed that of the Lamanim.
21 Behold, my son, I cannot recommend them unto God lest he should smite me.
22 But behold, my son, I recommend thee unto God, and I trust in ha-Mashiah that thou wilt be saved; and I pray unto God that he will spare thy life, to witness the return of his people unto him, or their utter destruction; for I know that they must perish except they repent and return unto him.
23 And if they perish it will be like unto the Yĕrĕdim, because of the wilfulness of their hearts, seeking for blood and revenge.
24 And if it so be that they perish, we know that many of our brethren have deserted over unto the Lamanim, and many more will also desert over unto them; wherefore, write somewhat a few things, if thou art spared and I shall perish and not see thee; but I trust that I may see thee soon; for I have sacred records that I would deliver up unto thee.

25 My son, be faithful in ha-Mashiah; and may not the things which I have written grieve thee, to weigh thee down unto death; but may ha-Mashiah lift thee up, and may his sufferings and death, and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever.
26 And may the grace of God the Father, whose throne is high in the heavens, and our Lord Yeshua ha-Mashiah, who sitteth on the right hand of his power, until all things shall become subject unto him, be, and abide with you forever. Amen.

## CHAPTER 10

*A testimony of the Book of Mormon comes by the power of the Holy Spirit—The gifts of the Spirit are dispensed to the faithful—Spiritual gifts always accompany faith—The words of Moroni speak from the dust—Come unto the Messiah (ha-Mashiah), be perfected in him, and sanctify your souls.*

1 NOW I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanim; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of ha-Mashiah.
2 And I seal up these records, after I have spoken a few words by way of exhortation unto you.
3 Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful *the Eternal* hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.
4 And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of ha-Mashiah, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in ha-Mashiah, he will manifest the truth of it unto you, by the power of Ruah ha-Qoděsh.
5 And by the power of Ruah ha-Qoděsh ye may know the truth of all things.
6 And whatsoever thing is good is just and true; wherefore, nothing that is good denieth ha-Mashiah, but acknowledgeth that he is.
7 And ye may know that he is, by the power of Ruah ha-Qoděsh; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.
8 And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.
9 For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;
10 And to another, that he may teach the word of knowledge by the same Spirit;
11 And to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit;
12 And again, to another, that he may work mighty miracles;
13 And again, to another, that he may prophesy concerning all things;
14 And again, to another, the beholding of *messengers* and ministering spirits;

15 And again, to another, all kinds of tongues;
16 And again, to another, the interpretation of languages and of divers kinds of tongues.
17 And all these gifts come by the Spirit of ha-Mashiah; and they come unto every man severally, according as he will.
18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of ha-Mashiah.
19 And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are *of the* spirit, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.
20 Wherefore, there must be faith; and if there must be faith there must also be hope; and if there must be hope there must also be ha-a'havah.
21 And except ye have ha-a'havah ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope.
22 And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity.
23 And ha-Mashiah truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me.
24 And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.
25 And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.
26 And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of ha-Mashiah; and I lie not.
27 And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the mishpat of God; and *the Eternal* Elohim will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?
28 I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall *whistle* forth from generation to generation.
29 And God shall show unto you, that that which I have written is true.
30 And again I would exhort you that ye would come unto ha-Mashiah, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.
31 And awake, and arise from the dust, O Yĕrushalayim; yea, and put on thy beautiful garments, O daughter of Tsion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of YisraEl, may be fulfilled.
32 Yea, come unto ha-Mashiah, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in ha-Mashiah; and if by the grace of God ye are perfect in ha-Mashiah, ye can in nowise deny the power of God.

33 And again, if ye by the grace of God are perfect in ha-Mashiah, and deny not his power, then are ye sanctified in ha-Mashiah by the grace of God, through the shedding of the blood of ha-Mashiah, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.
34 And now I bid unto all, farewell. I soon go to rest in the pardes of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing mishpat of the great 𐤉𐤄𐤉𐤀 He Who Will Ever Be, the Eternal Judge of both quick and dead. Amen.

# Glossary of Transliterated Hebrew *Book of Mormon* Names and Terms:

Adam *man, mankind*; Běreshit (Gen.) 1:27

Adonai "the Lord", *my Lord*, *my Lords* (literally plural), an appropriate substitution for the sacred name of *the Eternal – the Tetragrammaton*; Běreshit (Gen.) 15:8; 18:1-3, 27; 19:18

Adonai Elohay, *the Eternal* Elohay "the LORD my God" (*KJV*); Devarim (Deut.) 26:14

Adonai Eloheykha, *the Eternal* Eloheykha "the LORD thy God" (*KJV*)

Adonai Elohim, *the Eternal* Elohim "the LORD God" (*KJV*)

Adonai El Shadai, El Shadai *the Eternal*, "the Lord God Almighty"

Adonai *the Eternal*, "the Lord GOD" (*KJV*)

Agam *troubled pool, marsh, swamp, pond*; Yěsha'Yahu (Is.) 14:23

Ahyěrěd *brother of Yěrěd, my brother descends (will come down)*; Ětěr (Ether) 1:37, comparable in construct to the name AhiYah, *brother of the Eternal, my brother is Yah*; 1 Shěmu'El (1 Sam.) 14:3

Almah *damsel, maiden,* "virgin"; Yěsha'Yahu (Is.) 7:14

Alamot *damsels, maidens,* "virgins"

