

**Mosiah 14 (Isaiah 53)**

1 Now Bible commentators will tell you that this [Isaiah 53] has nothing to do with the life of Jesus Christ. To them this story is one concerning suffering Israel. I want to tell you that it is a story, a synopsis of the life of our Redeemer, revealed to Isaiah 700 years before the Lord was born.

Joseph Fielding Smith, *Doctrines of Salvation* [Salt Lake City: Bookcraft, 1954], 1:23

2 Abinadi was, of course, a prefiguration, a type and shadow of the Savior, a fact that makes his moving tribute to Christ even more powerful and poignant (if that is possible) than when Isaiah wrote it.

Jeffrey R. Holland, *Christ and the New Covenant* [Salt Lake City: Deseret Book, 1997], 89

3 Surely the most sublime, the lengthiest and most lyrical declaration of the life, death, and atoning sacrifice of the Lord Jesus Christ is that found in the 53<sup>rd</sup> chapter of Isaiah, quoted in its entirety in the Book of Mormon by Abinadi as he stood in chains before King Noah.

Jeffrey Holland, *Christ and the New Covenant*, 89

**Mosiah 14:1**

4 *Who hath believed...to whom is revealed*

"Who hath believed our report, and to whom is the arm of the Lord revealed?" (Mosiah 14:1). Surely he was delivering a report. This query might be a common cry from every prophet who ever revealed to his people the coming of the Messiah. In this instance it is both Isaiah's and Abinadi's cries that may echo Christ's own lament when he used Isaiah's words to describe the people's rejection of him even though he had done so many miracles in their sight (see John 12:37-38).

Ann Madsen, "What Meaneth the Words That Are Written?" *Journal of Book of Mormon Studies* [Salt Lake City: Deseret Book, 1989], 10, no. 1:9

5 When they refused to see God revealed by his words and works, Jesus called them blind and deaf. Thus John could say: Though he had done so many miracles before them, yet they believed not on him: That the saying of esaias [Isaiah] the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?" (John 12:37-38).

Keith H. Meservy, *A Witness of Jesus Christ*, The 1989 Sperry Symposium on the Old Testament, ed. Richard D. Draper [Salt Lake City: Deseret Book, 1990], 157

6 Now, as Isaiah expressed it, "Who hath believed our report? And to whom is the arm of the Lord revealed?" (Isa. 53:1).

If you believe the words of Joseph Smith, you would have believed what Jesus and the ancients said.

If you reject Joseph Smith and his message, you would have rejected Peter and Paul and their message....We invite all...to ponder....Do I have the moral courage to learn whether Joseph Smith was called of God?...Am I willing to pay the price of investigation and gain a personal revelation that tells me what I must do to gain peace in this world and be an inheritor of eternal life in the world to come?

Bruce R. McConkie, *Ensign*, Nov. 1981 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981], 48

7 Leaders receive revelation for their own stewardships. Individuals can receive revelation to guide their own lives. But when one person purports to receive revelation for another person outside his or her own stewardship—such as a Church member who claims to have revelation to guide the entire Church or a person who claims to have a revelation to guide another person over whom he or she has no presiding authority according to the order of the Church—you can be sure that such revelations are not from the Lord....

Satan is a great deceiver, and he is the source of some of these spurious revelations. Others are simply imagined. If a revelation is outside the limits of stewardship, you know it is not from the Lord, and you are not bound by it. I

have heard of cases in which a young man tells a young woman that she should marry him because he has received a revelation that she is to be his eternal companion. If this is a true revelation, it will be confirmed directly to the woman if she seeks to know. In the meantime, she is under no obligation to heed it. She should seek her own guidance and make up her own mind. The man can receive revelation to guide his own actions, but he cannot properly receive revelation to direct hers. She is outside his stewardship.

