
Isaiah 53

Urwick wrote: “Whether or not the contemporaries of the prophet or the exiles in Babylon understood the prophet’s words in this fifty-third chapter as prophetic-Messianic, we cannot positively say. We know, however, that the Jews in Christ’s time did thus understand them. There are indications in the New Testament that the Baptist (John 1: 29) and Simeon (Luke 2:34-35) thus regarded them. And the use our Saviour made of them in His discourses proves not only that He thus understood them, but that He expected His hearers as Jews thus to understand them; according to His own words: ‘*Search the Scriptures; they are they which testify of ME.*’” We quote extensively from the writings of the former Jews to show that these scriptures, as well as the last three verses of ISAIAH 52 point to the Messiah. Many of these quotes come from Neubauer and Driver’s book, *The Fifty-third Chapter of Isaiah according to Jewish Interpreters*, Volume II, printed at Oxford in 1877. The purpose of this book was to show the lack of proof for its Messianic signification, and there are plenty of quotes and allusions to show such a way of thinking, but the reader who is filled with the Holy Spirit will be pricked in the heart to know that the full measure of the fulfillment of these scriptures is as it refers to the Messiah, even Jesus the Christ. The number of references to the Messiah quoted from the Talmud and other Jewish writings are extensive. One can clearly see a transition between a belief in the Messiah, to a belief in two Messiahs—one who suffered and one who did not—to a number of other beliefs, including making Jeremiah, Hezekiah or Josiah or the nation of Israel the subject of these verses. There are some excellent books which summarize these perspectives and defend Christ as the subject of these chapters. Cowles, regarding the vicarious nature of Christ’s sacrifice writes: “We cannot be too grateful for these amplified, varied, and yet marvelously coincident and unanimous declarations to the effect of *vicarious atonement*—Christ suffering *for* his people . . . and here it cannot be said too emphatically that these numerous, various, yet equivalent forms of expression are all borrowed from the Hebrew sacrificial system, and therefore must be interpreted in the light of that system . . . that suffering must first be borne by some innocent being *for the guilty* before he can be forgiven . . . Hence in this great illustrative sacrificial system, the Lord selected those animals which best personify innocence, gentleness, meekness, *e.g.*, lambs, goats, heifers, bullocks, doves; and made them symbols of the suffering, atoning ‘Lamb of God who taketh away the sin of the world.’” Kay says: “There are no fewer than *eleven* expressions in Isaiah 53 which clearly describe the VICARIOUS character of the sufferings endured by the Lord’s Servant: (1) ‘He bore our griefs;’ (2) ‘He carried our sorrows;’ (3) ‘He was wounded for our transgressions;’ (4) ‘Bruised for our iniquities;’ (5) ‘The chastisement of our peace was upon Him;’ (6) ‘By His stripes we are healed;’ (7) ‘The Lord hath laid on Him the iniquity of us all;’ (8) ‘For the transgression of My people was He stricken;’ (9) ‘When Thou shalt make His soul an offering for sin;’ (10) ‘He shall bear (or, carry) their iniquities;’ (11) ‘He bare the sins of many. In [the 9th item in this list] the sacrificial nature of these sufferings is directly stated . . . The terms ‘iniquities,’ ‘transgressions,’ and ‘sins,’ which all occur here, gather in like manner around the work of the high priest on the ‘*Day of Atonement*’ (Leviticus 16:16, 21, 22, 30, 34). The expressions in vv. 11-12, ‘*carry their iniquities,*’ and ‘*bare the sin of many,*’ are parallel to the one used in Leviticus 16:22; where it is prescribed that the scape-goat (over whose head Aaron had confessed ‘all the *iniquities* of the children of Israel and all their *transgressions* in all their *sins,*’ v. 21) should *bear upon him all their iniquities* into a land not inhabited.” Finally, McDonogh and Manton write that ISAIAH 53: “is so full and clear, that it rather needs meditation than comment—faith more than learning to conceive it, to admire it, and to learn from it.”

vv. 1-3. The vital question is asked: “Who will believe that Christ is indeed the Son of God and that He suffered for us so that if we turn to Him and walk in His ways, we can be saved?” Our Savior in mortality would not be recognized from His outer appearance, but would rather look like other human beings. Christ would suffer for us and die for us.

1 ¶ WHO hath believed our report? and to whom is the arm of the LORD revealed?

✓ or, doctrine? HEB. hearing?

WHO hath believed our report? The LXX (6) reads, “Oh, Lord, who hath believed this report of ours.” Paul makes reference to these scriptures: “For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?” (Romans 10:13-16). ¶ Elder McConkie delivered this most powerful talk based on ISAIAH 53:1: “Will you

join with me in considering these questions: If you had lived in Jerusalem in the days of Jesus, would you have accepted him as the Son of God as did Peter and the Apostles? Or would you have said he had a devil and wrought miracles by the power of Beelzebub, as Annas and Caiaphas claimed? . . . If you hear a prophetic voice, if an apostolic witness is borne in your presence, if the servants of the Lord give you a message from their Master—what is your reaction? Do you believe or disbelieve? If you are told in words of soberness that Joseph Smith was called of God, that through him the fulness of the everlasting gospel has been restored, and that the Lord has established his church once again among men—do you believe the heaven-sent word? . . . Now, as Isaiah expressed it, ‘Who hath believed our report? and to whom is the arm of the Lord revealed?’ Who will believe our words, and who will hear our message? Who will honor the name of Joseph Smith and accept the gospel restored through his instrumentality? We answer: the same people who would have believed the words of the Lord Jesus and the ancient Apostles and prophets had they lived in their day. 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. If you accept the prophets whom the Lord sends in your day, you also accept that Lord who sent them. If you reject the restored gospel and find fault with the plan of salvation taught by those whom God hath sent in these last days, you would have rejected those same teachings as they fell from the lips of the prophets and Apostles of old.”¹ ¶ *And to whom is the arm of the LORD revealed?* The LXX (6) reads, “And to whom hath the arm of the Lord been made manifest?” Jenour has: “*The arm of Jehovah*] i.e., the salvation of Jehovah, the power of Jehovah to save man exhibited in the gospel, which is called by the apostle, ‘*the power of God unto salvation to everyone that believeth*’ (Romans 1:16; 1 Corinthians 1:24).” Wordsworth writes: “The Prophet asks, Who hath recognized God’s glorious working in Christ, delivering the World from a worse bondage and exile than that of Babylon? The Prophet takes up the word of ISAIAH 51:9: ‘Awake, awake! put on strength, *O arm of the Lord;*’ and of ISAIAH 52:10: ‘The Lord hath *made bare His holy arm in the eyes of all Nations.*’” Govett has: “It is adduced, most justly, by St. John, among his closing observations on the public ministry of our blessed Lord, and its results, as regarded his nation. ‘But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the

Lord been revealed?’² This prophecy, therefore, was fulfilled by the general unbelief of the Jews, and the fewness of those who believed the Saviour’s miracles and doctrines.” This is true, yet many of the Gentiles who mock the Jews have today rejected Christ themselves, in that they have rejected the Book of Mormon and the restored Church of Jesus Christ.³ Jenour also says: “And so it is now; the doctrine of salvation through a crucified Saviour has no more attractions in the eyes of the self-righteous, nominal Christian, than it had in the eyes of the Jews.” Keith explains that the time will come, as we see in the previous chapter, when many shall accept the Gospel: “. . . he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see his salvation” (ISAIAH 52:10). Henderson explains that just as the hand, the arm “denotes power [to] act.”

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.

For he shall grow up before him as a tender plant, and as a root out of a dry ground. Cheyne suggests that this is in the *perfect prophetic certitude*, that is, when a prophet looks at a future event and speaks of it as if it had already happened (we see this also, in the Book of Mormon, e.g., Mosiah 16:6). Leaser translates as: “**Yea, he⁴ grew up** [יָעַל] like a small shoot before him, and as a root out of a dry land: he had no form nor comeliness, so that we should look at him; and no countenance, so that we should desire him.” Others who also use the prophetic perfect include AMP, ASV, BBE, Bishops, CEV, CJV, ERV, ESV, GW, HCSB, ISV, JPS, LBP, LBLA, LEB, LHI, NASB, NBLH, Rotherham, RV, TLV, WEB and WEBA. The Targum (7) has, “The righteous shall be great before Him, behold, like branches that bud; and like a tree which sends forth its

² See John 12:37-38, there is also an allusion to ISAIAH 6:8-11.

³ It may well be said that none of us, no, not one, can brag of belonging to a group who has not, at one time or another, turned against the Lord. For whether we be Jew or Gentile, Lamanite, Ephraimite—or, if we search the scriptures, any group who has ever lived upon this earth—we have turned away from God and given Him our back at some time. And this is part of the Gospel, or good news, that if we return unto Christ and walk in His ways—that is, live His Gospel—He will amply forgive.