Aleph *first letter of the Hebrew Aleph-bet*

Alěma *young man (mature sexually),* "stripling"; 1 Shěmu'El (1 Sam.) 17:56

Al'pi family, kin (*tamed as* kine), "brethren"; Shofetim (Judg.) 6:15

Am “people”; Běreshit (Gen.) 11:6, Ester (Esther) 3:6

Am ha-Elohim “the people of God"

Amah distance form the elbow to the tip of the finger, “cubit”; Běreshit (Gen.) 41:35

Am-maleki possibly means “people of my king”, or a genealogical reference to an “Amalekite”; 2 Shĕmu’El (2 Sam.) 1:8;

Amaleq ancestral father of the Amaleqim (Amalekites); Shĕmot (Ex.) 17:10-16, 1 Divrey Ha-yamim (1 Chr.) 4:43

Amaleqi “Amalekite”, see Amaleq

Amaleqim “Amalekites”, see Amaleq

Amim *peoples,* “nations”

Amots *strong, stout, mighty;* Yĕsha’Yahu (Is.) 13:1

Aphar *material of* earth, “ore”, “dust”; Iyov (Job) 28:2

Aphrot *dusts, material of* earth, “ore”, “dust”; Iyov (Job) 28:6, 1 Nĕphi 18:25

Araphel “thick darkness”, TsephanYa (Zeph.) 1:15

Arubot *lattices*, “windows”; Běreshit (Gen.) 7:11; 8:2

Asaph *gather,* “shall assemble”; Yĕsha’Yahu (Is.) 11:12

Asher *that,* “which”, “who *hath*”; Shĕmot (Ex.) 20:2, Moshia (Mosiah) 12:34

Asir *one bound*, *captive*, “prisoner” *who imprisoned*; Yĕsha’Yahu (Is.) 14:15-17

Avadon *ruin*, *destruction*, *loss*; Mishley (Prov.) 15:11

Ayin *fountain*, *well*, *eye*, “spring” (of water); Běreshit (Gen.) 16:7, Mishley (Prov.) 8:28

Avi-ad *Eternal Father,* “Everlasting Father”; Yĕsha’Yahu (Is.) 9:6

Baal “master”; Shĕmot (Ex.) 22:7 (verse 8, *KJV*), Yĕsha’Yahu (Is.) 1:3

Bavĕl literally “Babel” (Běreshit (Gen.) 10:10), related to the Hebrew “balal” = “confusion, confound” (Běreshit (Gen.) 11:9), but later (not originally) confounded with the “Bavĕlah” or Babylonia which name derives from “bab-ilu” = “gate of god”.

Bavělah See Bavěl

Bar *cereal grain,* "corn"; Běreshit (Gen.) 41:35

Barad *cold,* "hail"; Shěmot (Ex.) 9:18

Batsa *plunder,* "lucre"; 1 Shěmu'El (1 Sam.) 8:3

Ben "Son"; Yěsha'Yahu (Is.) 9:6, Těhilim (Ps.) 2:7, Mishley (Prov.) 30:4

Beyt-Avarah "House of a Ford (Crossing)" *sounds similar to* "Beyt ha-aravah" = "House of the dessert-plain". (Yěhoshua (Josh.) 18:22)

B'khor *Firstborn Son*

B'khori "my firstborn", YirměYahu (Jer.) 31:9; possible word play with "b'kor" i.e. "in the furnace of affliction [sorrow]", Yěsha'Yahu (Is.) 48:10

Boaz *In him there is strength*; 1 Mělakhim (1 Kgs.) 7:21

B'sorah *Glad Tidings, Good News*; Yěsha'Yahu (Is.) 61:1

B'sorat *Glad Tidings of, Good News of*; see B'sorah

Dardar "thistle"; Běreshit (Gen.) 3:18, Hoshea (Hosea) 10:8

Davar *plague, stinging insect,* "sting"; Hoshea (Hosea) 13:14

Davar *thing, word,* "whit"; 1 Shěmu'El (1 Sam.) 3:18

Davar'ta "swarms of bees"

Dayot *birds of prey,* "vultures"; Yěsha'Yahu (Is.) 34:15

Devorah *bee*; Yěsha'Yahu (Is.) 17:18

Devorat devash "honey bee"

Devash *condensed or evaporated wine, fruit syrup,* "honey"

Děshěn *abundance, fatty ashes (of sacrifice),* "fatness"; Yěsha'Yahu (Is.) 55:1-2

Divrey words of, i.e. Divrey Mormon, "Words of Mormon"

EHEYE *I WILL EVER BE,* "I am"; Shěmot (Ex.) 3:14

El "God"; Yĕsha'Yahu (Is.) 12:2

El Elyon "the Most High God", "God above all"; Bĕreshit (Gen.) 14:18-19

El Gibor *the* mighty God; Yĕsha'Yahu (Is.) 10:21

Elohey "my God"

Eloheyhĕm "their God"

Eloheynu "our God"

Eloheykha "thy God"

Elohim (elohim) Gods, *of the* Gods, "God", gods; Tĕhilim (Ps.) 45:6-7, Bĕreshit (Gen.) 3:22, Shĕmot (Ex.) 20:3

El Shadai

Elyon *above all*, "the Most High"; Yĕsha'Yahu (Is.) 14:14

Emun "faith", *faithfulness*; also "emunah" (feminine); the Hebrew word for "faith" is tied to *trust* and *truth*. Hebrew "faith" manifests *faithfulness*; Dĕvarim (Deut.) 32:20

Ĕnosh *man*, "a man", "mortal man", *human*, Ya'aqov 5:3, Iyov (Job) 4:17, Nĕphi (Nephi) 8:7, 12; 23:7

Ĕphrayim *double fruit*, "fruitful"; Bĕreshit (Gen.) 41:52

Ĕrĕts ha-brit *the covenant land*, "the [American] promised land"; Ĕtĕr 6:8

Ĕrĕts ha-davar "the land of promise", *land of the word*; Shĕmot (Ex.) 12:25, Devarim (Deut.) 9:28; 19:8, NĕhĕmYah (Neh.) 5:13, Hebrews 11:9 (*KJV*).