Dallin H. Oaks, *With Full Purpose of Heart* [Salt Lake City: Deseret Book, 2002], 161

### Mosiah 14:2

8

*Tender, dry ground, no beauty that we should desire him*

Under the watchful eye of his Heavenly Father, he was “tender” in at least two ways—he was young, pure, innocent, and particularly vulnerable to the pain of sin all around him, and he was caring, thoughtful, sensitive, and kind—in short, tender.

Jeffrey R. Holland, *Christ and the New Covenant* [Salt Lake City: Deseret Book, 1997], 90

9

In a garden setting, plants do not normally take root and grow up in dry ground. The tender plant is symbolic of Christ; the dry ground is apostate Judaism....If the religion of the day did not nourish Jesus, what was his source of spiritual growth and sustenance? His Father in Heaven was the source. Jesus would grow up before his Heavenly Father as a tender plant and would be nourished and strengthened by the true source of strength, not the dried-up religion of the times.

S. Brent Farley, in *A Symposium on the Old Testament* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1983], 65

10

[The Messiah] grew up and lived as other men live, subject to the ills and troubles of mortality...

There is no mystique, no dynamic appearance, no halo around his head, thunders do not roll and lightnings do not flash at his appearance....He is a man among men, appearing, speaking, dressing,...as they are.

Bruce R. McConkie, *Promised Messiah*, 477-78

11

Jesus of Nazareth, though the literal son of God and thus possessor of the very powers of immortality, was to undergo the throes of mortality, including the tender and helpless years of infancy and childhood characteristic of all children. He would grow as a root in the arid and parched ground of apostate Judaism. This root-stock or “stem of Jesse” would develop in a sterile and barren religious soil, in the midst of great learning but gross spiritual darkness....

The Son of God was not to be known or recognized by any outward beauty; rather, those with an eye of faith would know by the witness of the Spirit who it was that ministered among them.

Robert L. Millet, in *A Symposium on the Book of Mormon* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986], 99

12

“Is not this the carpenter’s son?” they asked. “Is not his Mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? When then hath this man all these things?” (Matt. 13:55-56).

Even within the immediate family of Jesus there was unbelief. Mary knew his identity, for the angel had declared it unto her. And Joseph, her husband, had been similarly informed. But Mary evidently did not broadcast her knowledge; she “kept all these things, and pondered them in her heart” (Luke 2:19).

Her other sons, born to her by Joseph, did not believe, at least not at first. They had grown up with Jesus. He was their older brother. They had become so accustomed to him as they all grew up together that they saw nothing unusual about him, certainly nothing divine. Jesus was so much like other men that not even his own blood brothers recognized his true status.

This was revealed in the scripture telling of their visit to Jerusalem for the Passover. The brothers planned to attend and wondered if Jesus would go also. It is not indicated whether they invited him to accompany them to

Jerusalem. They knew of his reported miracles, but seemed to doubt them. They knew he had been persecuted and hence had shunned the crowds in Jerusalem.

They said to him, "Depart hence, and go into Judea that they disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and be himself seeketh to be known openly."

Then they daringly added, "If thou do these things, shew theyself to the world." Not that "if." How much did they really doubt him? It seems that they even taunted him, "For neither did his brethren believe in him" (John 7:1-5).

Mark E. Petersen, *Isaiah for Today* [Salt Lake City: Deseret Book, 1981], 45-46

### **Mosiah 14:3**

#### 13 *A man of sorrows...acquainted with grief*

We will all have some adversity in our lives....Some of it may even strain our faith in a loving God who has the power to administer relief in our behalf.

To those anxieties I think the Father of us all would say, "Why are ye so fearful? How is it that ye have no faith?..."

Jesus was not spared grief and pain and anguish and buffeting. No tongue can speak the unutterable burden he carried, nor have we the wisdom to understand the prophet Isaiah's description of him as "a man of sorrows" (Isa. 53:3). His ship was tossed most of his life, and at least to mortal eyes, it crashed fatally on the rocky coast of Calvary....

