

6 ALL we [are] **like** sheep
[we] have gone **astray**
we have turned
 EVERY ONE to his own **way** [rhyming ?]

[Every one of us has sinned; we all need the Atonement.]

And **the Lord** hath laid
 on **Him** the **iniquities**
 of
 us
 ALL

[Jesus Christ will take upon himself the burden of all our sins.]

7 **He [Jesus]** was **oppressed**
 and **He [Jesus]** was **afflicted**
 yet **He [Jesus]** opened NOT
His mouth

He [Jesus] is brought
as a Lamb to the slaughter
 And as a sheep before her shearers
 is dumb
 so **He [Jesus]** opened NOT
His mouth

[Jesus will remain silent instead of loudly complaining at his trials.]

8 **He [Jesus]** was **taken** from **prison**
 and from **judgment**
 and who shall declare **His generation?** [shared set of ideals & beliefs] {AL}

 For **He [Jesus]** was **cut off**
 out of **the land**
 of the living

[Jesus will lack anybody to rightly defend Him as they sentence him to die and put Him to death.]

[Mosiah 14]

For the transgressions
of my people

was

He [Jesus] _____ stricken

[Jesus will be wrongfully imprisoned, and wrongfully tried as he gives his life for the sins of the world.]

9 And He [Jesus] made His grave
with the wicked
and with the rich
in His death

[Jesus will die with convicted criminals but he will lay in a rich man's tomb – see John 19:38-42. According to Cleon Skousen, perhaps a more revealing translation is given by Lowth when he says that this phrase should be read, "And his grave was 'appointed' with the wicked, but with the rich man was his 'tomb.'" In other words, because Jesus was crucified as a malefactor with two thieves, his body undoubtedly would have been disposed of along with theirs in a common grave. It was customary and pre-determined or "appointed" to be this way, but the rich man—Joseph of Arimathea—secured permission from Pilate to place the body of Jesus in his own new tomb. (W. Cleon Skousen, Treasures from the Book of Mormon, vol. 2, p. 95.)]

Because He [Jesus] had done NO _____ evil
NEITHER was ANY _____ deceit
in His mouth

10 Yet it pleased the Lord [the Father]
to bruise Him [the Son]
He [the Lord] hath put Him [the Son]
to grief

[In the words of the KJV dictionary, "To please God, is to love his character and law and perform his will, so as to become the object of his approbation." Jesus "satisfied" the covenant He made with God the Father. Although God the Father was glorified by his Son's perfection through grief, it also grieved the Father to watch.]

When Thou [Lord]
shalt make His soul [shift to the future tense]
an offering for sin
He [Jesus] shall see His seed

[Through Christ's Atonement, those who repent and follow His precepts will become His "children of the covenant."]

and **He [Jesus] shall** prolong **His days**
the pleasure [the will]
of **the Lord**
shall prosper in **His hand**

[Jesus will honor His Father (and His Mother) and will do His will – see Exodus 20:12: “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”]

11 **He [Jesus] shall** see
the **travail** of **His soul**
and **[He Jesus] shall** be _____ **satisfied**

[Although Christ will be astonished at the excruciating agony necessary to accomplish the Atonement, He will look back upon His Atonement with satisfaction.]

By **His knowledge**
shall
My Righteous Servant
justify [or save] **MANY**
for He [Jesus] shall bear their **iniquities**

12 **Therefore** **will**
I [the Lord] [the “Father”]
divide **Him** [Jesus the Son]
a portion
with the **GREAT** [the Godhead, the Gods]
and **He [Jesus] shall** divide
the spoil
with the **strong** [the covenant faithful]
because He [Jesus] hath poured out **His soul**
unto **death**

[Jesus Christ has been, and will be a member of the Godhead. He has been faithful to His covenants in the capacity of Jehovah “the Father,” and in the capacity of Christ “the Son of God.” He has shared and will share His glory with the covenant faithful.]

And **He [Jesus] was** numbered [shift to the prophetic perfect tense]
with the **transgressors**

[Mosiah 14]

and **He [Jesus]** bore the sins
of **MANY**

and **[He Jesus]** made **intercession** [solicitation to one party in favor of another]
for the **transgressors**

[Christ will satisfy all the demands of heavenly law set from the beginning for earthly transgression and sin.]

[Note: In response to king Noah's rejection of his Father in Heaven and also of his righteous father Zeniff, king Noah and his wicked priests were visited by a prophet named Abinadi, who proceeds to prophesy to them concerning Jesus Christ. In prophesying of Jesus Christ, Abinadi will quote Isaiah's words, in particular those which declare that Christ will be "despised and rejected of men" (see Mosiah 14:3; compare Isaiah 53:3). The words of **Mosiah 14:3** allude to another prophecy of Christ uttered by Jacob in which he not only affirms that "the Jews will reject the **stone** upon which they might **build**," but that this stone "shall become the great, and the last, and the only sure foundation upon which the Jews can build." (Jacob 4:15-17; see also Helaman 5:12; see also Psalms 118:22)

Now, as Abinadi will also declare that Christ is both the Father and the Son (see the next chapter, Mosiah 15), one might ask, "Where are you going with this?" "How does rejection of **building** on a **sure foundation stone** relate to the concept of being both the Father and the Son?"

1 What seems to be implied by Abinadi is that Christ is able to take the role of both the Father and the Son because of his righteousness and obedience to His Father's covenant commandments. In other words, Christ has chosen to build upon the only sure foundation, which is His Father. In turn, according to covenant law, everything the "Father" is— the obedient "Son" may become. Thus, Christ has also become that "great and last and only sure foundation" upon which others might build.

2 But the allusion to a sure foundation stone goes even further with the story of "Abinadi." Robert Clark points out that the spelling of the name "Abinadi" suggests an analogy to the Hebrew word eben, meaning "rock" or "stone." We could say, following the parallel to Christ, that Abinadi himself appears among the people as a "foundation stone," only to be rejected. Clark points out that "Father" in Hebrew is ab, spelled aleph-beth; "son" is ben, spelled beth-nun. Joined together they become aleph-beth-nun, the root of "Abinadi," or of the rock, eben, on which we are to build. In other words, the prophet Abinadi is himself a representation of Christ, the Father and the Son, the sure foundation stone upon which we can build. (Robert E. Clark, "The Type at the Border: An Inquiry into Book of Mormon Typology," Journal of Book of Mormon Studies, Vol. 2, Num. 2 (Fall 1993): 66-67.)]

3 As a side note I might add that as part of his wickedness, Noah "**built** many elegant and spacious buildings" and he also **built** a "spacious palace." Moreover, he **built** ornamented seats for himself and his high priests high above the other seats in the temple, and he **built** a high tower near the temple. He also **built** a great tower on the hill north of the land of Shilom. But the record states that "he placed his heart upon his riches" rather than on the sure foundation stone (See Mosiah 11:2-14). What was the ultimate outcome? King Noah lost his kingship, and all his spacious buildings, his elevated seats, and great towers became of no worth because he rejected the ways of the Father and the Son (as well as the ways of his own father Zeniff and the prophet Abinadi). Once again, the narrative text of the Book of Mormon proves to be quite a remarkably complex feat of literary expertise for a farm boy from New York (or even his so-called "collaborators"). (Alan C. Miner)