⁴ The common 7 verb construction [יָעַל] normally has us look at the person who is spoken off regarding the verb, but can also stand for the person. For instance, in Genesis 2:18 we have **וַיֹּאמֶר יְהוָה אֱלֹהִים**. **And-(marker that indicates we should look for the person after the verb)-said-LORD Elohim**, which means: “**And the LORD Elohim said.**”

¹ McConkie, Elder Bruce R. “Who Hath Believed Our Report?” *General Conference*, October 1981.

roots by the streams of water, thus shall the generation of the just multiply in the land, which hath need of Him.” The LXX (Ⓞ) reads, “We have made proclamation as a child before him: as a root in a thirsty soil.” Instead of *tender plant*, the Peshitta (Ⓢ) has *infant*. The Douay-Rheims (Ⓣ) has *thirsty* instead of *dry*. Driver & Neubauer quote Yepheth Ben ‘Ali as saying that this verse is of the Messiah, as rather the whole of the chapter. Urwick writes: “. . . the figure [of a tender plant] is not intended to describe a feeling or estimate, but a fact—the lowly birth and youth of the Servant.” Christ Himself says: “I Jesus . . . I am the root and the offspring of David, and the bright and morning star” (Revelation 22:16, also see ISAIAH 11). Wordsworth suggests: “Christ, Who has been described as the Arm of the Lord, revealed from *heaven* by reason of His Godhead, is now represented as a Shoot growing out of the *earth* by reason of His Manhood . . . Then He, Who is ‘the Branch,’ sprouted forth from it [i.e., from the trunk that had been cut down.” Birks explains these expressions as: “The figures of the tender plant or sucker, and the root or shoot, are resumed from ISAIAH 11:1, and express the low estate of the house of David when He appeared. The dry ground is expounded by the question of Nathanael, ‘Can any good thing come out of Nazareth?’” Govett suggests: “. . . also to the lowly and degraded state of the family of David, whence the Lord was to spring.” Jenour has: “The low condition of the parents of Christ, the obscurity of his birth, and the meanness⁵ of his education, are principally intended. In propagating and establishing his doctrines he was wholly unsupported by human power; indeed both the Jewish and Gentile authorities were opposed to him; and thus with his little band of followers he might well be likened to a tender plant, exposed to the rude blasts of the north⁶ wind.” ¶ President Brigham Young observed: “Christendom now acknowledge that Jesus was the Son of God; they look upon him as God manifested in the flesh according to the New Testament; yet the generation in which He lived did not see these tokens of divinity which this generation recognize. To them he was ‘a root out of dry ground’—‘a stumbling block,’ ‘a rock of offense.’”⁷ Elder Bruce D. Porter said: “In the premortal realm, he had been the God of Abraham, Isaac, and Jacob, the Creator of the earth, the great I AM. From these exalted heights, he descended, coming to earth in the most humble of circumstances . . . Instead of worldly station, he chose to be born in a lowly stable and live the simple life of a carpenter. He grew up in an obscure village in a

despised precinct of Palestine. He made himself of no reputation, and was ‘a root out of a dry ground,’ having ‘no beauty that we should desire him.’”⁸ ¶ *He hath no form* [לֹא תֵאֵר] *nor comeliness*. Targum (Ⓣ)⁹ has, “His visage shall not be the visage of a common person, neither His fear the fear of a plebeian (literally, חֲדָיוֹט,¹⁰ ‘and idiot,’ expressing a person of low birth).” The LXX (Ⓞ) reads, “He hath no appearance nor glory.” The Douay-Rheims (Ⓣ) has, “There is no beauty in him, nor comeliness.” Alexander writes: “*Form* is here put for beautiful or handsome form, as in 1 Samuel 16:18 [where] David is called a *man of form* [אִישׁ תֵּאֵר], i.e. a *comely person*.” President Joseph Fielding Smith explained: “There was nothing about [Christ] to cause people to single him out. In appearance he was like men; and so it is expressed here by the prophet that he had no form or comeliness, that is, he was not so distinctive, so different from others that people would recognize him as the Son of God. He appeared as a mortal man.”¹¹ ¶ In the pseudepigraphical book, *The Ascension of Isaiah*, we come to understand what is meant by both *he hath no form nor comeliness* as well as *no beauty that we should desire him*. In the *Ascension of Isaiah*, the Prophet is guided by an angel successively up to the seventh heaven, with each of the higher heavens being more glorious and full of light than the former one. The majesty, light, and glory of one of the personages Isaiah meets in the second heaven is so overwhelming that Isaiah begins to prostrate himself. His angelic guide, however, restrains the Prophet from making the mistake of adoring a fellow-servant. Isaiah’s own countenance is changed in ever increasing glory as he ascends the heavens one by one. In the process of time, the Prophet arrives in the seventh heaven where he beholds the glory surrounding the Father, the Son, and the Holy Ghost and Isaiah is able to worship God. The main purpose of the trip embarked upon by the Prophet is to witness the *condescension* of the Son of Man. Isaiah arrives as the Messiah is making final preparations to depart from the presence of the Father, leaving behind “the glory which [He] had with [the Father] before the world was” (John 17:5b). So it is that Isaiah is able to behold the Savior as He leaves the seventh heaven and descends one heaven at a time. An exquisitely painful and humbling panorama is placed before us. As Christ descends further, beginning with

⁵ *Meanness* here signifies scanty. Of course we know the Savior had no mean education, but rather, was taught from on high.

⁶ In the Holy Land, better, *east wind* or *sirocco* (see ISAIAH 27:8).

⁷ Young, President, Brigham. “The True Church of Christ, Etc.” *Journal of Discourses* 12:206b.

⁸ Porter, Elder Bruce D. “Redeemer of Israel.” October 1995 *General Conference*.

⁹ Pauli gives this as verse 3. Beginning here, the Targum (Ⓣ) is one verse off from the KJV.

¹⁰ Pronounced *jedyot*, where the j stands for a Spanish *j* or a German *ch*.

¹¹ Smith, President Joseph Fielding. *Doctrines of Salvation* 1:23. Compiled by McConkie, Bruce R.

the fifth heaven, He is *not* recognized by the people as the Son of Man for He transforms Himself to match the glory of the lowest of those present. There is nothing external in Him that sets Him apart. The Savior of mankind is ignored completely and expected to give the required *passwords*¹² “before the angels who stand as sentinels” (Brigham Young, *Journal of Discourses* 2:31) previous to entering each of the heavens. His beauty and glory are not perceived by those who inhabit those kingdoms. “And the angel who conducted me said unto me: ‘Understand, Isaiah, and see how the transformation and descent of the Lord will appear [or, ‘in order that thou mayest see the transformation of the Lord’] . . . And I saw when He descended into the fifth heaven He made Himself like unto the form of the angels there, and they did not praise Him (nor worship Him); for His form was like unto theirs.”¹³ The Holy One of Israel continues this process of transformation until Isaiah is permitted to see “a woman of the family of David the prophet, named Mary, a Virgin, and she was espoused to a man named Joseph, a carpenter . . .” (*Ascension of Isaiah*, 11:2b). There were many things that Isaiah saw in this vision, but none more important than the *condescension* of Christ. Note how Nephi was likewise privileged to watch the *condescension* of the Son of Man. The young Book of Mormon prophet was explicitly told that he was there to be a *witness of Christ*: “and him shall ye witness; and after ye have witnessed him *ye shall bear record that it is the Son of God*” (1 Nephi 11:7. emphasis added, also see 1 Nephi 11:8 ff.). In ISAIAH 53:2, Isaiah is making it clear that the Son of Man did not come in His glory and that He—**אֱלֹהִים עִמָּנוּ, God with us, Immanuel**—could only be seen with the discernment of the Spirit. The purpose of Nephi’s vision, then, was not only to understand the

¹² “Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell” (*Journal of Discourses*, 2:31).

¹³ Charles, Robert Henry (Editor). *Ascension of Isaiah*, 10:18, 20. Translated from the Ethiopic Version, which, together with the new Greek fragment, the Latin versions and the Latin translation of the Slavonic, is here published in full. London: Adam and Black, 1900, 72. While we do not consider the *Ascension of Isaiah* Scripture, Latter-day Saints have multiple reasons to be interested in this manuscript. There are important similarities to the Vision of Joseph F. Smith (see D&C 138), where the great disciples of Christ of ancient days were present, such as Adam and Enoch in the spirit world; as well as to things we learn in sacred places. *The Ascension of Isaiah*, shows that at least some early Christians believed that God the Father, the Son and the Holy Ghost were three distinct beings, but one in purpose. It is not known if this book was written by Isaiah, or at a later date. It is suggested that the original book may well have existed before the time of Christ but may have been amended by early Christians. At any rate, what we have has not been preserved in its purity.

