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*Mosiah 15 is a commentary on Mosiah 14 (Isaiah 53)*

<b>ISAIAH 53 (MOSIAH 14)</b>	<b>ABINADI'S COMMENTARY</b>
<p>Mosiah 14:2 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.</p>	<p>Mosiah 15:2-4 2 And because he dwelleth in flesh he shall be called the Son of God, 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 God, yea, the very Eternal Father of heaven and of earth.</p>
<p>Mosiah 14:3 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.</p>	<p>Mosiah 15:5 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.</p>
<p>Mosiah 14:4-6 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. 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.</p>	<p>Mosiah 15:9 9 Having ascended into heaven, 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.</p>
<p>Mosiah 14:7 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.</p>	<p>Mosiah 15:6 6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.</p>
<p>Mosiah 14:8 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.</p>	<p>Mosiah 15:10, 12-13 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? 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.</p>
<p>Mosiah 14:10 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.</p>	<p>Mosiah 15:11-12, 23 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 the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord 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</p>

	<p>transgressions. And now, are they not his seed?  23 They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death.</p>
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### Mosiah 15:4

2 They are one God without question, Elohim and Jehovah -though separate as personages-are one: one in mind, one in purpose, one in glory. Indeed, they are infinitely more one than they are separate. This has properly been referred to as the greatest teaching device ever devised in all eternity (see *Promised Messiah*, p. 131). The whole plan of salvation centers in our learning to be one with Christ as he is one with the Father. The doctrine of oneness is the doctrine of salvation!

Abinadi's purpose in this sermon, however, is to declare more than the unity of the Godhead; his is "the pronouncement of pronouncements, the doctrine of doctrines, the message of messages, which is that Christ is God. And if it were not so, he could not save us." (*Promised Messiah*, p. 98.) That is, Abinadi is declaring the true doctrine of the Incarnation: he is teaching and testifying that God (Jehovah) will become a man (Jesus), that he who was the "Great Spirit" (see Alma 18:24-28) shall dwell in a tabernacle of clay (see Mosiah 3:5).

In summary, Christ will be both the Father and the Son. He will be called the Father because he was conceived by the power of God and he inherited all of the divine endowments, including immortality, from his exalted Sire. He will be called the Son because of his flesh-his mortal inheritance from his mother, Mary. Therefore Christ will be both flesh and spirit, both man and God, both Son and Father. And *they*—the Father and the Son, the God and the man, the spirit and the flesh—are to be blended wondrously in one Being: Jesus Christ, "the very Eternal Father of heaven and of earth."

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 230

### Mosiah 15:1-13

3 *How is Jesus Both Father and Son?*

Perhaps this portion of the scriptures presents some difficulty for many Latter-day Saints. Part of the confusion appears to stem from statements which speak of Christ as "God himself" (Mosiah 13:28, 34; 15:1), as "the Father and the Son" (15:2), and as "the very Eternal Father of heaven and of earth" (15:4). Such references, while true, are somewhat foreign to accustomed to speaking of the Savior as "the Son of God" or "our Elder Brother" rather than as "Father." The latter term is primarily used to denominate Elohim, he who fathered our spirit bodies. The reference to Jesus as "God himself" remember that the God of the Old Testament and of the Nephite peoples was Jehovah, he that "gave the law," even Jesus Christ. (See 3 Nephi 15:5 and James E. Talmage, *Jesus the Christ*, Chap.4.)

Speaking of Jehovah, Abinadi said that "because he [Christ] dwelleth in flesh he shall be called the Son of God." This presents no difficulty, for we are accustomed to speaking of the Savior in this way. The next part of verse 2, however, presents some difficulty, for it speaks of Christ as "having subjected the flesh [that portion of his nature to which Abinadi referred when he used the word *Son*] to the will of the Father" (Elohim), thus "being the Father and the Son." In what way could Christ logically be spoken of as both the Father and the Son? The next verse explains: "The Father, because he [Christ] was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and the Son." It is evident that Abinadi hoped to teach the doctrine that in some way, unknown perhaps to man, Jesus inherited from his divine Father the Father's powers and characteristics. In this sense, then, the Savior was not only God's Son, he was a full manifestation of the Father in the flesh (by divine investiture). It is only fitting and proper, therefore, to speak of him as "the Father and the Son" or as "one God," for Christ, even as Father and Son, is only one being. By the same token, however, it is equally fitting to speak of the indwelling presence of the Father in the Son as one God, for the mind and will of the Father, his very divine nature, were part of the natural inheritance of the Son.