Peace was on the lips and in the heart of the Savior no matter how fiercely the tempest was raging. May it so be with us...We should not expect to get through life individually or collectively without some opposition.

Howard W. Hunter, *Ensign*, Nov. 1984 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984], 43

#### 14 President Brigham Young spoke of what evoked the "why" from Jesus, saying that during the axis of agony which was Gethsemane and Calvary, the Father at some point withdrew both His presence and His Spirit from Jesus (see *Journal of Discourses*, 3:205-6). Thereby Jesus' personal triumph was complete and His empathy perfected. Having "descended below all things," He comprehends, perfectly and personally, the full range of human suffering! (see D&C 88:6; 122:8). A spiritual song in yesteryear has an especially moving and insightful line: "Nobody knows the troubles I've seen; nobody knows but Jesus" (see also Alma 7:11-12). Truly, Jesus was exquisitely "acquainted with grief," as no one else (Isa. 53:3).

Neal A. Maxwell, *Ensign*, Nov. 1997 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997] 23

#### 15 I know some of you do truly feel at sea, in the most frightening sense of that term....I testify of God's love and the Savior's power to calm the storm...in that biblical story that He was out there on the water....Only one who has fought against those ominous waves is justified in telling us—as well as the sea—to "be still" (Mark 4:39). Only one who has taken the full brunt of such adversity could ever be justified in telling us in such times to "be of good cheer" (John 16:33). Such counsel is not a jaunty pep talk about the power of positive thinking, though positive thinking is much needed in the world. No, Christ knows better than all others that the trials of life can be very deep, and we are not shallow people if we struggle with them....Surely His ears heard every cry of distress, every sound of want and despair. To a degree far more than we will ever understand, He was "a man of sorrows, and acquainted with grief" (Isa. 53:3).

Jeffrey R. Holland, *Ensign*, Nov. 1999 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999], 4

16 With these words, Isaiah draws every human being into his account. We all are part of the eternal congregation who must choose to accept or reject this Savior. "He was despised, and *we* esteemed him not" (Mosiah 14:3; emphasis added). This rhetorical device is often used in Isaiah's writing and in many Jewish texts. One can hear in the Passover seder this same self-inclusive notion: "Were we not strangers in the land of Egypt...?" Through this language we are participants, joined with those who were there. We are with them.

Ann Madsen, "What Meaneth the Words That Are Written?" *Journal of Book of Mormon Studies* [Salt Lake City: Deseret Book, 1989], 10, no. 1:9-10

### Mosiah 14:4

17 *Borne our grief and carried our sorrow*

When his body was taken from the cross and hastily placed in a borrowed tomb, he, the sinless Son of God, had already taken upon him not only the sins and temptations of every human soul who will repent, but all of our sickness and grief and pain of every kind. He suffered these afflictions as we suffer them, according to the flesh. He suffered them all. He did this to perfect his mercy and his ability to lift us above every earthly trial.

Howard W. Hunter, *Ensign*, May 1988 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1988], 16-17

18 The Savior suffered not only for those whom he knew would repent, but even for those who would choose never to embrace his sacrificial offering. Brigham Young made this clear: "He [the Savior] had paid the full debt, whether you receive the gift or not." (Teachings Of Presidents Of The Church: Brigham Young, p.37.)

Tad Callister, *The Infinite Atonement*, p. 98

19 Certainly as he bore the sins and sadness, the heartbreak and hurt of every man, woman, and child from Adam to the end of the world, it is an understatement to say he was "a man of sorrows, and acquainted with grief."...Many thought that if there is suffering, there surely must be guilt. Indeed, there was plenty of guilt here—a whole world of it—but it fell upon the only utterly sinless and totally innocent man who had ever lived.

Jeffrey R. Holland, *Christ and the New Covenant* [Salt Lake City: Deseret Book, 1997], 91

20 When the unimaginable burden began to weigh upon Christ, it confirmed His long-held and intellectually clear understanding as to what He must now do....In Gethsemane, the suffering Jesus began to be "sore amazed" (mark 14:33), or, in the Greek, "awestruck" and "astonished."