individual elements of his father’s vision, but to be present—again, at the exact moment—when the Son of Man left behind His glory by the side of the Father to come down to earth to die for us that we might turn to Christ and live. ¶ John the Baptist bears witness of Him when he says: “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29b). The Baptist is telling us to *open our eyes, to behold*, to look upon the Holy One of Israel with the witness of the Holy Spirit and know that He is the Son of God. Recall that after the resurrection the Savior appeared to His disciples on the road to Emmaus: “But their eyes were holden that they should not know him” (Luke 24:16). Although they could not recognize Him with their eyes, there was something that witnessed peace to them: “And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. *And their eyes were opened, and they knew him*; and he vanished out of their sight. And they said one to another, *Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*” (Luke 24:30-32, emphasis added). We can likewise have our eyes opened by hearing *the word* at General Conference and at other Church meetings, by immersing ourselves in Holy Scripture and by hearing the whisperings of the Spirit—and by walking in discipleship to Christ. ¶ In the *Bread of Life Discourse* in John 6, we see multiple allusions to the *condescension* of Christ. The Savior proclaims: “For I came down from heaven, not to do mine own will, but the will of him that sent me” (John 6:38). Many of those who surrounded Him did not recognize Him for He had no external form or comeliness: “The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? (John 6:41-42). The Savior then teaches that He is the manna that came down from heaven: “Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (John 6:47-51). Even His own disciples were troubled by the Savior’s teachings about His *condescension*, to which He responded: “Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What and if ye shall see the Son of man ascend up where he was before?*” (John 6:60-62, emphasis added). Except the Holy Ghost bear witness,

we could not see the Divinity and Sonship of the Holy One of Israel. ¶ *And when we shall see him, there is no beauty that we should desire him.* Targum (Ⓣ) has, “but a holy brightness shall be His brightness, that everyone who seeth Him shall contemplate Him (or, ‘consider’ or ‘meditate upon him’).” The LXX (Ⓞ) reads, “We have seen him; and he hath neither appearance nor beauty.” Instead of *that we should desire him*, the Peshitta (Ⓢ) has *we denied him* (i.e., when man would see the Savior as as other men in appearance, they would deny Him). The Douay-Rheims (Ⓣ) has, “And we have seen him, and there was no sightliness, that we should be desirous of him.” Birks has: “Few will be found who have believed the prophet’s report; for, when the people look upon Messiah, He has no beauty in their eyes.” After I joined the Church I heard a lovely story about two men who had died and crossed the veil and were being interviewed. The first man shares his knowledge about the Savior and the restoration of the Gospel with the interviewer. When he is finished, he leaves the room and the second enters for his interview. After the second man enters the room and walks toward the interviewer “. . . he fell upon his knees and cried, ‘My Lord, my God.’”¹⁴ ¶ Then Elder Thomas S. Monson said: “As a boy, Jesus was found in the temple, ‘sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.’ And when Joseph and His mother saw Him, ‘they were amazed.’ (See Luke 2:46–48.) To the learned doctors in the temple, the boy’s outward label may have conveyed brightness of intellect but certainly not ‘Son of God and future Redeemer of all mankind.’”

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.

✓ or, he hid as it were his face from us, HEB. as an hiding of faces from him, or, us.

Targum (Ⓣ) has, “Although He shall be in contempt; yet He shall cut off the glory of the wicked (the Royal Polyglot reads מְלִכּוּתָא, ‘kingdoms’). They shall be weak and wretched. Lo, we are in contempt and not esteemed, as a man of pain and appointed to sickness, and as if He had removed the face of His Shekinah from us.” The LXX (Ⓞ) reads, “But his appearance is mean and defective beyond the sons of men. Being a man in

affliction and acquainted with grief, because his countenance was dejected, he was despised and disesteemed.” Instead of *rejected*, the Peshitta (Ⓢ) has *humbled*. The Douay-Rheims (Ⓣ) has, “Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not.” Birks, in terms of the expression *turning their faces from Him*, said: “Their hosannas [from the triumphal entry into Jerusalem a few days earlier] turned to the cry, Crucify him! crucify him!” President Monson testified: “Who was this ‘man of sorrows, . . . acquainted with grief’? ‘Who is this King of glory, this Lord of lords? He is our Master. He is our Savior. He is the Son of God. He is the Author of Our Salvation. He beckons, ‘Follow me.’”¹⁵ ¶ Some follow the margin and suggest that it was Christ who hid His face from us. Urwick, however, well argues the fallacy of this view by quoting ISAIAH 50:6b: “I hid not my face from shame and spitting.” Urwick argues: “. . . the whole passage is describing not so much the Divine Servant’s conduct towards the people, as the people’s estimation of Him.” ¶ Sister Carole M. Stephens shared: “Elder Richard G. Scott explained that ‘we were taught in the premortal world that our purpose in coming here is to be tested, tried, and stretched.’ That stretching comes in as many forms as there are individuals experiencing it. I’ve never had to live through divorce, the pain and insecurity that comes from abandonment, or the responsibility associated with being a single mother. I haven’t experienced the death of a child, infertility, or same-gender attraction. I haven’t had to endure abuse, chronic illness, or addiction. These have not been my stretching opportunities. So right now some of you are thinking, ‘Well then, Sister Stephens, you just don’t understand!’ And I answer that you may be right. I don’t completely understand your challenges. But through my personal tests and trials—the ones that have brought me to my knees—I have become well acquainted with the One who does understand, He who was ‘acquainted with grief,’ who experienced all and understands all. And in addition, I have experienced all of the mortal tests that I just mentioned through the lens of a daughter, mother, grandmother, sister, aunt, and friend.”¹⁶ Elder Jeffrey R. Holland taught: “. . . it is not without a recognition of life’s tempests but fully and directly because of them that I testify of God’s love and the Savior’s power to calm the storm. Always remember in that biblical story that He was out there on the water also, that He faced the worst of it right along with the newest and youngest and most fearful. Only

¹⁴ LDS *Young Women Manual* 3, (1994), 6–8. Lesson 2: “Coming to Know the Savior.”

¹⁵ Monson, President Thomas S., “The Divine Gift of Gratitude.” October 1987 *General Conference*.

¹⁶ Stephens, Sister Carole M. “The Family Is of God,” April 2015 *General Conference*.

one who has fought against those ominous waves is justified in telling us—as well as the sea—to ‘be still.’ 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.’ 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. But even as the Lord avoids sugary rhetoric, He rebukes faithlessness and He deplores pessimism. He expects us to believe! No one’s eyes were more penetrating than His, and much of what He saw pierced His heart. 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.’”¹⁷

vv. 4-9. Christ would be weighed down by our sins and griefs, and yet people would assume He was paying the consequences for His own iniquities. Our sins were born by our Savior. Christ endured the required suffering, even to death. Elder Neal A. Maxwell testified: “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.”¹⁸ He was crucified by thieves but buried in the tomb of Joseph of Arimathea, a wealthy man.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Whitehouse renders this verse emphatically:

‘Yet our diseases ‘twas *he* who bore,
And our sufferings, he bore their load;
While *we*, we thought him plague-struck,
Smitten of God and humiliated.’

Surely he hath borne our griefs, and carried our sorrows: The Targum (Ⓣ) has, “Therefore He shall pray for our sins, and our iniquities for His sake shall be forgiven us.” The LXX (ⓖ) reads, “This man beareth away our sins; and for us he is in sorrow.” The Douay-Rheims (ⓓ) has *infirmities* instead of *griefs*. Driver & Neubauer quote the Talmud: “The Messiah—what is his name? . . . The Rabbis . . . [say, The sick one], as it is said, ‘Surely he hath borne our sicknesses, etc.’”

(Sanhedrin 98b).” Young explains that נָשָׂא here in essence has the meaning of “lifting up and carrying” (see more on נָשָׂא below, in ISAIAH 53:12). Urwick explains: “The idea clearly is that one *bearing as a burden* the consequences of the sins of others, see ISAIAH 53:11. The griefs and sorrows which He bore were our due, and belonged to us as the fruit and punishment of our sin.” Urwick also reminds us that the *surely* [אַכֵּן] in this verse has the same type of certitude as the one we saw in ISAIAH 40:7 where it is said that *surely the people is grass* [אַכֵּן תִּצְיֵר הָעָם].

Remember that in ISAIAH 40:7 the people were put in contrast to the Word of God, Christ. ¶ Elder Merrill J. Bateman beautifully has: “The prophet Abinadi further states that ‘when his soul has been made an offering for sin he shall see his seed.’ Abinadi then identifies the Savior’s seed as the prophets and those who follow them. For many years I thought of the Savior’s experience in the garden and on the cross as places where a large mass of sin was heaped upon Him. Through the words of Alma, Abinadi, Isaiah, and other prophets, however, my view has changed. Instead of an impersonal mass of sin, there was a long line of people, as Jesus felt ‘our infirmities’ ‘[bore] our griefs . . . carried our sorrows . . . [and] was bruised for our iniquities.’ The Atonement was an intimate, personal experience in which Jesus came to know how to help each of us.”¹⁹ Elder Erastus Snow taught: “The various pains and sorrows to be endured in life are all necessary in their time and place; the trials as we term them, are all necessary in their place, they are all a part of the scheme of education or training to prepare us for the future. One of the sacred writers, in speaking of Jesus, said: ‘For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin’ (Hebrews 4:15). And again: ‘For God giveth not the Spirit by measure unto him’ (John 3:34). It is measured out to you and me in the providence of the Lord; but for him there was a storehouse to draw upon, as it were, without measure. He could continue to heal the sick and raise the dead and perform great and marvelous things . . . he took upon himself our infirmities and bore our sickness, as had been predicted by Isaiah the prophet. He truly did heal the sick wherever he went.”²⁰

¶ Henderson, leaning of the Rabbinical Pesitkta says: “When the blessed Creator made his world, he stretched out his hand under the throne of glory, and brought out the soul of the Messiah. He then said to him: Wilt thou

¹⁷ Holland, Elder Jeffrey R., “An High Priest of Good Things to Come.” October 1999 *General Conference*.

¹⁸ Maxwell, Elder Neal A. ‘Willing to Submit,’ *Ensign* (CR), May 1985, p.70.

¹⁹ Bateman, Elder Merrill J., “A Pattern for All.” October 2005 *General Conference*.