On June 30, 1916, the First Presidency and the Council of the Twelve Apostles of the Church set forth a detailed statement of this doctrine. Christ is represented as the Father in three ways: (1) He is the Creator of all things and is therefore referred to in many scriptural passages as “the very Eternal Father of heaven and of earth.” (See Mosiah 15:4; 16:15; Alma 11:38, 39; Ether 4:7.) (2) He is the Father of all who accept his atoning sacrifice and covenant with him to obey his everlasting gospel. There are numerous scriptural passages which elucidate or at least suggest this relationship. (See D&C 25:1; 34:1-3; 39:1-4; Mosiah 5:7; 15:10-13; Ether 3:14.) (3) Finally, he is the Father by “divine investiture of authority.” This simply means that the Savior is the fully authorized and commissioned representative of his Father, that whatever the Son does as executor of the Father’s will has permanent and binding effect, since it is performed by the Father’s chosen agent. The official statement from the First Presidency puts it this way:

“. . . In all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead. . . Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father’s name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father.” (James E. Talmage, *Articles of Faith*, pp.470-71; the entire statement may be found in “A Doctrinal Exposition by the First Presidency and the Twelve,” Talmage, *Articles of Faith*, pp.465-73.)

This divine investiture of authority in the Son makes it possible for him literally to become “the Father and the Son,” and in this sense Father and Son are “one God, yea, the very Eternal Father of heaven and of earth.” (Mosiah 15:4.) The next verse is only slightly more difficult. It says: “And thus the flesh[Christ as the Son] becoming subject to the Spirit [the indwelling will or power of the Father], 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.” This statement appears to be an accurate description of the indignity to which Christ willingly subjected himself at the hands of men. “And thus God [Christ empowered of the Father] breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men.” (Mosiah 15:8.) It is this meritorious sacrifice by the Savior which makes it possible for him to “stand betwixt” the sinner and the demands of divine justice (see vs. 9). As Isaiah taught, “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.” (Isaiah 53:5; Mosiah 14:5.)

All who accept the Savior’s atonement and are willing to covenant with him henceforth to keep his commandments by an act of baptism are accounted his seed. He becomes the spiritual Father of all those who hearken unto the words of his prophets, believe in his work of redemption, and earnestly seek for his forgiveness. “For these are they whose sins he has borne; and these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?” (Mosiah 15:12.)

Book of Mormon Student Manual, p.193-194

4 [First] The Savior becomes our Father, in the sense in which...he offers us life, eternal life, through the atonement....

[Second] We become the children, sons and daughters of Jesus Christ, through our covenants of obedience to him [see Mosiah 5:7]....

[Third] Christ is also our Father because his Father has given him of his fulness; that is, he has received a fulness of the glory of the Father [see D&C 93:1-5, 16-17]....

[Therefore] the Father has honored Christ by placing his name upon him, so that he can minister in and through that name as though he were the Father....

[Fourth] Our Lord is also called the Father in the sense that he is the Father or Creator of the heavens and the earth and all things.

Joseph Fielding Smith, *Doctrines of Salvation*, 1:29-30

5 What is a father? One who begets or gives life. What did our Savior do? He begot us, or gave us life from death....

The Son of God has a perfect right to call us his children, spiritually begotten....

Now if these critics would read carefully the Book of Mormon they would find that when the Savior came and visited the Nephites he told them that he had been sent by his Father. He taught them to pray to his Father, but that did not lessen in the least our duty and responsibility of looking upon the Son of God as a Father to us because he spiritually begot us.