Imagine, Jehovah, the Creator of this and other worlds, "astonished"! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him! (see Luke 22:43).

The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement (see Alma 7:11-12, Isa. 53:3-5, Matt. 8:17)....

His suffering—as it were, *enormity* multiplied by *infinity*—evoked His later soul-cry on the cross, and it was a cry of forsakenness (see Matt 27:46).

Neal A. Maxwell, *Ensign*, May 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985], 72-73

21 *Smitten of God*

Was He "smitten of God"? Not in the sense that His Father was meting out some kind of punishment. Yet the great Elohim knew the agony to which His Only Begotten would be subjected as He fulfilled His foreordained assignment. Of necessity, the Father of us all had to deny or to turn a deaf ear to the agonizing plea, "O my Father, if it be possible, let this cup pass from me."

Hoyt W. Brewster, Jr., *Isaiah Plain and Simple* [Salt Lake City: Deseret Book, 1995], 251

**Mosiah 14:5****22** *Wounded for our transgressions*

On the night Jesus was betrayed, He took three of the Twelve and went into the place called Gethsemane. There He suffered the pains of all men. He suffered as only God could suffer, bearing our griefs, carrying our sorrows, being wounded for our transgressions, voluntarily submitting Himself to the iniquity of us all, just as Isaiah prophesied...

It was in Gethsemane that Jesus took on Himself the sins of the world, in Gethsemane that His pain was equivalent to the cumulative burden of all men, in Gethsemane that He descended below all things so that all could repent and come to Him. The mortal mind fails to fathom, the tongue cannot express, the pen of man cannot describe the breadth, the depth, the height of the suffering of our Lord—nor His infinite love for us.

Ezra Taft Benson, *The Teachings of Ezra Taft Benson* [Salt Lake City: Bookcraft, 1988] 14

**23**

Years ago there was a little one-room schoolhouse in the mountains of Virginia where the boys were so rough that no teacher had been able to handle them. A young, inexperienced teacher applied, and the old director scanned him and asked, "Young fellow, do you know that you are asking for an awful beating? Every teacher that we have had here for years has had to take one."

"I will risk it," he replied.

The first day of school came, and the teacher appeared for duty. One big fellow named Tom whispered, "I won't need any help with this one. I can lick him myself."

The teacher said, "good morning, boys, we have come to conduct school." They yelled and made fun at the top of their voices. "Now, I want a good school, but I confess that I do not know how unless you help me. Suppose we have a few rules. You tell me, and I will write them on the blackboard."

One fellow yelled, "No stealing!" Another yelled, "On time." Finally, ten rules appeared on the blackboard.

"Now," said the teacher, "a law is no good unless there is a penalty attached. What shall we do with one who breaks the rules?"

"Beat him across the back ten times without his coat on," came the response from the class.

"That is pretty severe, boys. Are you sure that you are ready to stand by it?" Another yelled, "I second the motion," and the teacher said, "All right, we will live by them! Class, come to order!"

In a day or so, "Big Tom" found that his lunch had been stolen. The thief was located—a little hungry fellow, about ten years old. "We have found the thief and he must be punished according to your rule—ten stripes across the back. Jim, come up here!" the teacher said.

The little fellow, trembling, came up slowly with a big coat fastened up to his neck and pleaded, "Teacher, you can lick me as hard as you like, but please, don't take my coat off!"

"Take your coat off," the teacher said. "You helped make the rules!"

"Oh, teacher, don't make me!" He began to unbutton, and what did the teacher see? The boy had no shirt on, and removal of the coat revealed a bony little crippled body.

"How can I whip this child?" he thought. "But I must. I must do something if I am to keep this school." Everything was quiet as death.

"How come you aren't wearing a shirt, Jim?"