²⁰ Snow, Elder Erastus, “Rest Signifies Change, Etc.” *Journal of Discourses* 21:25b. October 1879.

heal and redeem my sons after six thousand years? He replied: Yes. Then God said to him: Wilt thou bear the inflictions in order to purge their iniquity, as it is written: *But it was our diseases he bore?* He said to him: I will bear them joyfully.” Govett wrote: “The Evangelist Matthew quotes [this] verse in the following connection: ‘When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.’²¹ From which we learn, that our blessed Lord’s curing of diseases was the fulfilment of this verse.” Cowles interestingly underscores: “The word for ‘griefs’ means primarily, sicknesses, yet is put here for all ailments and evils.” And this makes sense, for we know that the Savior died not only for our sins, but also for our sorrows and pains: spiritual, physical and emotional. ¶ *Yet we did esteem him stricken, smitten of God, and afflicted.* Targum (Ⓣ) has, “For we are considered crushed, smitten of the Lord and afflicted.” The LXX (Ⓞ) reads, “And we considered him as being in trouble and under a stroke and in affliction.” The Douay-Rheims (ⓓ) has, “And we have thought him as it were a leper, and as one struck by God and afflicted.” The Rabbis consider this regarding Messiah (Seder Nezikin, Sanhedrin 98b). Driver & Neubauer quote Yepheth Ben ‘Ali: “By the words ‘surely he hath carried our sicknesses,’ they mean that the pains and sickness which he fell into were merited by them [i.e., by Israel], but that he bore them instead . . . And here I think it necessary to pause for a few moments, in order to explain why God caused these sicknesses to attach themselves to the Messiah for the sake of Israel.” Birks wrote: “We, for whom He suffered, mistook the cause of His griefs, and reckoned Him as one who lay, for His own sake, under the just displeasure of God.” Rawlinson further has: “They who saw Christ suffer, instead of understanding that he was bearing the sins of others in a mediatorial capacity, imagined that he was suffering at God’s hands for his own sins. Hence they scoffed at him and reviled him, even in his greatest agonies (Matthew 27:39-44). To one only, and him not one of God’s people, was it given to see the contrary, and to declare aloud, at the moment of the death, ‘Certainly this was a righteous Man’ (Luke 23:47).”

²¹ See Matthew 8:16-17.

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.

✓ or, tormented

✓ ✓ bruise

But *he* was wounded for our transgressions, he was bruised for *our* iniquities. The Targum (Ⓣ) has, “He shall build the house of the sanctuary (the Royal Polyglot reads ‘our sanctuary’), which has been profaned on account of our sins.” The LXX (Ⓞ) reads, “But he was wounded for our sins, and afflicted for our iniquities.” The Lamsa Peshitta (Ⓢ) has, “But he was slain for our sins, he was afflicted for our iniquities.” The Douay-Rheims (ⓓ) for *transgressions* and *iniquities* instead has *iniquities* and *sins*. Driver & Neubauer quote Midrash Rabbah: “Another explanation (of Ruth 2:14):—He is speaking of the king Messiah: ‘Come hither,’ draw near to the throne; ‘and eat of the bread,’ that is, the bread of the kingdom; ‘and dip thy morsel in the vinegar,’ this refers to the chastisements, as it is said, ‘But he was wounded for our transgressions, bruised for our iniquities’ (Ruth 4).” From Yalqut, Driver & Neubauer quote “The chastisements are divided into three parts: one for David and the fathers, one for our own generation, and one for [the King Messiah; and this is that which is written, ‘He was wounded for our transgressions,’ etc. (Yalqut 2:620). Urwick has: “The לָנוּ is again emphatic, and contrasts with the הֵנָּה which begins the verse. Nothing can be stronger than the antithesis running through this verse, both between the pronouns *he*, him, his, on the one hand, and *our*, us, on the other; and that between the wounding, bruising, chastisement, stripes, on the one hand, and the peace and healing on the other.” ¶ In Gethsemane our Lord bled from every pore with the excruciating pain of our sins, sickness, and emotional pains. In the cross, the pain of crucifixion was added to the weight of our sins. I had always thought that the Place of the Skull, or *Golgotha*, was a hill—one of my favorite hymns is “There is a green hill far away” (Hymns, 194). When Linda & I traveled to Israel, and we had the opportunity to visit the Garden Tomb. Near the tomb, there is a rock formation that looks like a skull, but sadly, some of this had been defaced with some construction. Even so, the skull is clearly apparent. In D&C 19:15 ff. our Savior invites us to repent lest we suffer, to a small degree, what He had to suffer for us in Gethsemane and in the cross. ¶ Elder James E. Talmage spoke of our Savior’s anguish on the

cross: “The spikes so cruelly driven through hands and feet penetrated and crushed sensitive nerves and quivering tendons, yet inflicted no mortal wound. The welcome relief of death came through the exhaustion caused by intense and unremitting pain, through localized inflammation and congestion of organs incident to the strained and unnatural posture of the body.”²² Frederick C. Grant tells us: “[At Golgotha] they stripped the three victims and nailed them to their crosses.”²³ Alfred Edersheim, after explaining the anguish that the Savior would experience by having the nails driven through His hands and feet, speaks about the anguish of crucifixion: “. . . the crucified hang for hours, even days, in the unutterable anguish, till consciousness at last failed. It was a merciful Jewish practice to give to those led to execution a draught of strong wine mixed with myrrh so as to deaden consciousness . . . That draught was offered to Jesus . . . but having tasted it, and ascertained its character and object, He would not drink it . . . He would meet Death . . . by submitting to the full.”²⁴ Cunningham Geikie speaks of the “hands and feet pierced by the nails . . . driven through parts where many sensitive nerves and sinews come together . . . Inflammation of the wounds in both hands and feet speedily set in . . . Intolerable thirst and ever-increasing pain resulted . . . The weight of the body itself, resting on the wooden pin of the upright beam . . . made each moment more terrible than the preceding. The numbness and stiffness of the more distant muscles brought on painful convulsions . . .”²⁵ Frederic Farrar reminds us that: “The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike, in close proximity to every gesture of insult and hatred. He might hang for hours to be abused, insulted, even tortured by the ever-moving multitude who, with that desire to see what is horrible which always characterizes the coarsest hearts, had thronged to gaze upon a sight which should rather have made them weep . . . For indeed a death by crucifixion seems to include all that pain . . . all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give the sufferer the relief of unconsciousness. The unnatural position made every moment painful . . .”²⁶ ¶ *The chastisement of our peace was upon him.* The Targum (Ⓣ) has, “He was delivered over on account of our iniquities, and through

His doctrine peace shall be multiplied upon us.” The LXX (Ⓛ) reads, “The chastisement of our peace was upon him.” Driver & Neubauer quote P’siqtha: “The Holy One brought forth the soul of the Messiah, and said to him. Art thou willing to be created and to redeem my sons . . .? He replied, I am. God replied, If so, thou must take upon thyself chastisements in order to wipe away their iniquity, as it is written, ‘Surely our sicknesses he hath carried.’ The Messiah answered, I will take them upon me gladly’ (P’siqtha, *Theologia Judaica*, According to Sulsius, p. 328).” Kimhi, in Neubauer & Driver has: “Others explain שלומנו in its ordinary meaning: ‘the chastisements which ought to have come upon us for our sins while we were at peace have fallen on him.’” ¶ *And with his stripes we are healed.* The Targum (Ⓣ) has, “And through the teaching of His words our sins shall be forgiven us.” The LXX (Ⓛ) reads, “By his bruises we are healed.” Instead of *stripes*, the Peshitta (Ⓟ) has *wounds*. The Douay-Rheims (Ⓡ) has *bruises* instead of *stripes*. Govett has: “The vicarious nature of the Redeemer’s suffering is next opened to our view. The prophet teaches the atoning nature of Christ’s death. His afflictions were not for any sin of his own, but for our transgressions, because he bare the penalty of them, that by his ‘stripes we might be healed.’ Because ‘we like sheep have gone astray, the Lord hath made to light on him the iniquities of us all:’ in which words the extent of his atonements is made equal to the extent of man’s sinfulness: or as the New Testament Scriptures phrase the same truth, ‘He is the Lamb of God that taketh away the sins of the world.’” Rawlinson has: “Besides the blows inflicted on him with the hand (Matthew 26:27) and with the reed (Matthew 27:30), our Lord was judicially scourged (Matthew 27:26). Such scourging would leave the ‘stripe-marks’ which are here spoken of.” ¶ Elder James J. Hamula writes: “The ordinance of the sacrament has been called ‘one of the most holy and sacred ordinances in the Church’ [President Joseph Fielding Smith]. ‘In my judgment the sacrament meeting is the most sacred, the most holy, of all the meetings of the Church’ [President Joseph Fielding Smith]. It needs to become more holy and sacred to each of us. Jesus Christ Himself instituted the ordinance to remind us what He did to redeem us and to teach us how we may avail ourselves of His Redemption and thereby live with God again. With torn and broken bread, we signify that we remember the physical body of Jesus Christ—a body that was buffeted with pains, afflictions, and temptations of every kind, a body that bore a burden of anguish sufficient to bleed at every pore, a body whose flesh was torn and whose heart was broken in crucifixion [see James E. Talmage, *Jesus the Christ*]. We signify our belief that while that same body was laid to rest in death, it was raised again to life from the

²² Talmage, Elder James E. (1981). *Jesus the Christ*, p. 655.