Joseph Fielding Smith, *Answers to Gospel Questions* [Salt Lake City: Deseret Book, 1972], 4:177, 179-180

### **Mosiah 15:5**

6 Joseph Smith declared to the School of the Prophets that Jesus Christ "is called the Son because of the flesh, and descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But, notwithstanding all this, he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin; and also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins." (*Lectures on Faith* 5:2.)

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 232

7 We have to fight continually....to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If this warfare is not diligently prosecuted, then the law of sin prevails....When through the Gospel, the Spirit in man has so subdued the flesh...the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature....

Our bodies are all important to us, though they may be old and withered, emaciated with toil, pain, and sickness,...for death is sown in our mortal bodies. The food and drink we partake of are contaminated with the seeds of death, yet we partake of them to extend our lives until our allotted work is finished....Yet, if we live our holy religion and let the Spirit reign,...as the body approaches dissolution the spirit takes a firmer hold on that enduring substance behind the veil, drawing from the depths of that eternal Fountain of Light sparkling gems of intelligence which surround the frail and sinking tabernacle with a halo of immortal wisdom....

Need we in spirit bow down to this poor, miserable, decaying body? We will not.

Brigham Young, *Journal of Discourses* [London: Latter-day Saints' Book Depot, 1862], 9:287-288

### **Mosiah 15:7**

8 *Swallowed up in the will of the Father*

Do not ever doubt the goodness of God, even if you do not know "why." The overarching question asked by the bereaved and the burdened is simply this: Why? Why did our daughter die, when we prayed so hard that she would live and when she received priesthood blessings? Why are we struggling with this misfortune, when others relate miraculous healing experiences for their loved ones?...As the Son's will was "swallowed up in the will of the Father" (Mosiah 15:7), so must ours be....

Humility and submissiveness are an expression of complete willingness to let the "why" questions go unanswered for now, or perhaps even to ask, "Why not?" It is in enduring well to the end that we achieve this life's purposes (see 2 Nephi 31:15-16; Alma 32:15; D&C 121:8). I believe that mortality's supreme test is to face the "why" and then let it go, trusting humbly in the Lord's promise that "all things must come to pass in their time" (D&C 64:32).

Lance B. Wickman, in *CR*, Oct. 2002 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 32

9 The submission of one's will is placing on God's altar the only uniquely personal thing one has to place there. The many other things we "give" are actually the things He has already given or loaned to us. However, when we finally submit ourselves by letting our individual wills be swallowed up in God's will, we will really be giving something to Him! It is the only possession which is truly ours to give.

Neal A. Maxwell, *If Thou Endure It Well*, 54

### Mosiah 15:9

10 *Standing betwixt them and justice*

"Each of us," said Elder Boyd K. Packer, "lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us...."

"Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing.

"But know this: Truth, glorious truth, proclaims there is such a Mediator. 'For there is one God, and one mediator between God and men, the man Christ Jesus.' (1 Timothy 2:5.) Through Him mercy can be fully extended to each of us without offending the eternal law of justice. This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them.

"The extension of mercy will not be automatic. It will be through covenant with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins. All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy."

CR, April 1977, p. 80

11 *Having ... taken upon himself their iniquity*

President John Taylor has written that "in some mysterious, incomprehensible way, Jesus assumed the responsibility which naturally would have devolved upon Adam; but which could only be accomplished through the mediation of Himself, and by taking upon Himself their sorrows, assuming their responsibilities, and bearing their transgressions and sins. In a manner to us incomprehensible and inexplicable, he bore the weight of the sins of the whole world; not only of Adam, but of his posterity." Thus it was that "there came upon Him the weight and agony of ages and generations, the indescribable agony consequent upon this great sacrificial atonement wherein He bore the sins of the world, and suffered in His own person the consequences of an eternal law of God broken by man."

(*Mediation and Atonement*, pp. 148-50.)