Ĕtĕr *abundance*, *suppliant*, *worshipper*, similar sounding name in Yĕhoshua (Josh.) 19:7;

Ets "stick", "tree", *article of wood, timber*; YĕhĕzqEl (Ezek.) 37:16-20, Devarim (Deut.) 21:22-23.

Ets ha-hayim "the tree of life (lives)"; Bĕreshit (Gen.) 3:24

Etsim *trees, sticks, woods,* "crosses"; Devarim (Deut.) 21:22

Etso *his tree, his timber,* "his cross"

Eynot *springs*, *wells*, "fountains" (of water); Shĕmot (Ex.) 15:27, Mishley (Prov.) 8:28

Eyphah *grain-measure*; Yĕsha'Yahu (Is.) 5:10

Gaphrit *pitch or other flammable, resin, sulfer,* "brimstone", Yĕsha'Yahu (Is.) 30:33

Goralot "lots"; Yonah (Jonah) 1:7, 1 Nĕphi 3:11

Goy "Gentile", "nation"; Bĕreshit (Gen.) 12:2

Goyey "nations of"

Goyim *nations,* "Gentiles"

Ha-Adam *the man, mankind*; Bĕreshit (Gen.) 1:27

Ha-Adon "the Lord"

Ha-a'havah *the love,* "charity"; Mishley (Prov.) 10:12

Ha-arĕts *the land,* "the earth"; Bĕreshit (Gen.) 1:1

Habim "elephants"; 1 Mĕlakhim (1 Kgs.) 10:22

Ha-cohen "the priest"; Yĕsha'Yahu (Is.) 8:2

Ha-Goyim "the Gentiles"

Ha-goral "the lot"; Yonah (Jonah) 1:7, 1 Nĕphi 3:11

Halamish *flinty rock,* "flint"; Devarim (Deut.) 8:15; 32:13, Yĕsha'Yahu (Is.) 50:7

Hamor *reddish-brown horse-like animal*, "ass";

Hamorim *reddish-brown horse-like animals*, "asses"; Bĕreshit (Gen.) 12:16

Hamoro *his reddish-brown horse-like animal,* "ass"; Shĕmot (Ex.) 20:17

Ha-Mashiah *the Messiah (the Anointed)*

Ha-Mitsrim "the Egyptians", Bĕreshit (Gen.) 12:12

Ha-pardes *the enclosed garden park, preserve,* "paradise"; Shir ha-Shirim (Song of Solomon) 4:14

Ha-Ramah *the height*; Yĕsha'Yahu (Is.) 10:29

Haravot *sharp tools, knives, daggers, axes,* "swords"; Shĕmot (Ex.) 20:25

Har'bi *my sharp tool, knife, dagger, axe,* "my sword"; Shĕmot (Ex.) 20:25

Har'bo *his sharp tool, knife, dagger, axe,* "his sword"; Shĕmot (Ex.) 20:25

Har'votam *their sharp tools, knives, daggers, axes,* "their swords"; Yĕsha'Yahu (Is.) 2:4

Har'voteynu *our sharp tools, knives, daggers, axes,* "our swords"; Shĕmot (Ex.) 20:25

Ha-satan *The* adversary (accuser); Iyov (Job) 1:6.

Ha-Shabat "the Sabbath"

Ha-shamayim *the heavens, the* "heaven"; Bĕreshit (Gen.) 1:1

Havah *Life, i.e. mother of all living*; Bĕreshit (Gen.) 3:20

Ha-Yarden *downward flowing*; Bĕreshit (Gen.) 13:10

Ha-Yeshuah "the Salvation"; Yĕsha'Yahu (Is.) 12:3, Rev. 7:10

Ha-yam *the body of water, the large river ,*"the sea", "the lake"; Yĕsha'Yahu (Is.) 10:26

Ha-yonah *the dove*, "a dove" (*KJV*); Bĕreshit (Gen.) 8:8

Hayim *lives,* "life"

Hazirim *boars,* "swine"; Vayiqra (Lev.) 11:7, Tĕhilim (Ps.) 80:13

Helam *army*, *rampart*, *fortress (i.e. strength, might);* 2 Shĕmu'El (2 Sam.) 10:16

Helĕk *walker*, "traveler"; 2 Shĕmu'El (2 Sam.) 12:4

Hema *rage, furious heat,* "poison"; Devarim (Deut.) 32:24

Hen "grace", "favor"; Bĕreshit (Gen.) 6:8

Hĕrĕv, Harĕv *sharp tool, knife, dagger, axe,* "sword"; Shĕmot (Ex.) 20:25

Hesed *steadfast love*, "kindness", "loving kindness", "mercy", "grace", "charity"; Tĕhilim (Ps.) 136:1