²³ Grant, Frederick C. (1921). *The Life and Times of Jesus*, p. 212.

²⁴ Edersheim, Alfred (1886, 3rd New American Edition). *The Life and Times of Jesus the Messiah*, 2:589-590.

²⁵ Geikie, Cunningham (1896, Revised Edition). *The Life and Words of Christ*, 2:533.

²⁶ Farrar, Frederic W. (1874). *The Life of Christ*, 2:402-403.

grave, never again to know disease, decay, or death. And in taking the bread to ourselves, we acknowledge that, like Christ's mortal body, our bodies will be released from the bonds of death, rise triumphantly from the grave, and be restored to our eternal spirits. With a small cup of water, we signify that we remember the blood Jesus spilled and the spiritual suffering He endured for all mankind. We remember the agony that caused great drops of blood to fall in Gethsemane. We remember the bruising and scourging He endured at the hands of His captors. We remember the blood He spilled from His hands, feet, and side while at Calvary. And we remember His personal reflection on His suffering: 'How sore you know not, how exquisite you know not, yea, how hard to bear you know not.' In taking the water to ourselves, we acknowledge that His blood and suffering atoned for our sins and that He will remit our sins as we embrace and accept the principles and ordinances of His gospel. Thus, with bread and water, we are reminded of Christ's Redemption of us from death and sin. The sequence of bread first and water second is not inconsequential. In partaking of the bread, we are reminded of our own inevitable personal resurrection, which consists of more than just the restoration of body and spirit. By the power of the Resurrection, all of us will be restored to the presence of God. That reality presents to us the fundamental question of our lives. The fundamental question facing all of us is not whether we will live but with whom we will live after we die. While every one of us will return to the presence of God, not every one of us will remain with Him."²⁷ On the sacrament, also see ISAIAH 6:1-7.

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.[✓]

✓ made the iniquity of us all to meet on him

All we, like sheep, have gone astray. The Targum (Ⓣ) has, "All we like sheep have been scattered." The LXX (ⓖ) reads, "We all like sheep had strayed." Alexander explains: "The original expression is like *the* sheep (or collectively the flock) i.e. not sheep in general, but the sheep that wander, or that have no shepherd.—The idea of a shepherd, although not expressed, appears to have been present to the writer's mind, not only in the first clause but the last, where the image meant to be presented is no doubt that of a shepherd laying down his life for the sheep. This may be fairly inferred not merely from the want of connection which would otherwise exist between the clauses, and which can only be

supplied in this way, nor even from the striking analogy of Zechariah 13:7, where the figure is again used, but chiefly from the application of the metaphor, with obvious, though tacit, reference to this part of Isaiah, in the New Testament to Christ's laying down his life for his people (see John 10:11–18, and 1 Peter 2:24–25) . . . The figure of wandering, or lost sheep is common in Scripture to denote alienation from God and the misery which is its necessary consequence (see Ezekiel 34:5; Matthew 9:36) . . . a comparison with scattered sheep, whose running off in different directions [springs] from confusion, ignorance, and incapacity to choose the right path . . . [Theodoret] understands it to denote the vast variety of false religions . . ." ¶ *We have turned every one to his own way.* The Targum (Ⓣ) has, "Every one of us has turned to his own way." The Douay-Rheims (ⓓ) has, "Every one hath turned aside into his own way." Elder Charles W. Penrose taught regarding these words in Isaiah: "That is what is the matter with the Christian world. They are not walking in the Lord's way. They are walking in the ways that men have invented. Any student of the Scriptures who is willing to receive truth when it is presented before him, can see by perusing the sacred books of the Old and the New Testaments, that the condition of the world at the present time was anticipated by the ancient prophets and apostles. They all saw that the time would come when the people would turn away from the truth; when they would walk in their own ways; when they would build up churches to themselves; when they would hire men to preach to them things which were wise and good in their own eyes; they would not be very anxious to find out the will of God, or that He might declare it to them, but would have preachers to teach them doctrines which seemed good to their 'itching ears.'"²⁸ President Brigham Young shared: "Before I heard the gospel I searched diligently to know and understand whatever could be learned among the sectarians respecting God and the plan of salvation. It was so with the majority of the Latter-day Saints. But very little can be learned among Christian professors; they are ignorant about God and His kingdom, and the design He had in view in the formation of the earth and peopling it with His creatures. The Christian world are deficient in these matters; and many among them who believed the Bible was true have felt this, and Martin Luther, John Calvin, John Wesley, and other great Reformers and revivalists have felt this, and have had the spirit of conviction upon them that God was going to reveal something or other to His creatures. My brother Joseph [i.e., Joseph Young who also joined the Church] once said to me (and we were both Methodists at the time), 'Brother Brigham, there is not a Bible Christian in the world; what will

²⁷ Hamula, Elder James J. "The Sacrament and the Atonement," October 2014 *General Conference*.

²⁸ Penrose, Elder Charles W., *Sincerity Alone Not Sufficient*, Etc. *Journal of Discourses* 25:44b, 20 May 1883.

become of the people?’ For many years no person saw a smile on his countenance, in consequence of the burden of the Lord being upon him, and realizing that the inhabitants of the earth had all gone out of the way and had turned every man to his own views. I am . . . speaking now of . . . their ignorance of the gospel of the Son of God and of the way to be saved in the celestial kingdom of our Father.”²⁹ Elder Derek A. Cuthbert explained: “Anciently Isaiah lamented, ‘We have turned every one to his own way.’ In modern parlance, they ‘did their own thing,’ whatever the adverse effect upon others.”³⁰ ¶ *And the LORD hath laid on him the iniquities of us all.* The Targum (Ⓢ) has, “It pleased the Lord (literally, ‘it shall be the pleasure of the Lord’) to forgive the sins of all of us for His sake.” Instead of *iniquity*, the Peshitta (Ⓢ) has *sins*. The principle of *Divine Investiture*, wherein Christ speaks the words of the Father, or the Spirit of the Holy Ghost speaks the words of Christ, or a Priesthood holder does the same, is here once again upon us. Even some of the Gentile authors, such as Birks, recognize this: “The question. Who speaks in this chapter? has received various answers . . . The view which alone explains the whole, without requiring any abrupt change of person, is that it is ‘the Spirit of Christ, which was in’ the prophet, who here speaks by his lips.” Keith has: “The marginal ¶ and literal meaning of the last clause, ‘The Lord caused the iniquity of us all to meet on him,’ is more expressive. It appears to refer to the act of the elders of Israel laying their hands on the head of the sacrifice, which was symbolical of the transference to it of the guilt of the people. It all met on the head of the victim.” Wordsworth has: “As the Apostle says, ‘He made Him to be sin for us. Who knew no sin, that we might be made the righteousness of God in Him’ (2 Corinthians 5:21). And again, ‘Christ hath redeemed us from the curse of the law, being made a curse for us’ (Galatians 3:13); ‘He was once offered to bear the sins of many’ (Hebrews 9:28).”

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.

He was oppressed, and he was afflicted, yet he opened not his mouth. The Targum (Ⓢ) has, “He shall pray and He shall be answered, yea, before He shall open His

mouth, He shall be heard.” As in the expression in ISAIAH 65:24, “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” For *He was oppressed*, the Peshitta (Ⓢ) has *He drew near* (Lamsa) / *He offered himself* (BPE). The Douay-Rheims (Ⓢ) has, “He was offered because it was his own will, and he opened not his mouth.” We have, for instance, associated with our Savior’s conviction: “And when he was accused of the chief priests and elders, *he answered nothing*. Then said Pilate unto him, Hearst thou not how many things they witness against thee? *And he answered him to never a word*; insomuch that the governor marvelled greatly” (Matthew 27:12-14). Jenour, of these verses, has: “Can anything correspond more exactly than the history and the prophecy in this case?” Schiller-Szinessy, leaning on the Targum (Ⓢ) makes a brilliant comment here, explaining that all Christ could have opened His mouth and asked to be rescued and it would have been immediately done: “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matthew 26:53). Then, all would have been lost. ¶ Elder Erastus Snow taught: “[Christ] waged war constantly, and was well prepared for this work, having an inexhaustible source of strength to draw from, the Spirit having been given to him without measure. But at length the time came when the Father said, You must succumb, you must be made the offering. And at this dark hour the power of the Father withdrew itself measurably from him, and he was left to be taken by his enemies, and, like a lamb, was led to the slaughter, but he opened not his mouth because his hour had come. And when he was led to exclaim in his last agony upon the cross, My God, my God, why hast thou forsaken me? [t]he Father did not deign to answer; the time had not yet come to explain it and tell him. But after a little, when he passed the ordeal, made the sacrifice, and by the power of God was raised from the dead, then all was clear, all was explained and comprehended fully. It was necessary that the Father should thus measurably forsake his Son . . .”³¹ On this topic, see Elder Jeffrey R. Holland’s talk, *None were with Him* (April 2009 General Conference). ¶ *He is brought as a lamb to the slaughter.* The Targum (Ⓢ) has, “He shall deliver over the mighty of the nations as a lamb to the slaughter.” The LXX (Ⓢ) reads, “He was led as a sheep to be slaughtered.” The Douay-Rheims (Ⓢ) has, “He shall be led as a sheep to the slaughter.” Birks has: “Messiah was the Lamb, whom God provided for a spotless offering (Genesis 22:8).” Govett points us to “The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not

²⁹ Young, President Brigham. “Condition of Apostates, Etc.” *Journal of Discourses* 12:95.