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 233

### Mosiah 15:10

12 *He shall see his seed*

There were many years in which I believed that the atoning process involved an infinite mass of sin being heaped upon the Savior. As I have become more familiar with the scriptures, my view of the Atonement has expanded. The Atonement involved more than an infinite mass of sin; it entailed an infinite stream of individuals with their specific needs. Alma records that Jesus took upon himself the pains, afflictions, temptations, and sicknesses of his people. In addition, he experienced their weaknesses so that he would know how to help them (see Alma 7:11-12). Isaiah prophesied that the Lord would bear "our griefs, and [carry] our sorrows"; that he would be "wounded for our transgressions" and "bruised for our iniquities" (Isaiah 53:45). Paul explained to the Hebrews that Jesus tasted "death for every man" and woman (Hebrews 2:9). No wonder "his sweat was as it were great drops of blood" coming

from "every pore" (Luke 22:44, D&C 19:18). Isaiah and Abinadi stated that when "his soul has been made an offering for sin he shall see his seed" (see Isaiah 53:10, Mosiah 15:10). And who are his seed? Those who follow the prophets (Mosiah 15:11-17)....

The Atonement was not only infinite in its expanse but intimate in the lives of God's children. The Redeemer of the world is acquainted with each person's infirmities. He knows your problems. He understands your joys as well as your sorrows. He knows the nature of the temptations that beset you and how they interface with your weaknesses. Above all he knows you and knows how and when to help you. Generally his help is given through the Holy Ghost. The Holy Spirit speaks quietly by generating thoughts and feelings within.

Merrill J. Bateman, "One by One," *BYU Speeches of the Year*, 9 Sept. 1997 [Provo, Utah: BYU Press, 1997], 4

### **Mosiah 15:12**

#### 13 *Did Christ bear only the sins of the righteous?*

In Gethsemane and on the cross Jesus suffered for the sins of all men, good and bad, that they might be resurrected from the dead and have immortal life....Jesus paid for the sins of every human soul who has lived or will live upon the earth.

Marion G. Romney, in *CR*, April 1948, 77. See also D&C 19:16

### **Mosiah 15:14-19**

#### 14 The proclamation of the gospel message is the proclamation of peace, and those called to declare the word are publishers of peace. Peace in the human soul and peace in the world can come only when men and women accept the teachings of the lowly Nazarene and apply his atoning blood in their behalf. "Being justified by faith," Paul wrote, "we have peace with God through our Lord Jesus Christ," a peace which passes human understanding (Romans 5:1; cf. Philippians 4:7; Colossians 3:15). "Peace I leave with you," the Master said, "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

To one seeking an assurance of the truthfulness of the restored gospel the Lord responded: "Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?" (D&C 6:23.) The witness of the Spirit, that witness by which we have been promised we may know the truth of all things, is the spirit of peace. Such is the spirit and the message of all who go forth in the Savior's name. Those who present the gospel message act as agents of him through whom "salvation was, and is, and is to come" (Mosiah 3:18). They talk of him, rejoice in him, preach of him, prophesy of his coming, all so that they and those to whom they preach may have the peaceful assurance that he lives; that it may be known with certainty from whence a remission of sins and all the blessings of heaven come. The Lord's legal administrators are those who publish peace, who declare salvation, who echo the testimony of Isaiah—"Thy God reigneth!" (Isaiah 52:7).

Joseph Fielding McConkie, Robert L. Millet, *Doctrinal Commentary on the BOM*, Vol 2, p. 237

### **Mosiah 15:21-26**

#### 15 *The First Resurrection*

The righteous dead who lived from the day of Adam to the time when Christ broke the bands of death "were with Christ in his resurrection" (D&C 133:54-55)...All who were with Christ in his resurrection, and all who have so far been resurrected, have come forth with celestial bodies and will have an inheritance in the celestial kingdom (D&C 88:96-102). To those who lived before the resurrection of Christ, the day of his coming forth from the dead was known as the first resurrection. Abinadi and Alma, for instance, so considered it (Mosiah 15:21-25; Alma 40). To those who have lived since that day, the first resurrection is yet future and will take place at the time of the Second Coming (D&C 88:96-102).