Hevel *vapor*, *breath*, *vanity*; Bĕreshit (Gen.) 4:2

Heykhal *palace,* "temple"; Yĕsha'Yahu (Is.) 6:1; 13:22; 39:7

Heylel *Shining One, One Who Shows Off, Boastful One – "Lucifer" is a Latin based substitution for the original "Heylel"*; Yĕsha'Yahu (Is.) 14:12

Hishvonot engines, contivances, inventions, "machinery"; 2 Divrey Ha-yamim (2 Chr.) 26:15

Hitvitah *mark, set a mark (the letter "tav", "x" or "+", the last letter of the Hebrew Aleph Bet), pain, wound, sign of expiation, attestation and judgment,* "cross"; YĕhĕzqEl (Ezek.) 9:4-6

Hokhmah "Wisdom" *personified as a female companion of God*; Mishley (Prov.) 8

Hol "sand"; Bĕreshit (Gen.) 32:12

Hoshiah-na *Save now!,* "Hosanna"; Tĕhilim (Ps.) 118:25-26, 1 Divrey Ha-yamim (1 Chron.) 16:35

Hug *dome, circular vault,* "compass"; Mishley (Prov.) 8:27

Iim *coasts,* "islands", "isles"; Yĕsha'Yahu (Is.) 13:22; 42:4, 10, 12

Iyey ha-yam *the coasts, regions, habitable lands of the sea,* "isles of the sea"; Yĕsha'Yahu (Is.) 24:15

Izevel possibly means *master exalts, master is husband*, sounds like *un-exalted* or *un-husbanded* to the Hebrew ear; 1 Mĕlakhim (1 Kgs.) 10:22

Kan'phey *extremities of,* "wings of"

Kasp'kha *thy silver*, "the money"; Bĕreshit (Gen.) 17:13

Kaved *give weight to*, "honor"; Shĕmot (Ex.) 20:12

Kenaphayv "his extremities" *with the* "nail" *or* "vav" *ending* (Tĕhilim (Ps.) 91:4), "khenapheyha" *is literally* "her wings". (Mal'akhi (Mal.) 3:20; 4:2 *KJV*). See 3 Nĕphi 25:2

Keruvim "cherubim" The 1830 Edition and the *KJV* have "cherubims", which is redundant since the masculine "im" ending already makes the word plural.

Kĕsĕph *silver,* "money"; Yĕsha'Yahu (Is.) 51:1

Keshaphim *sorceries,* "magics"; Yĕsha'Yahu (Is.) 47:9, 12

Kĕtĕm *mined gold, fine gold,* "ore"; Yĕsha'Yahu (Is.) 13:12

Khenapheyha *her extremities,* "his [literally her] wings", Mal'akhi (Mal.) 3:20

Khur-ish Translated "Christ" in the English *Book of Mormon*. "Khur-ish" is similar to an eastern name meaning "like the Sun". (Isaiah 45:1-6) "Koresh" is the prophetic name of God's anointed (messiah) who would arise in the east. The name is translated "Cyrus" in *KJV* Isaiah 44:28; 45:1. "Koresh", God's "shepherd" (Old Persian, Elamite "Kuras"), is also identified as God's "Christo" in the *Septuagint*. There is a play on words with the Hebrew "kur esh", "furnace of fire", which calls to mind a bored out smelting pot of human suffering, e.g. "b'kur oni" or "in the furnace of affliction". (Isaiah 48:10) The verb "khur" means "pierce" or "bore" i.e. "…they pierced my hands and my feet". (Psalm 22:16-17). There is additional word play with the Hebrew "b'khor ish", meaning "firstborn son of man". The name of the messiah in Isaiah 44:28; 45:1, happens to sound somewhat like the Greek word "Kyrios", meaning "Lord", or "Christos" meaning "Anointed", from which the English title "Christ" derives. "Christ" is actually equivalent in meaning to the Hebrew "Mashiah". For instance, Joseph Smith substituted "Jesus Christ", page 28 of the 1830 edition of the *Book of Mormon* for the more authentic "the Messiah". (1 Nephi 12:18) But from the context of 2 Nephi 10:3, it seems clear that the title "Messiah" is not the name Ya'aqov son of Lĕhi named in this instance. It is also unlikely that he would have written the English title "Christ" which means the same thing as "Messiah". The name "Khur-ish" parallels Yĕsha'Yahu 44:28; 45:1, and is interpreted here as a dualistic prophecy relating to both Cyrus and the Great Messiah.

Kol-ha-arĕts all the land, whole *local region*, "…earth"; Shĕmot (Ex.) 10:15

K'sileyhem *their* "constellations", Orion (stupid fellow, fool); Yĕsha'Yahu (Is.) 13:10

Laman *Similar sounding to the Hebrew proposition "l'min" = from, or "l'maan" = "for the sake of", as in "l'maani"* = "for my own sake" (Yĕsha'Yahu (Is.) 37:35) That being so, could the name "Laman" (pronounced like "Haman"; Ester (Esther) 3:1) be a shortened form of "L'maan'Yahu" which means "for the LORD's sake" or "L'maan'El" = "for God's sake"? "L'maan'El" is similar sounding to "Lĕmu'El" = "belonging to God" (Proverbs 31:1, 1 Nĕphi 2:11).