³⁰ Cuthbert, Elder Derek A. The Spirituality of Service, *Ensign* (CR), May 1990, p.12.

³¹ Snow, Elder Erastus, “Rest Signifies Change, Etc.” *Journal of Discourses* 21:26a. October 1879.

his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:32-35). Govett testifies: “It is therefore evidently implied in the strongest manner that Jesus is the subject of this passage.” Urwick suggests: “The prophet’s comparison is to the sacrifice of the *paschal lamb*, and he says: ‘*As the lamb to the slaughter He is brought*’” (emphasis added on *paschal lamb*). Urwick reminds us that the word for sheep or ewe is also used for Jacob’s wife, *Rachel*, רַחֵל. ¶ *And as a sheep before her shearers is dumb, so he openeth not his mouth.* The Targum (Ⓣ) has, “And like a sheep before her shearers is dumb, none shall in His presence open His mouth, or speak a word.” The LXX (Ⓞ) reads, “And as a lamb before its shearer is dumb, so he openeth not his mouth.” The Douay-Rheims (Ⓟ) has, “And shall be dumb as a lamb before his shearer, and he shall not open his mouth.” Govett also quotes Christ’s comment: “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matthew 6:23), as well as His refusal to answer the accusations of the High Priest (see Matthew 27:12; Mark 15:3) and of Pilate: “Then said Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly” (Matthew 27:13-14).

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.

He was taken from prison and from judgment. Schiller-Szinessy explains that Christ was taken “without rule and without justice [מִנְעֵזֶר וּבְמִשְׁפָּט].” The Targum (Ⓣ) has, “He shall gather our captives (literally, ‘captivity’) from affliction and pain.” The LXX (Ⓞ) reads, “In this humiliation his legal trial was taken away.” The Douay-Rheims (Ⓟ) has, “He was taken away from distress, and from judgment.” The prophet Abinadi, in the Book of Mormon, taught: “I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people . . . 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. 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. Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father. 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—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” (Mosiah 15:1a, 5-9). McFadyen, leaning on Marti, suggests the Servant, “*debarred from justice was taken away to death.*” Cheyne has: “*He was taken away*] i.e., by a violent death.” ¶ *And who shall declare his generation?* The Targum (Ⓣ) has, “And who shall be able to narrate the wonderful works which shall be done for us in His days?” The LXX (Ⓞ) reads, “Who will declare his manner of life.” Alexander notes: “Kimchi and Hengstenberg explain it to mean, who can declare his posterity or spiritual seed?” See also Abinadi in Mosiah 15:10-14 and 15 ff., so that the declaring of this generation is intimately related to both the seed of Christ as well as the preaching of the Gospel. ¶ Elder Bruce R. McConkie powerfully taught yet another perspective: “*Who shall declare his generation?*] This means, ‘Who will give his genesis? Who will reveal his genealogy? Who will give the source from whence he sprang? Who will announce the divinity of the mortal Messiah?’”³² ¶ *For he was cut off out of the land of the living.* The Targum (Ⓣ) has, “He shall remove the rule of the nations from the land of Israel.” The LXX (Ⓞ) reads, “Because his life is taken from the earth.” Keith has: “By the expression ‘cut off,’ is implied the violence of his death.” In ISAIAH 38:12 we spoke of the idea, “I have cut off like a weaver my life.” While the Hebrew here is different, the idea is the same. It was the ultimate sacrifice. Cheyne says: “He drank his cup to the dregs.” ¶ *For the transgression of my people was he stricken.* The Targum (Ⓣ) has, “The sins which my people have committed (literally, ‘have sinned’) have come upon them.” The LXX (Ⓞ) reads, “For the transgressions of my people he is led to death.” The Peshitta (Ⓢ) has “And the wicked of my people offered him up” (BPE) / “and some of the evil men of my people struck him” (Lamsa). The Douay-Rheims (Ⓟ) has, “For the wickedness of my people have I struck him.” Whitehouse complains about the use of עָמִי, *my*

³² McConkie, Elder Bruce R. “Who Shall Declare His Generation?” *BYU Studies*, vol. 16 (1975-1976), Number 4 - Summer 1976, p.554.

people, here. Multiple exegetes wish to replace *my people* with *peoples*, which is quite unnecessary. While Cheyne thinks the change is possible he also notes: “Four places, it is true, are mentioned in the Massora in which the proposed substitution is possible, but this passage is not one of them.” Although Christ died for both Jew and Gentile, we read a special pathos into the scene, as in Zechariah 12:10: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” So also: “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends [i.e., *my people*]” (Zechariah 13:6). ¶ Returning back to the LXX (Ⓞ), see above, Lowth suggests that in the Hebrew we are missing *to death* **לָמוּת**, based on an interesting conversation between Origen and the Jewish scholars of his time, according to a note by Kennicott (see Lowth for the details).

9 And he made his grave with the wicked, and with the rich in his death; because he had done no ~~violence~~ *evil*, neither [was any] deceit in his mouth.

And he made his grave with the wicked. The Targum (Ⓣ) has, “And He shall deliver the wicked into hell.” The LXX (Ⓞ) reads, “Therefore for his funeral I will give up the wicked.” The Douay-Rheims (Ⓟ) has, “And he shall give the ungodly for his burial.” ¶ *And with the rich in his death.* The Targum (Ⓣ) has, “And the riches of treasures which they got by violence unto the death of Abbadon (literally, ‘destruction’).” The LXX (Ⓞ) reads, “And the rich for his death.” The Douay-Rheims (Ⓟ) has, “And the rich for his death.” ¶ Birks has: “Our Lord was buried among malefactors, a class, but with the rich man [Joseph of Arimathea³³], a single person, by the appointment of the judges who condemned Him, in minute agreement with the prophecy.” Alexander further comments: “Malefactors were either left unburied, or disgraced by a promiscuous³⁴ interment in an unclean place; a usage explicitly asserted by Josephus and Maimonides. As the Messiah was to die like a criminal, he might have expected to be buried like one; and his exemption from this posthumous dishonour was occasioned by a special providential interference.” One of the most special trips in my life took place when Linda and I went to the Holy Land. I was sure I would

³³ Matthew 27:57-60.

³⁴ Here, indiscriminate as to the class of people.

weep like a baby at the Western Wall. When I was there, I was surprised because I almost felt as if the Spirit of the Lord was saying: “I am no longer here. I have moved my Presence from what used to be the site of the Holy Temple.” On a different day, about a week later, we visited what is called the Garden Tomb. It was there that I was overcome by the Spirit, which seemed to proclaim: “Why seek ye the living among the dead?” (Luke 24:5) for “I am risen” (Matthew 26:32b). That day, in my Scripture journal I wrote: “I read John 20:1-18 here, today Friday, 7 September 2012, to Linda, just a few meters from the tomb of Christ, at the Garden Tomb site. Indeed, ‘He is risen.’ I was overcome by the Spirit. —7 Sep 2012.” ¶ *Because he had done no evil.* The Targum (Ⓣ) has, “That they who commit sin shall not remain.” Instead of *violence*, the LXX (Ⓞ), Peshitta (Ⓢ) and Douay-Rheims (Ⓟ) use a synonym to *evil* (as in the Book of Mormon), *iniquity*. Delitzsch also follows close to the Book of Mormon: “. . . because He had done no wrong.” Indeed, one of the acceptations for the Hebrew **שָׁוְיָה** is *wrong* (Gesenius). TDOT has “It is already apparent here that all **שָׁוְיָה** is ultimately directed against Yahweh.” Urwick explains: “It [**שָׁוְיָה**] signifies active violation of the law. TDOT further has, “In Ezekiel 28:16, “be filled with **שָׁוְיָה**” is synonymous with “sin.” In other words, our Redeemer was free from any sort of iniquity, wrong or sin—thus permitting Him to expiate for ours. ¶ *Neither was any deceit in his mouth.* The Targum (Ⓣ) has, “And that they should not speak folly (other copies read **וְגִבְלוּ**, ‘guile’) with their mouth.” The LXX (Ⓞ) reads, “Nor practised guile with his mouth.”

vv. 10-12. Christ made the sacrifice willingly. All who become disciples of our Savior become His children, spiritually speaking. Christ will conquer Satan and death. He is the Lamb of God.

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.