Bruce R. McConkie, *Mormon Doctrine* [Salt Lake City: Bookcraft, 1966], 639-640

16 We have here one of the clearest explanations in all of the holy writings as to the first resurrection, or what the scriptures designate as the resurrection of the just, the resurrection of the celestial. We must keep in mind, however, that Abinadi's is a definition delivered a century and a half before the coming of Christ into the world. From Abinadi's perspective (and that of all who lived before the meridian of time), the first resurrection consisted of the resurrection of all celestial persons from the days of Adam to the time of Christ's rise from the tomb. In Abinadi's words, it was the resurrection of "those that have been, and who are, and who shall be, even until the resurrection of Christ." This first resurrection of which Abinadi spoke "is not to be confused with the first resurrection spoken of in the Doctrine and Covenants, which has reference to the coming forth from the grave of the faithful Saints from the time of Christ to the time of his second coming (see D&C 88:96-98). Those living in the Millennium are also spoken of as coming forth in a first resurrection, for they too obtain an exaltation (see D&C 132:19)." (*The Life Beyond*, p. 124.)

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 238

17 *Who has part in the "first resurrection"?*

"All those that have kept the commandments of God" (v. 22).

Those who die "in their ignorance, not having salvation declared unto them" (v. 24) but who "would have received it if they had" heard it (D&C 137:7).

"And little children" (v. 25).

#### Mosiah 15:24

18 If a person never had the opportunity to know anything about the plan of salvation, then surely he should not be held accountable for his deeds in the flesh on an equality with the man who knew the truth and then refused to obey it. Thousands of these people who lived in this ignorance were devout and faithful to the doctrines which they had been taught. They cannot be held accountable for their actions which were done in faith and obedience to that which they devoutly believed and had been taught.

Joseph Fielding Smith, *Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 4: 77

#### Mosiah 15:25

19 . . . I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, . . . The Lord takes many away even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.

Joseph Smith, *Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 196

*"Little children also have eternal life"*

20 "Among all the glorious gospel verities given of God to his people," observed Elder Bruce R. McConkie, "there is scarcely a doctrine so sweet, so soul satisfying, and so soul sanctifying, as the one which proclaims—*Little children shall be saved. They are alive in Christ and shall have eternal life. For them the family unit will continue, and the fulness of exaltation is theirs. No blessing shall be withheld. They shall rise in immortal glory, grow to full maturity, and live forever in the highest heaven of the celestial kingdom.*

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 240

**Mosiah 15:27**

21

*"Salvation cometh to none such"*

Joseph Smith taught: "Salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him" (*Lectures on Faith* 7:9). "Salvation is eternal life. It is life in the highest heaven, life among the Gods and the angels. The word *salvation* means exactly the same thing as eternal life, but simply lays stress upon one's saved condition, his state being one of deliverance from death and sin through the atoning sacrifice of Jesus Christ. *Exaltation* is another word with which we have come to identify the glories of the celestial kingdom; exaltation has the same meaning as eternal life; it has the same meaning as salvation. To be saved is to be exalted, the latter term simply laying stress upon the elevated and ennobled status of one who so qualifies to dwell with and be a part of the Church of the Firstborn, the Church of the Exalted." (*The Life Beyond*, p. 134.)

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 241

**Mosiah 15:29-31**

22

*Watchmen lift up their voice...eye to eye*

I received, by a heavenly vision, a commandment in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot which was to be the central place for the commencement of the gathering together of those who embrace the fullness of the everlasting Gospel. Accordingly I undertook the journey, with certain ones of my brethren, and after a long and tedious journey, suffering many privations and hardships, arrived in Jackson County, Missouri, and after viewing the country, seeking diligently at the hand of God, He manifested Himself unto us, and designated, to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an "holy city," which should be called Zion—Zion, because it is a place of righteousness, and all who build thereon are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

*Teachings of the Prophet Joseph Smith*, comp. by Joseph Fielding Smith [Salt Lake City: Deseret Book, 1976], 79-80