He replied, "My father died and my mother is very poor. I have only one shirt and she is washing it today, and I wore my brother's big coat to keep me warm."

The teacher, with rod in hand, hesitated. Just then "Big Tom" jumped to his feet and said, "Teacher, if you don't object, I will take Jim's licking for him."

"Very well, there is a certain law that one can become a substitute for another. Are you all agreed?"

Off came Tom's coat, and after five strokes the rod broke! The teacher bowed his head in his hands and thought, "How can I finish this awful task?" Then he heard the class sobbing, and what did he see? Little Jim had reached up and caught Tom with both arms around his neck.

"Tom, I'm sorry that I stole your lunch, but I was awful hungry. Tom, I will love you till I die for taking my licking for me! Yes, I will love you forever."

Adapted from a story by Rev. A.C. Dixon, in Stan and Sharon Miller and Sherm and Peggy Fugal, *Especially for Mormons* [Provo, Utah: Kellirae Arts, 1971-87], 4:37-38; as quoted in Gordon B. Hinckley, *The Wondrous and True Story of Christmas* [Salt Lake City: Deseret Book, 2003], 5-7

### *Bruised for our iniquities*

- 24 The phrase "he was bruised for our iniquities" is more correctly rendered "he was crushed (Hebrew *daka*) for our iniquities." Jesus Christ was crushed in the Garden of Gethsemane. The word Gethsemane (Hebrew *Gath Shemen*) itself signifies "oil press." Just as olives are crushed at an olive press to render pure olive oil, so the Anointed One was crushed to sanctify mankind. He suffered so mightily in the Garden of Gethsemane that he bled from every pore (Luke 22:44; Mosiah 3:7; D&C 19:18).

Donald W. Parry, *Visualizing Isaiah* [Provo, Utah: The Foundation for Ancient Research and Mormon Studies, 2001], 91

### Mosiah 14:6

- 25 *Sheep gone astray*

It is very important that sheep should not be allowed to stray away from the flock, because when by themselves they are utterly helpless. In such a condition, they become bewildered, for they have no sense at all of locality. And if they do stray away, they must be brought back. The Psalmist prayed the prayer: "I have gone astray like a lost sheep; seek thy servant" (Ps. 119:176). The prophet Isaiah compared man's waywardness to that of sheep: "All we like sheep have gone astray" (Isa. 53:6). David sang of his divine Shepherd: "He restoreth my soul" (Ps. 23:3).

Fred H. Wight, *Manners and Customs of Bible Lands* [Chicago: Moody Press, 1953], 158

### Mosiah 14:7

- 26 *Oppressed and afflicted*

[Isaiah says, "He was oppressed."] We may understand from these words that He was trampled down by abuse of power and authority vested in the Jewish Hierarchy. Seventy-one of its elders and wise men formed a council known as the *Sanhedrin* which, under their Roman conquerors, had complete jurisdiction over the religious, civil, and criminal affairs of the people. They sought to crush Him, and scatter His followers.

*He was afflicted.* This same *Sanhedrin* which oppressed Him, not only permitted Him to be abused (their duty was to protect Him), but also, its members joined in the cries against Him, and suffered Him to be wounded. They heaped sorrows (pains) upon Him that amounted to physical calumny....

George Reynolds and Janne M. Sjodahl, *Commentary on the Book of Mormon*, ed. Philip C. Reynolds [Salt Lake City: Deseret Book, 1955-1961], 2:161

### *Opened not his mouth*

- 27 Herod began to question the Prisoner; but Jesus remained silent. The chief priests and scribes vehemently voiced their accusations; but not a word was uttered by the Lord. Herod is the only character in history to whom Jesus is known to have applied a personal epithet of contempt. "Go ye and tell that fox" He once said to certain Pharisees....As far as we know, Herod is further distinguished as the only being who saw Christ face to face and spoke to Him, yet never heard His voice....Christ had words—of comfort or instruction, of warning or rebuke, of protest or denunciation—yet for Herod the fox He had but disdainful and kingly silence.