Lamani *Hebrew transliteration of "Lamanite". It is unlikely that the Mayan expression "Lamanai", which means "submerged crocodile" (i.e. land of the Lamanai in Belize), has anything to do with the Book of Mormon transliteration Lamani.*

Lamoni *Similar sounding to the Hebrew expression "l'maani"* = "for my own sake" (Yĕsha'Yahu (Is.) 37:35). *The Book of Mormon name "Lamoni" may be related to "Lamani", the Hebrew transliteration of "Lamanite". It is unlikely that the Mayan expression "Lamanai" which means "submerged crocodile" " (i.e. land of the Lamanai in Belize), has anything to do with the Book of Mormon name Lamoni.*

Lavan *white, fair skinned*; Bĕreshit (Gen.) 24:29

Lĕhi *jaw, cheek,* "jawbone"; Shofetim (Judg.) 15:15-17

Lĕmu'El *belonging* to God; Mishley (Prov.) 31:1

Leqah "doctrine"; Yĕsha'Yahu (Is.) 29:24

Limudai "my disciples"; Yĕsha'Yahu (Is.) 8:16

Limudey "disciples of", e.g. "limudey ha-Seh" = "disciples of the Lamb"

Limudim "disciples"

Limudo "his disciples"

Liq'hi "my doctrine"; Devarim (Deut.) 32:2

Livyatan *serpentine sea monster*, "monster"; Tĕhilim (Ps.) 104:26

L'vanah *fair as the moon*, "white" (feminine); Shir ha-Shirim (Song) 6:10, Yĕsha'Yahu (Is.) 24:23. See Lavan

L'vanim *pale as the moon*, "white" (plural); Qohĕlĕt (Eccl.) 9:8. See Lavan

L'Yaho-enai *towards the Eternal my eyes, look to, be directed to, behold the Eternal*. Moshia 1:16, similar to ElYo'enai, 1 Divrey Ha-yamim (1 Chron.) 3:23, Alĕma (Alma) 37:38, 47.

Mahashĕvĕt *thought of,* "plan of"; YĕhĕzqEl (Ezek.) 38:10

Makhelim "choirs", "congregations"; Tĕhilim (Ps.) 26:12

Mal'akh *messenger,* "angel" ; Bĕreshit (Gen.) 16:7

Mal'akhai my messengers, "my angels"

Mal'akhey Elohim "messengers of GOD"

Mal'akhi "my messenger"

Mal'akhim *messengers,* "angels"; Bĕreshit (Gen.) 19:1

Malki-tsedek *king of righteousness*, *my kind is righteous*; Bĕreshit (Gen.) 14:18

Man *man-hu, what is he [that]?* Shĕmot (Ex.) 15:15, 31

Manim *weights of precious metal*, *riches*, "mammon"; 1 Mĕlakhim (1 Kgs.) 10:17

Mapuah “bellows”; YirmĕYahu (Jer.) 6:29

Maphgia *intercessor, intermediary, go-between,* “Mediator”; Yĕsha’Yahu (Is.) 59:16

Mapht’hot *opening instruments, openers,* “keys”; Yĕsha’Yahu (Is.) 22:22

Mashiah “anointed”; 1 Shĕmu’El (1 Sam.) 24:6 (verse 7, *KJV*), Dani’El (Dan.) 9:25

Markevotaiv his riding *things*, *travois*, “chariots”; Yĕsha’Yahu (Is.) 66:15

Masa *uplifting, oracle, revelation, utterance,* “burden”; Yĕsha’Yahu (Is.) 13:1; 14:28

Masa *missile*, *dart*, *javelin* (spelled differently than above); Iyov (Job) 41:18 (verse 26 *KJV*)

Mayim rabim “great water”, “large waters”, “many waters”; Tĕhilim (Ps.) 77:19, Bĕmidbar (Num.) 24:7,

Mazalot *stars of* fortune *or* fate, *possibly* constellations, “planets”; 2 Mĕlakhim (2 Kgs.) 23:5

M’basar “*him that bringeth good* tidings”; Yĕsha’Yahu (Is.) 52:7

Menorah lamp stand, “candle stick”; Shĕmot (Ex.) 25:32

Mesilah *raised path*, *mound road*, “highway”; Yĕsha’Yahu (Is.) 11:16

Mesilot *raised paths, mound roads*, “highways”; Yĕsha’Yahu (Is.) 33:8

Midbar “wilderness”

Miqneh *purchasable, domestic animals,* “cattle”; Bĕreshit (Gen.) 13:7

Mishpat judgement *place, court, seat of judgment,* “tribunal”, “bar”; Devarim (Deut.) 25:1, Yĕsha’Yahu (Is.) 28:6

Mitsrayim The terms “Egypt” or “Egyptians” do not exist in Hebrew scripture. The term “Egypt” is a gentile substitution (from Greek) for the dualistic “Mitsrayim” or upper and lower lands of “Mitsraymah”, so named in Hebrew scripture; Bĕreshit (Gen.) 10:6; 12:11-12; 13:1

Mitsraymah “Egypt” (*feminine)*; Bĕreshit (Gen.) 12:11

Mitsrim “Egyptians”; Bĕreshit (Gen.) 12:12

Moedam *their place of meeting*, "their synagogue"; Tĕhilim (Ps.) 74:8

Moedeyhem *their places of meeting*, "their synagogues"; Tĕhilim (Ps.) 74:8

Moedeykhem *your places of meeting*, "your synagogues"; Tĕhilim (Ps.) 74:8

Moedeynu *our places of meeting*, "our synagogues"; Tĕhilim (Ps.) 74:8

Moedim *meeting places,* "synagogues"; Tĕhilim (Ps.) 74:8

Moshĕh *Egyptian meaning child, son. Hebrew meaning "drawn out [from the water]"*; Shĕmot (Ex.) 2:10

Moshia "Savior", "moshiim" are *saviors*, *liberators*; Yĕsha'Yahu (Is.) 43:11, OvadYah (Obad.) 1:21

MoshiaYah, MoshiaYahu *Savior [is] the Eternal*.