23

The Savior quoted all three verses twice to the Nephites and said they would be fulfilled through both the Nephites and the Jews. This again shows the dual nature of Isaiah's prophecies. The Savior first quoted this passage following his declaration that the land of America was to be given to Lehi's descendants after the Gentiles reject the fullness of the gospel and are "trodden under foot" by the house of Israel; he said this would fulfill the words of the prophet Isaiah (see 3 Ne. 16:10-20). He later quoted the passage while instructing the Nephites concerning the restoration of the Jews. He changed the wording from "thy watchmen" to "their watchmen," as he was referring to Jerusalem's watchmen in this case rather than those of Zion (see 3 Ne. 20:29-35). Abinadi also recognized the universal application of this passage in teaching that "the salvation of the Lord shall be declared to every nation, kindred, tongue, and people" and quoting these three verses as evidence (see Mosiah 15:28-31). Joseph Smith designated Jackson County, Missouri, as the Zion spoken of in verse 8 (see TPJS, 79-80). The "watchmen" are those who preach the gospel, as indicated in verse 7. The song to be sung in Zion will be a new song, sung when all will know Christ (i.e., during the Millennium). The words of the song, which will include parts of verse 8, are recorded in Doctrine and Covenants 84:99-102.

The Lord will "make bare his holy arm in the eyes of all the nations" at his second coming (see D&C 133:2-3). Doctrine and Covenants 133:4 admonishes the members of the Church to sanctify themselves in preparation for that day.

Monte S. Nyman, *Great Are the Words of Isaiah* [Salt Lake City: Bookcraft, 1980], 199-200



24 Eye to eye. This metaphor represents being united in purpose and understanding (Mosiah 16:1; Alma 36:26; D&C 84:98). Unity is one of the key characteristics of Zion, as Moses recorded: "The Lord called his people Zion, because they were of one heart and one mind" (Moses 7:18).

*Lord hath made bare his holy arm.* In ancient times, men prepared for battle by throwing their cloak away from the shoulder of their fighting arm (Ps. 74:11). At the second coming of Christ, God will make bare his arm when he shows forth his power for all to see (D&C 133:2-3)...

*Ends of the earth shall see the salvation.* Every part of the earth will see and know the power of the Lord; all will see how he delivers those who turn to him. Joseph Smith promised the suffering Saints: "The days of tribulation are fast approaching, and the time to test the fidelity of the Saints has come....but in these times of sore trial, let the Saints be patient and see the salvation of God. Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels" (*History of the Church*, 1:468).

Donald W. Parry, Jay A. Parry, and Tina M. Peterson, *Understanding Isaiah* [Salt Lake City: Deseret Book, 1998], 465-66

25 These prophetic words, from Isaiah 52:8-10, will be fulfilled after the Lord Jesus appears in glory, cleanses the earth, gathers his people from the four quarters of the earth, and establishes Zion, a society of the pure in heart. Then all shall see the salvation of God, meaning the victory of our Lord over the forces of evil and corruption. And then the earth shall rest (see Moses 7:60-64).

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top, *Doctrinal Commentary on the Book of Mormon* [Salt Lake City: Bookcraft 1987-1992], 112

26 In the full and true sense, Israel shall triumph over her foes only when the Millennium is ushered in, only when her Messiah comes to deliver them from the aliens, only when the wicked are destroyed and the Lord reigns gloriously among his saints.

It is in this setting—a millennial setting; a day of millennial glory; the day when peace prevails because the wicked have been destroyed—it is in this setting that Jesus says: "Then"—in the day of which we speak—"the words of the prophet Isaiah shall be fulfilled." These are the words: "Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion." We are establishing Zion now, but our Zion is only the foundation for that which is to be. We are laying a foundation; the promises relative to the glorious Zion of God which shall yet stand upon the earth shall be fulfilled after the Lord comes. "Break forth into joy, sing together, ye waste places of Jerusalem," Isaiah continues, "for the Lord hath comforted his people, he hath redeemed Jerusalem." The true and full redemption of Jerusalem must await the day of the Lord's return. "The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God" (3 Ne. 16:4-20).

Bruce R. McConkie, *The Millennial Messiah* [Salt Lake City: Deseret Book, 1982], 242