James E. Talmage, *Jesus the Christ: A Study of the Messiah and His Mission According to Holy Scriptures Both Ancient and Modern* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981], 636

28 Here the image of wayward sheep in verse 6 (the human family) is shifted in verse 7 to that of an innocent sheep (Christ, who goes to the slaughter without utterance. When confronted by the high priest Caiaphas, Jesus "held his peace." Later Herod questioned with him in many words; but he answered him nothing. Finally with Pilate, the one man who could have spared his life, Jesus "gave him no answer." He was the Lamb of God prepared from before the foundation of the world for this ultimate and infinite sacrifice. In his sacrifice he was giving millennia of meaning to the untold number of lambs that had been offered on an untold number of altars in anticipation and similitude of this final blood offering of God's Firstborn.

Jeffrey R. Holland, *Christ and the New Covenant* [Salt Lake City: Deseret Book, 1997], 92-93

*Lamb, Sheep*

29 Isaiah uses two similes to describe Jesus Christ's atoning sacrifice: "as a lamb" and "as a sheep." Not only is Christ the Good Shepherd (John 10:14), but he is also the sacrificial lamb, who went without protest or resistance to his death. This contrasts with mankind, the sheep that willfully went astray (Isa. 53:6). The sacrifice of an unblemished lamb under the law of Moses prefigured the atoning sacrifice of Christ (Gen. 22:7-8; Ex. 12:3). The Atonement fulfills the symbolism of the lamb.

Donald W. Parry, *Visualizing Isaiah* [Provo, Utah: The Foundation for Ancient Research and Mormon Studies, 2001], 93

**Mosiah 14:8-9**

30 *Prison, judgment, generation, grave, no evil*

I think that the first clause means that our Lord was taken away (from life) by oppression and by a miscarriage of justice. The second clause, "and who shall declare his generation," is often taken to mean "and among his contemporaries who was concerned?" I think that "generation" here means "posterity," but in a very special sense. It has reference to the "seed" or "believers" of Jesus in the sense explained by the prophet Abinadi in Mosiah 15:10-13, or by the Savior to the brother of Jared when he said, "In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters [i.e., *my seed or my generation*] (Ether 3:14).

Sidney B. Sperry, *Book of Mormon Compendium* [Salt Lake City: Bookcraft, 1968], 304

31 Christ was taken prisoner by soldiers who entered the garden of Gethsemane expressly to seize him, and he spent the rest of his remaining hours in bondage and judgment at the hands of Pilate. He died with the wicked, crucified between two thieves, and found a burial place at the hand of the wealthy Joseph of Arimathea. Christ was the embodiment of truth, with no deceit of any kind ever having passed his lips. Nor would he do evil (even in word) in his time of greatest injustice, praying in the last hours of his life that his Father would forgive those involved, "for they know not what they do."

Jeffrey R. Holland, *Christ and the New Covenant* [Salt Lake City: Deseret Book, 1997], 93

32 We gain an even stronger appreciation for the remarkable detail of the prophecy of Isaiah quoted by Abinadi. Jesus was indeed put to death "with the wicked," literally crucified between two thieves (see Luke 23:32). At the same time, he was buried "with the rich," in the sense that he was placed in a tomb owned by a wealthy man, Joseph of Arimathea (see John 19:38-42).

Robert L. Millet, in *Symposium on the Book of Mormon* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986], 100

33 Jewish tradition is heavy with the idea that a son must somehow speak for his father after his death. There is a formal ceremony at the grave one year after the father's death in which the son speaks a formulaic prayer in his father's behalf, thus "declaring his generation" and the continuance of "his seed."