Mulek *possible a diminutive from of* MalkiYahu, which means "my king is *the Eternal*". The name Mulek leaves off the reference to the sacred name of the deity; YirmĕYahu (Jer.) 38:6

Musar *instruction, warning, correction, discipline;* "doctrine"; YirmĕYahu (Jer.) 10:8

Na'aro *his youth, lad,* "Child"; Bĕreshit (Gen.) 22:5, 12; 37:2

Nahal *creek, stream, wadi, river valley,* "river"; Shofetim (Judg.) 5:21

Naham *sorrow, suffer grief, be consoled,* "repenting"; YirmĕYahu (Jer.) 15:6

Namer *spotted cat, panther,* "leopard", *young puma*, *bobcat and lynx possible American equivalents*; Yĕsha'Yahu (Is.) 11:6

Naphtali *my wrestling, struggle*; Bĕreshit (Gen.) 30:8

Navu *they are comely,* "beautiful" *they are*; Yĕsha'Yahu (Is.) 52:7

Nĕhoshĕt *copper, copper alloy, bronze*

Nĕhoshĕt qalal *burnished copper alloy, bronze,* "brass"; YĕhĕzqEl (Ezek.) 1:7

Nĕhushah *hardened copper*, "steel"; Tĕhilim (Ps.) 18:34, Iyov (Job) 20:24

Nĕphi *possibly Hebrew adaptation of the Egyptian word "nephr", meaning "comely", "fair". "Nephri" may mean "my comely one", with possible Hebrew wordplay on*

*"Nĕphil", suggesting a "giant", but also implying one who "fells" and / or "falls"*; 1 Nĕphi 2:16, Mormon 6:17-18

Ner *lamp,* "candle"; YirmĕYahu (Jer.) 25:10

Nerot *lamps,* "candles"; TsephanYah (Zeph.) 1:12

Netser "branch"; Yĕsha'Yahu (Is.) 11:1

Noah *rest, comfort*; Bĕreshit (Gen.) 5:28

Ohim *howlers, jackals (wild doglike animals)*; Yĕsha'Yahu (Is.) 13:21

Ophir Yĕsha'Yahu (Is.) 13:12

Oy "wow"- *an impassioned expression of grief and despair, a denunciation*; Yĕsha'Yahu (Is.) 3:11

Ot *a sign*, "mark"; Bĕreshit (Gen.) 4:15

Pardes *enclosed garden park, preserve,* "paradise"; Shir ha-Shirim (Song) 4:13)

Par'oh *title of Egyptian kings meaning "great house"*; Shĕmot (Ex.) 1:11

Paten *perhaps cobra,* "asp"; Yĕsha'Yahu (Is.) 11:8

Paz *refined gold,* "pure gold"; Tĕhilim (Ps.) 21:3

Pesel carving, "graven image"; Shĕmot (Ex.) 20:4

Qayin *acquire*; Bĕreshit (Gen.) 4:1

Qetev *ruin, destruction,* "victory"; Hoshea (Hosea) 13:14

Ra *bad, distress, calamity, misery, injury, harm, adversity,* "evil"; Amos 6:3

Rama-u-mptom possibly means *high (lifted up) and terrible*; Alĕma (Alma) 31:21

Raqav *decay, corrosion, oxidation,*"rust"

Raqiya *expanse, as in a spread out solid vault,* "firmament", *e.g. extending beyond the earth's atmosphere the magnetosphere protects the surface of the planet from the harsh effluence of space; acting as if it were a solid, dome-like barrier or medium. Space is superposed with such firmaments*; Bĕreshit (Gen.) 1:6

Rekhev riding *thing*, *travois*, "chariot"; Yĕsha'Yahu (Is.) 66:20

RemalYahu possibly meaning *the Eternal has bedecked*; Yĕsha'Yahu (Is.) 8:6

Reqa *worthless*, "evil one"; B'sorot Matti, 5:22

Reshit *first, first grain*, "firstfruits", "first-fruits"; Vayiqra (Lev.) 23:10

Rikhbam their riding *thing*, "their chariots"; see Rekhev above.

Ritspah glowing stone, "coal"; Yĕsha'Yahu (Is.) 6:6

Ruah *wind,* "Spirit"

Ruah Elohim "the Spirit of GOD"

Ruah of *the Eternal* "the Spirit of the LORD", Shofetim (Judges) 3:10

Ruah ha-Qodĕsh *the Holy Spirit*; Tĕhilim (Ps.) 51:11, Yĕsha'Yahu (Is.) 63:10

Ruah Hokhmah "the spirit of wisdom", Devarim (Deut.) 34:9

Sam *Sweet smelling plant, spice or incense, the plural of which is* "samim"; (Shĕmot (Ex.) 30:34) *The Book of Mormon name* "Sam" *sounds strikingly similar to the shortened, occidental form of Shĕmu'El (Samuel); the Hebrew root of which is* "Shem". "Shem" *is translated* "Sem" *in* Luke 3:36, *KJV*.