Yet it pleased the LORD to bruise him. The Targum (Ⓣ) has, “And it was the pleasure of the Lord to refine and to purify the remnant of His people.” The LXX (Ⓞ) reads, “And the Lord determined to purify him from this stroke.” Instead of *bruise*, the Peshitta (Ⓢ) has *afflict* (Lamsa) / *humiliate* (BPE). The Douay-Rheims (Ⓟ) has, “And the Lord was pleased to bruise him in

infirmity.” Cheyne well says: “It was no mere accident, but the deliberate will of God that the Servant should suffer innocently . . . [and then alluding to those who wish to take these scriptures away from the Messiah] The Servant is a person, not a personification of the pious kernel of Israel. His sufferings are vicarious and voluntary. Hence he who offers the Servant’s ‘soul,’ or ‘life,’ as a sacrifice, must be the Servant himself . . . may it not be one object of the prophet to show that in the death of the Servant various forms of sacrifice find their highest fulfilment?” Kay explains: “In the old sacrifices He had *no pleasure*, except so far as they foreshadowed this one all-perfect offering.” ¶ Cheyne notes that the word *pleasure* is frequent in Isaiah and also means *purpose*. So, for instance, in this verse **יָצַף** appears twice (**יָצַף! יָצַף**). BDAG, when speaking of the translation of **יָצַף** into the LXX (Ϝ), i.e., *βούλεται*, defines its meaning as: “to plan on a course of action, *intend, plan, will*.” TDOT beautifully has, “especially when God is the subject of **יָצַף** [t]his translation stresses above all the absolute certainty, sovereign self-assurance, and efficacy of the act; it refers to a deliberate and efficacious act of will (Cf. Schrenk, 47).” Was not the coming of Messiah to atone for our sins the central, most wonderful and vital part of the plan of salvation? ¶ Elder Russell M. Nelson, in General Conference, shared this: “While visiting the British Museum in London one day, I read a most unusual book. It is not scripture. It is an English translation of an ancient Egyptian manuscript. From it, I quote a dialogue between the Father and the Son. Referring to His Father, Jehovah—the premortal Lord—says: ‘He took the clay from the hand of the angel, and made Adam according to Our image and likeness, and He left him lying for forty days and forty nights without putting breath into him. And He heaved sighs over him daily, saying, “If I put breath into this [man], he must suffer many pains.” And I said into My Father, “Put breath into him; I will be an advocate for him.” And My Father said unto Me, “If I put breath into him, My beloved Son, Thou will be obliged to go down into the world, and to suffer many pains for him before Thou shalt have redeemed him, and made him to come back to his primal state.” And I said unto My Father, “Put breath into him; I will be his advocate, and I will go down into the world, and will fulfil Thy command.”’ (‘Discourse on Abbaton by Timothy, Archbishop of Alexandria,’ in *Coptic Martyrdoms etc. in Dialect of Upper Egypt*, ed. and translated E. A. Wallis Budge (1914), 482. Timothy, archbishop of Alexandria, died in A.D. 385. Brackets are included in Budge’s English translation).”³⁵ ¶ *He hath put him to grief. When thou*

shalt make his soul an offering for sin [אֲשִׁיף] he shall see his seed. The Targum (Ⓣ) has, “In order to cleanse their souls from sin, that they might see the kingdom of their Messiah, that their sons and daughters might multiply.” The LXX (Ϝ) reads, “When his soul shall be given up for a sin offering; of you he shall see a seed.” The Douay-Rheims (Ⓟ) has, “If he shall lay down his life for sin, he shall see a long-lived seed.” Wordsworth underscores the words of the Targum (Ⓣ): “The *Chaldee Targum* has here the remarkable words, ‘They shall see the Kingdoms of their Messiah.’” Urwick has, regarding **אֲשִׁיף**: “a guilt-offering, from **אֲשִׁיף**, to be guilty (Leviticus 4:13, 22, 27; 5:2-4, 17, 19); the noun occasionally signifies simply guilt, Genesis 26:10; Psalm 68:22; Proverbs 14:9, but usually *guilt-offering*. It occurs twenty-six times in Leviticus . . . The **אֲשִׁיף** was a sacrifice for individual sin . . . As in ISAIAH 53:5 the Divine Servant is represented as a sin-offering. His death being an *expiation*, so here He is described as a *guilt offering* . . . His soul, not simply for the pronoun, but with special reference to the nature of the **אֲשִׁיף**, which was the *guilt-offering* in the case of individual sin (Leviticus 5:17; Numbers 5:6). Compare to Matthew 20:28.” ¶ Abinadi, much like Isaiah, testified of Christ expiatory sacrifice and the seed of Christ: “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? 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. 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? 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. And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth!” (Mosiah 15:10-14). Right after this, Abinadi speaks of the beautiful feet of those who share the Gospel of Jesus Christ). In Mosiah 5 we likewise have: “And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day

³⁵ Nelson, Elder Russell M., “The Creation,” *Ensign*, May 2000, p.

84.

he hath spiritually 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. 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 Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ” (Mosiah 5:7-9). ¶ *He shall prolong his days.* The Targum (Ⓣ) has, “And prolong *their* days.” The LXX (ⓖ) reads, “Which shall prolong their days.” Cheyne, speaking of the Servant, explains that, “death hath no more dominion over him.”³⁶ Urwick writes: “Though the Divine Servant die, yet shall He live.” Jenour has: “*He shall prolong his days*] The subject of this prophecy was to be cut off from the land of the living, to make his soul, or life, an offering for sin, and to be laid in the receptacle of the dead; yet here it is declared, he shall *prolong his days*: what can this mean, but that he shall rise from the grave and live again forever? (See Revelation 1:18).” So also Rawlinson, “A seeming contradiction to the statement (ISAIAH 53:8) that he should be ‘cut off’ out of the land of the living; and the more surprising because his death is made the condition of this long life: ‘When thou shalt make his soul an offering [or, “sacrifice”] for sin,’ then ‘he shall prolong his days.’ But the resurrection of Christ, and his entrance upon an immortal life, (Romans 6:9) after offering himself as a Sacrifice upon the cross, exactly meets the difficulty and solves the riddle (comp. Revelation 1:18).” ¶ *And the pleasure of the LORD shall prosper in his hand.* The Targum (Ⓣ) has, “And those that keep (literally, ‘to do’) the law of the Lord shall prosper through His pleasure.” The LXX (ⓖ) reads, “Moreover it is the determination of the Lord.” The Douay-Rheims (ⓓ) has, “And the will of the Lord shall be prosperous in his hand.” The Lord has power—for He will be the judge—to exalt and justify.

11 He shall see of the travail of his soul, [and] shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

He shall see of the travail of his soul, and shall be satisfied. The Targum (Ⓣ) has, “He shall deliver their souls from the servitude of the nations, they shall see

³⁶ Romans 6:9, “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”

the vengeance upon their enemies; the shall be satisfied with the spoil of their kings.” The LXX (ⓖ) reads, “To remove him from the trouble of his soul.” The Douay-Rheims (ⓓ) has, “Because his soul hath laboured, he shall see and be filled.” Urwick has: “The prophet’s strain from this point becomes triumphant—after the sufferings, glory.” ¶ *By his knowledge shall my righteous servant justify many.* The Targum (Ⓣ) has, “By His wisdom He shall justify the righteous, in order to make many to keep (literally, ‘to do’) the law.” The LXX (ⓖ) reads, “To shew him light and fashion him for knowledge—to justify the Righteous One who is serving many well.” The Douay-Rheims (ⓓ) has *just* instead of *righteous*. ¶ Urwick writes: “Here those justified are not righteous; they are sinners, as is clear from the words which immediately follow, where *their iniquities* are named. But though sinners, the righteous Servant justifies them, and is righteous in doing so, because *He hears* their iniquities.” See notes on ISAIAH 44:22 regarding justification and sanctification. Elder Jeffrey R. Holland provided some comfort on the topic of our imperfection: “First of all, if in the days ahead you not only see limitations in those around you but also find elements in your own life that don’t yet measure up to the messages you have heard this weekend, please don’t be cast down in spirit and don’t give up . . . With the gift of the Atonement of Jesus Christ and the strength of heaven to help us, we *can* improve, and the great thing about the gospel is we get credit for *trying*, even if we don’t always succeed.”³⁷ ¶ *For he shall bear their iniquities.* The Targum (Ⓣ) has, “And He shall pray for their sins.” The LXX (ⓖ) reads, “When he shall bear away their sins.” Instead of *iniquities*, likewise, the Peshitta (Ⓢ) has *sins*. Urwick explains: “Now, according to the ceremonial law, the sin-stricken Israelite came bearing his own iniquity to the altar, and leading thereto an innocent victim, a bullock or a lamb, whose life he offers as a substitute for his own; thus confessing that the wages of his sin is death; that his own conscience, as well as divine and holy love, demanded an expiation; and that the common basis and fellowship of life involved the possibility of substitution. When within the precincts of the sanctuary, he was to put his hand, or rather to *press* (ⓉⓂⓂⓂ)³⁸ his hand, *heavily* (Psalm 88:7) upon the head of the animal (Leviticus 1:4; 4:24). This act was to be performed by the offerer himself; it could not be entrusted to anyone

³⁷ Holland, Elder Jeffrey R. Tomorrow the Lord Will Do Wonders among You. April 2016 *General Conference*.

³⁸ This word not only includes the idea of placing or leaning but also that of the *laying on of hands* (TDOT). This last concept has numerous significations, including that of *transference*: “By means of this gesture, Moses transfers his authority to his successor, *the priest transfers sins to the scapegoat*, and the *offerer transfers them to the sacrificial animal* (Jewish tradition)” (TDOT).

else; never to a priest, except when the sacrifice was presented for the priesthood collectively (Exodus 29:10, 15, 19); for the nation collectively, the elders were to do it, and on the day of atonement the high priest. This act was designed to indicate the personal and intimate relation between the sinner and the victim. We read (Leviticus 1:4): ‘It shall he accepted for him, to make atonement for him.’ The sinner had then with his own hands to perform the act of immolation, that the offering might be clearly marked as his own. The receiving of the blood as it streamed from the fatal wound, and the sprinkling of it, were the exclusive work of the priests. This ritual must be kept in view in the explanation of the words: ‘*Upon Him was laid the iniquity of us all; He shall hear their iniquities.*’ It finds its fulfilment in the atoning death of the Divine Servant, and the truths it embodied are fully met and satisfied thereby.”