Ann Madsen, "What Meaneth the Words That Are Written?" *Journal of Book of Mormon Studies* [Salt Lake City: Deseret Book, 1989], 10, no. 1:11

**Mosiah 14:10**

34

*Pleased the Lord to bruise him...see his seed, prolong his days and the pleasure of the Lord*

Certainly it did not “please” the Father to bruise his Son, as we currently understand and use that word. Modern translations of Isaiah render these opening lines “it was the will of the Lord” rather than “it pleased the Lord.” That gives a clearer meaning of what was meant by the word *pleased* when Joseph Smith translated this passage early in the nineteenth century. Furthermore, acknowledging Christ’s submission to the will of the Father in Mosiah 14 is consistent with and sets the stage for the very teaching Abinadi was about to give to King Noah and his people in Mosiah 15. Indeed Abinadi would give a succinct definition of those who are Christ’s seed. They are those whose sins he has borne and for whom he has died. His soul truly was “an offering for sin,” bringing the joy of a glorious heavenly reunion with “his seed,” a reunion nowhere more movingly described than in President Joseph F. Smith’s vision of the righteous dead. All of this is, indeed, a pleasure to the Lord.

Jeffrey R. Holland, *Christ and the New Covenant* [Salt Lake City: Deseret Book, 1997], 93-94

35

This is a verse which requires careful consideration. God our Eternal Father loved his Only Begotten and, like any parent, surely anguished with the pain of his child. And yet, as infinitely painful as it must have been for Elohim, the hours of agony were necessary—they were a part of that plan of the Father of which Jehovah had been the chief advocate and proponent in premortality. Indeed it was needful that the “Lamb slain from the foundation of the world” be slain, in order that life and immortality might be brought to light. And thus “it pleased the Lord [the Father] to bruise him,” in the sense that Jesus carried out to the fullest the will of the Father, in spite of the pain associated with the implementation of the terms and conditions of that will. “Oh,” Elder Melvin J. Ballard said, “in that moment when He might have saved His Son, I thank Him and praise Him that He did not fail us, for He had not only the love of His Son in mind, but He also had love for us. I rejoice that He did not interfere, and that His love for us made it possible for Him to endure to look upon the sufferings of His Son and give Him finally to us, our Saviour and our Redeemer. Without Him, without His sacrifice, we would have remained, and would never have come glorified into His presence. And so this is what it cost, in part, for our Father in heaven to give the gift of His Son unto men” (Melvin J. Ballard—*Crusader for Righteousness* [Salt Lake City: Bookcraft, 1966], 137.

Robert L. Millet, in *Symposium on the book of Mormon* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986], 100

36

Isaiah’s prophecy and Abinadi’s interpretation speak only of those who have been and not of those who shall yet believe....Let us note the time and circumstances under which he will see them. Abinadi’s rendition of Isaiah’s inspired utterance says: “When his soul has been made an offering for sin he shall see his seed.” In other words, he shall see his seed after he has worked out the infinite and eternal atonement.... (Luke 23:40-43)....

(1 Pet. 3:18-20; 4:6). In his glorious vision of the redemption of the dead, President Joseph F. Smith saw what transpired when the Messiah visited the departed dead. “The eyes of my understanding were opened, and the Spirit of the Lord rested upon me,” he said, “and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality....All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ” (JFS-V 11-14)....

If this prophecy [Isa. 53:10] was meant to be fulfilled during his mortal sojourn on earth, we would list it as having failed. He did not prolong his days; a voluntary death overtook him in the prime of life....It is only in the resurrection that the pleasure of the Lord is perfected....Thus, having made his soul an offering for sin; having seen his seed—all the righteous dead from the days of Adam to that moment...our Messiah truly fulfilled the prophetic utterance, for then his days were prolonged forever and the pleasure in his hand was infinite.

Bruce R. McConkie, *The Promised Messiah* [Salt Lake City: Deseret Book, 1978], 360-62

**Mosiah 14:11-12**37 *Travail of his soul*

Christ certainly did know and feel the “travail of his soul,” an anguish commencing in the garden of Gethsemane, where he “began to be sorrowful and very heavy...even unto death.” He prayed so earnestly through the depths of that agony that his sweat became “as it were great drops of blood falling down to the ground.” Later he would describe the experience of that suffering: “[It] caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit-and would that I might not drink the bitter cut, and shrink.”