Saphat ha-yam *the bank, brink, lip of the lake or river, shore of the body of water*, "seashore"; Bĕreshit (Gen.) 22:17; 41:3

Sar-shalem (shalom) "prince of peace"; Yĕsha'Yahu (Is.) 9:6

SaraiYah *possibly Sarai (implying among other meanings Sarah, Princess) of the Eternal*

Saraph meopheph *venomous, springing serpent*; Yĕsha'Yahu (Is.) 14:29

Seder *order, ordinance of wine and bread*

Segulah *own treasure,* "jewels"; Shĕmot (Ex.) 19:5

Se'irim *he-goats, hairy ones, demons*; Yĕsha'Yahu (Is.) 13:21

Sephĕr *book,* "Bible"

Sephĕr ha-hayim "the book of life (lives)"

Seraphim *divine, fiery, serpentine beings*; Yĕsha'Yahu (Is.) 6:2

S’raphim *venomous (fiery) serpents*; Yĕsha’Yahu (Is.) 14:29, Bĕmidbar (Num.) 21:6

Shabat rest, “Sabbath”; Shĕmot (Ex.) 20:8

Shadai *omnipotent, self-sufficient, one who deals violently, mightily,* “Almighty” Yĕsha’Yahu (Is.) 13:6

Shahat pit of shĕol, dark part of underworld, ruin, destruction, “corruption”, “hell”; Tĕhilim (Ps.) 16:10; 49:9

Shahar dawn, morning; Yĕsha’Yahu (Is.) 14:12

Shalom “peace”; Bĕmidbar (Num.) 6:26

Shamayim “heaven”, actually plural - “heavens”; Bĕreshit (Gen.) 1:1

Shanim literally *changes; masculine plural unit of time, likely equal to 360 days according to Lehi’s reckoning while journeying to the land of promise – a non-lunar, non-seasonal prophetic reckoning,* “years”.

Shazar *twisted, screwed, entwined* - Hebrew root of “mosh’zar”, translated “twined” in the *KJV*; Shĕmot (Ex.) 26:1, 31, 36

Shed *demon,* “devil”. The expression “the devil” is not found in the *KJV* translation of Hebrew scripture. Hebrew Matthew (B’sorot Matti) 4:1 translates “…temped by Satan (the Adversary).”

Shedim *demons,* “devils”; Devarim (Deut.) 32:17, Tĕhilim (Ps.) 106:37

Shĕlomoh *peaceful, rest, [prince] of peace (shalom)*; 1 Divrey Ha-yamim (1 Chron.) 17:11-14; 28:6-7

Shĕmu’El *name of God*, possibly *heard of God*, 1 Shĕmu’El (1 Sam.) 1:20

Shĕol *underworld, hollow place of inquiry,* “hell”; Tĕhilim (Ps.) 16:10

Shesh *fine plant fiber fabric, possibly whitened linen,* “silk”; Mishley (Prov.) 31:22

Sheshim plant fiber fabrics, “silks”; Mishley (Prov.) 31:22

Shevĕt barzĕl “rod of iron”; Tĕhilim (Ps.) 2:9, 1 Nĕphi 8:19

Shomron “Samaria’; Yĕsha’Yahu (Is.) 7:9

Shor *bovine animal, bull,* “ox”; Shĕmot (Ex.) 20:17

Shoro *his bovine animal,* bull, “ox”; Shĕmot (Ex.) 20:17

Sh’hor *blackness,* “black”; Shir Ha-Shirim (Song of Songs) 1:5, Ekha (Lam.) 4:8

Sid *lime plaster*, burnt lime, “cement”; Yĕsha’Yahu (Is.) 33:12, Devarim (Deut.) 27:2

S’raphim *venomous serpents,* Yĕsha’Yahu (Is.) 14:29, Bĕmidbar (Num.) 21:6, Devarim (Deut.) 8:15

Sus “horse”; Bĕreshit (Gen.) 49:17

Susaiv “his horses”, Yĕsha’Yahu (Is.) 5:28

Suseyhem “their horses”, Yĕhoshua (Josh.) 11:6

Suseykha “thy horses”, Mikha (Micah) 5:10 (9)

Susim “horses”, Bĕreshit (Gen.) 47:17

Tanim *jackals, wild dogs*, *wolves*, *wild canids (e.g. coyotes),* confused with “dragons” (*KJV*); Yĕsha’Yahu (Is.) 13:22

Tanin *water monster*, “dragon”; Yĕsha’Yahu (Is.) 28:15; 27:1; 5:14

Taninim *serpents*, *sea-monsters*, “dragons”; Devarim (Deut.) 32:33

Tav *last letter of the Hebrew Aleph-bet*

Tevat “ark of”; Mitsrit (Egyptian) load-word, chest, covered vessel, Shĕmot (Ex.) 2:3

Tevel “world”, *inhabited land by water*; Yĕsha’Yahu (Is.) 14:17

T’hom rabah “the great deep”; Bĕreshit (Gen.) 7:11

Torah “the law”, “law”, *that which is sent forth*, *direction*, *instruction*, *teaching*, *religion*; Yĕsha’Yahu 2:3