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 sins of many, and made intercession for the transgressors.

Therefore will I divide him a portion with the great. The Targum (Ⓣ) has, “Therefore, I will divide to Him the spoil of many people, and the treasures of strong fortifications.” The LXX (ⓖ) reads, “Therefore he shall inherit many.” The Douay-Rheims (ⓓ) has, “Therefore will I distribute to him very many.” Barnes suggests: “The words here used are taken from the custom of distributing the spoils of victory after a battle, and the idea is, that as a conqueror takes valuable spoils, so the Messiah would go forth to the spiritual conquest of the world, and subdue it to himself . . . the spoils of his conquests would be among the mighty or the many; that is, that his victories would not be confined to a few in number, or to the feeble, but the triumphs of his conquests would extend afar, and be found among the potentates and mighty people of the earth.” I wonder if this verse is related to: “And he that receiveth my Father receiveth my Father’s kingdom; therefore all that my Father hath shall be given unto him” (D&C 84:38); “He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Revelation 21:7); and “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:21). Without the atonement, none of this would have been possible. ¶ *And he shall divide the spoil with the strong.* The Targum (Ⓣ) has, “He shall divide the spoil.”

The LXX (ⓖ) reads, “And divide the spoils of the strong.” The Douay-Rheims (ⓓ) has, “And he shall divide the spoils of the strong.” Gill writes: “. . . he shall spoil principalities and powers, destroy Satan and his angels, and make an entire conquest of all his mighty and powerful enemies.” Barnes explains: “It was from language such as this that the Jews obtained the notion that the Messiah would be a distinguished conqueror, and hence, they looked forward to one who as a warrior would carry the standard of victory around the world. But it is evident that it may be applied with much higher beauty to the spiritual victories of the Redeemer, and that it expresses the great and glorious truth that the conquests of the true religion will yet extend over the most formidable obstacles on the earth.” Delitzsch explains: “. . . the great ones of the earth will be brought to do homage to Him, or at all events to submit to Him.” And once again, the idea of becoming one with the Father and His Beloved and the Holy Ghost comes to mind. ¶ *Because he hath poured out his soul unto death:* The Targum (Ⓣ) has, “Because He has delivered His life unto death.” The LXX (ⓖ) reads, “Because his soul was delivered up to death.” Instead of *soul*, the Peshitta (Ⓢ) has *life*. The Douay-Rheims (ⓓ) has *delivered* instead of *poured out*. Cheyne has: “*Poured out his soul*] The prophet again emphasizes the voluntary nature of the Servant’s sufferings.” We especially saw this in Abraham’s willingness to sacrifice and Isaac’s disposition to be sacrificed, as a type of Messiah’s expiatory sacrifice. Gill explains: “Because he hath poured out his soul unto death; as water is poured out, (Psalm 22:14) or rather as the wine was poured out in the libations or drink offerings; for Christ’s soul was made an offering for sin, as before; and it may be said with respect to his blood, in which is the life, that was shed or poured out for the remission of sin; of which he was emptied.” Delitzsch has: “The blood of the typical sacrifice, which has been hitherto dumb, begins to speak. Faith, which penetrates to the true meaning of the prophecy, hopes on not only for the Lion of the tribe of Judah, but also for the Lamb of God, which beareth the sin of the world.” ¶ Elder Bruce D. Porter testified: “There is yet another dimension of a broken heart—namely; our deep gratitude for Christ’s suffering on our behalf. In Gethsemane, the Savior ‘descended below all things’ as He bore the burden of sin for every human being. At Golgotha, He ‘poured out his soul unto death’ and His great heart literally broke with an all-encompassing love for the children of God. When we remember the Savior and His suffering, our hearts too will break in gratitude for the Anointed One.”³⁹ ¶ *And he was numbered with the transgressors.* The Targum (Ⓣ) has, “And He shall make the rebellious

³⁹ Porter, Elder Bruce D., “A Broken Heart and a Contrite Spirit,” October 2007 *General Conference*.

to keep (literally, ‘to do’) the law.” The LXX (Ⓞ) reads, “And he was numbered among transgressors.” The Douay-Rheims (Ⓛ) has, “And was reputed with the wicked.” Barnes has: “. . . he suffered himself to be numbered with the transgressors, or to be put to death with malefactors.” ¶ *And he bare the sins of many.* The Targum (Ⓣ) has, “He shall pray for the sins of many.” The LXX (Ⓞ) reads, “And bore away the sins of many.” Driver & Neubauer quote Yepheth Ben ‘Ali, speaking of the Messiah: “The prophet next says, ‘When his soul makes a trespass-offering,’ indicating thereby that his soul was compelled to take Israel’s guilt upon itself, as it is said below, ‘And he bare the sin of many.’ Another commentator however understands the phrase as meaning that ‘his soul gave itself in place of a trespass-offering,’ i.e., he gave himself up freely to be slain.” Urwick explains: “It is true that the verb נשא also expresses the idea of **bearing away**, and this with reference to sin; because the Israelite, **bearing** his sin with his sacrifice to the sanctuary, there to offer the victim, had his sin thus cancelled and his guilt removed. The ceremonial of the **Day of Atonement** [יום כִּפּוּר] confirmed this, because the scapegoat was ‘to **bear upon him all their iniquities unto a land not inhabited**’ (Leviticus 16:22 [נִשָּׂא הַשְּׂעִיר עָלָיו] — *And the goat shall bear upon him*]); but even here the words נִשָּׂא עָלָיו convey the idea of a burden **borne**. The word, however, thus came to mean not only the means of forgiveness, but forgiveness itself; and thus we find it used in Psalm 32:1: אֲשֶׁרִי נִשְׁוִי-פֶשַׁע [Blessed is he whose transgression is forgiven] and Psalm 32:5: נִשְׂאתָ עוֹן חַטָּאתִי [forgavest the iniquity of my sin].” ¶ *And made intercession for the transgressors.* The Targum (Ⓣ) has, “And as for the transgressors, each shall be pardoned for His sake.” The LXX (Ⓞ) reads, “And on account of their iniquities was delivered up.” The BPE (Ⓢ) has, “And he was found among the transgressors,” while Lamsa repeats the idea that He died the death of transgressors. The Douay-Rheims (Ⓛ) has, “And hath prayed for the transgressors.” See also ISAIAH 59:16. ¶ Gill has: “. . . as he did upon the cross, even for those that were the instruments of his death, (Luke 23:34) and as he now does, in heaven, for all those sinners for whom he died; not merely in a petitionary way, but by presenting himself, blood, righteousness, and sacrifice; pleading the merits of these, and calling for, in a way of justice and legal demand, all those blessings which were stipulated in an everlasting covenant between him and his Father, to be given to his people, in consequence of his sufferings and death.” Barnes has: “It may not refer here to the mere act of making prayer or supplication, but rather perhaps to the whole work of the intercession, in which

the Redeemer, as high priest, presents the merit of his atoning blood before the throne of mercy and pleads for people.” Delitzsch has: “Every word stands here as if written beneath the cross on Golgotha. And this is the case with the clause before us, which was fulfilled (though not exclusively) in the prayer of the crucified Saviour: ‘Father, forgive them; for they know not what they do’ (Luke 23:34).” ¶ Elder Bruce R. McConkie explains: “According to the law of intercession, as ordained and established by the Father, the Lord Jesus has ‘power to make intercession for the children of men.’ (Mosiah 15:8.) That is to say, he has the role of interceding, of mediating, of praying, petitioning, and entreating the Father to grant mercy and blessings to men. One of Isaiah’s great Messianic prophecies says: ‘He bare the sins of many, and made intercession for the transgressors (ISAIAH 53:12). Of this ministry of intercession Paul affirms: ‘It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us’ (Romans 8:34). And it is Lehi who tells us: Christ ‘is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved. 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’ (2 Nephi 2:9-10).”⁴⁰ Henderson notes: “So manifestly is the doctrine of atonement taught in this important section of the prophet, that Gesenius himself is compelled to acknowledge it in the following terms: ‘Most Hebrew readers, who were previously familiar with the ideas of sacrifice and substitution, must necessarily have taken this view of the passage; and it cannot be doubted, that the apostolic representation of the death of Christ as an atonement pre-eminently rests upon this basis’ (Comment, ii, Theil. p. 191).” Urwick beautifully wrote: “It is true, as the Epistle to the Hebrews says: ‘*The blood of bulls and of goats could never take away sins,*’⁴¹ they were effectual only as types of the one great sacrifice offered for the sin of the world by the Lord Jesus Christ upon the cross; but the penitent Israelite, by means of them, obtained the hope of the forgiveness which God in Christ can grant.”

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⁴⁰ McConkie, Bruce R. *A New Witness for the Articles of Faith*. Salt Lake City, Utah: Deseret Book Company, 1985.

⁴¹ Hebrews 10:4.