But he was faithful to the end, “satisfied” in its most literal, legal sense, having made reparation and restitution sufficient to appease the demands of justice. Because he “poured out his soul unto death” bearing the “sin of many,” he received the inheritance of the great, sitting on the right hand of God, where all that the Father has was given to him. True to his nature and true to his covenant, Christ will share that divine inheritance with all others who will be strong in keeping the commandments, thus making them “heirs of the kingdom of God” in precisely the way Abinadi declared this doctrine to King Noah.

For such merciful protection and glorious promises we must never again “hide our faces from him and esteem him not.”

Jeffrey R. Holland, *Christ and the New Covenant* [Salt Lake City: Deseret Book, 1997], 94

## 38 His soul was made an offering for the sins of many whom he would one day see and own. The many would be those who had chosen to seek and know him and give away their sins to become like him. The day would come when he, as heir, would divide all he had been given with those who had willingly taken upon them his name.

Ann Madsen, “What Meaneth the Words That Are Written?” *Journal of Book of Mormon Studies* [Salt Lake City: Deseret Book, 1989], 10 no. 1:10

**Mosiah 14:12**39 *Poured out his soul unto death*

Redeeming Jesus also “poured out his soul unto death” (Mosiah 14:12; see also Isa. 53:12; D&C 38:4). As we on occasion “pour” out our souls in personal pleadings, we are thus emptied, making room for more joy!

Neal A. Maxwell, *Ensign*, May 2001 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001], 60

**MESSIANIC PROPHECIES FROM MOSIAH 14  
OR ISAIAH 53**

**FULLFILLMENT OF  
MESSIANIC PROPHECIES**

---

"He is despised and rejected" (v. 3)	"[Jesus] said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him" (John 6:65-66).
"A man of sorrows, and acquainted with grief" (v. 3)	"[Jesus] suffereth the pains of all men, yea, the pains of every living creature" (2 Nephi 9:21). "He...began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death" (Matthew 26:37-38).
"We hid...our faces from him...and we esteemed him not" (v. 3)	"Then all the disciples forsook him, and fled" (Matthew 26:56).
"He has borne our griefs, and carried our sorrows;...he was wounded for our transgressions" (vv. 4-5)	"He shall go forth, suffering pains and afflictions and temptations of every kind....And he will take upon him their infirmities...according to the flesh,...that he might take upon him the sins of his people, that he might blot out their transgressions" (Alma 7:11-13).
"With his stripes we are healed" (v. 5)	"He will take upon him death, that he may loose the bands of death which bind his people" (Alma 7:12).
"Every one to his own way" (v. 6)	"Jesus saith unto him, I am the way, the truth, and the life" (John 14:6). "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god" (D&C 1:16).
"He opened not his mouth" (v. 7)	"When Herod saw Jesus...he questioned with him in many words; but he [Jesus] answered him nothing" (Luke 23:8-9; see also Matthew 27:13-14).
"He is brought as a lamb to the slaughter....He had done no evil" (vv. 7, 9)	"The Lamb slain from the foundation of the world" (Revelation 13:8). "With the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19).
"He was taken from prison and from judgment" (v. 8)	"The Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world" (1 Nephi 11:32).
"He made his grave with the wicked" (v. 9)	"Then were there two thieves crucified with him, one on the right hand, and another on the left" (Matthew 27:38).
"He made his grave...with the rich in his death" (v. 9)	"There came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus....When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock" (Matthew 27:57-60).
"Neither was any deceit in his mouth" (v. 9)	"Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23:34).
"It pleased the Lord to bruise him....He shall see the travail of his soul, and shall be satisfied" (vv. 10-11)	"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17-18).