Torat Moshĕh “law of Moses”; Yĕhoshua (Josh.) 8:31

Toratam “their religion”, *their law*;

Toratnu “our religion”, *our law*;

Torato “his religion”, *his law*;

Tsaphon *hidden*, *divine abode*, "north"; Yĕsha'Yahu (Is.) 14:13

Tsar *enemy of*, *adversary*, *narrow*, *strait*, *distress*; Bĕreshit (Gen.) 14:20, Bĕmidbar (Num.) 10:9; 22:26, Devarim (Deut.) 4:30

Tsepha *hissing serpent, viper*; Yĕsha'Yahu (Is.) 14:29

Tsĕvaot *armies*, "hosts"; Yĕsha'Yahu (Is.) 48:2

TsidqiYahu *the Eternal is righteousness;* YirmĕYahu (Jer.) 1:3

Tsiim *desert-dwellers, yelpers, criers, wild cats*; Yĕsha'Yahu (Is.) 13:21

Tsion ensign, sign post, monument, "Zion"; YĕhĕzqEl (Ezek.) 39:15

Tsioni "my Zion"

Tsiph *plated metal*; Yĕsha'Yahu (Is.) 30:22

Tsiphoni *hissing serpent*; Yĕsha'Yahu (Is.) 11:8

Vav nail, sharp point, *sixth letter of the Hebrew Aleph-Bet*, "tittle"; Tĕhilim (Ps.) 119:41

Veliya'al *without worth*, *worthlessness*, later developed into the title of a devil, "Belial"; Devarim (Deut.) 13:13

Ya'aqov *Supplanter, He (Yah) will supplant [as by the heel]*; Bĕreshit (Gen.) 3:15; 25:26; 27:36. Ya'aqov ben Lehi supplanted Laman in the birthright as firstborn son (b'khor) by another mother, and was therefore persecuted in his childhood by the adult Laman; 2 Nĕphi 2:1-2.

YahzeYahu,YahzeYah *the Eternal* sees, Ezias; "Jazias", *Iazias,* Ezra X.15, Greek Septuagint (*LXX*)

Yam *body of water, large river ,*"sea", "lake"

Ya'anah *ostrich, voracious one*; Yĕsha'Yahu (Is.) 13:21

Yĕdidi *my David,* "my Beloved"; Yĕsha'Yahu (Is.) 5:1

Yĕhoshua *the Eternal* is salvation; Yĕhoshua (Josh.) 1:1

Yĕhudah praised, hands upraised; Bĕreshit (Gen.) 29:35

Yĕhudi *descendent of Yĕhudah*; YirmĕYahu (Jer.) 34:9

Yĕhudim *descendents of Yĕhudah*; 2 Mĕlakhim (2 Kgs.) 16:6

Yĕrĕd *going down*, *descent*, Bĕreshit (Gen.) 5:15

Yĕrushalayim *foundation (city) of Shalem (Peace)*; Yĕhoshua (Josh.) 10:1

Yĕsha'Yahu Yeshua is *the Eternal*; Yĕsha'Yahu (Is.) 12:2, 2 Nĕphi 22:2

Yeshua, Yĕhoshua Salvation (masculine form), *the Eternal* is salvation; Yĕhoshua (Josh.) 1:1

Yeshuah "salvation"; Yĕsha'Yahu (Is.) 12:3

Yeshuat Elohanu "salvation of our God"

Yeshuat *the Eternal* Salvation of the LORD, Shĕmot (Ex.) 14:13

Yeshuati *my Yeshuah,* my Salvation; Yĕsha'Yahu (Is.) 12:2

Yigvah *he shall expire*, "give up the ghost"; Bĕreshit (Gen.) 25:8

YirmĕYahu *the Eternal looseneth [the womb]*; YirmĕYahu (Jer.) 1:1, 5

Yishi "my salvation"; Yĕsha'Yahu (Is.) 51:5

Yishma'El *El (God) heareth*; Bĕreshit (Gen.) 16:11

YisraEl *God persisteth, God persevereth, God contendeth, He perseveres [with] God; He strives [wrestles with] God; He will rule as God, Prince of God*; Bĕreshit (Gen.) 32:28

Yod hand, *tenth letter of the Hebrew Aleph-Bet, "jot"*; Tĕhilim (Ps.) 119:73

Yohanan *the Eternal hath favored (been gracious)*; 2 Mĕlakhim (2 Kgs.) 25:23, YirmĕYahu (Jer.) 40:8

Yom ha-Shabat *the day of rest,* "the sabbath day"; Shĕmot (Ex.) 20:8)

Yorey-ayin-t'hom *Water courses of the fountain of the deep*, interpreted as "many waters" possibly for the sake of Goy audience. 1 Nĕphi 17:5

Yoseph *He [the Eternal] addeth, increaseth, gathereth*; Bĕreshit (Gen.) 30:24

Zikhokhit *crystal,* "transparent glass"; Iyov (Job) 28:17. See also Rev. 21:21

Zeroa qadesho "his holy arm'; *also implying* his holy seed, his holy offspring; Yĕsha'Yahu (Is.) 52:10

Zoram *Rain-storm;* Yĕsha'Yahu (Is.) 4:6

Zroa "arm", seed; Yĕsha'Yahu (Is.) 53:1