

LESSON 39
“How Beautiful Upon the Mountains”
Isaiah 50-53

OVERVIEW:

The Joseph Smith translation and the Book of Mormon are almost the same. The chapter 40-66 are the Messiah section. This section includes dualism – the passages refer to more than one “Servant” including Isaiah, Joseph Smith and Christ. Joseph Smith said: “The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all.” TPJS, p. 340 Elias is the herald, Elijah is the restorer, Messiah is the anointed. The five poems in 49-53 might be titled as follows:

49 – Messiah: The Restorer

50 – Messiah: The Deliverer

51 – Messiah: The Lawgiver

52 – Messiah: The Redeemer

53 – Messiah: The Savior

Chapter 61 is the culminating poem – Jehovah Messiah.

SCRIPTURES:

THE BOOK OF THE PROPHET
ISAIAH
CHAPTER 50

Isaiah speaks Messianically—Messiah shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded.

Verses 1-3: Israel is faithless, despite God’s power

1 (Yea for thus saith the Lord, Have I put thee away, or have I cast thee off forever? For) ^aTHUS saith the LORD, Where is the bill of your mother’s ^bdivorcement, whom I have put (thee) away? Or (to) which of my creditors ~~is it to whom~~ I have (I) sold you? (2) Behold, for your ^ciniquities have ye sold yourselves, and for your transgressions is your ^dmother put away. (The Lord has not divorced us nor sold us into slavery. God cannot ever be in debt. Through sin they have sold themselves.)

2 Wherefore, when I came, (there) was ~~there~~ no man? when I called, ~~was there~~ (was) none to answer? (O House of Israel) Is my ^ahand shortened at all, that it cannot redeem,? or have I no ^bpower to deliver? (JST 3) behold, at my rebuke I ^cdry up the sea, I make the(ir) rivers a wilderness: (and) their fish (to) stinketh, because ~~there is no~~ (the) water(s are dried up), and (they) dieth for (because of) thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering. (The Lord said in Matthew 24:29-30: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

And then...they shall see the Son of man coming in the clouds of heaven with power and great glory.” Perhaps earthquakes and volcanic activity will cover the heavens with blackness. Elder Bruce R. McConckie said: “I clothe the heavens with blackness, and there is no more revelation... Thus saith our God. Such is his promise, spoken prophetically of our day. And here, given in modern times is his announcement that as he spake, so has it come to pass: “Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face. (D&C 112:23) The blackness may also symbolize mourning for the destruction of the wicked at the Second Coming.)

Verses 4-9: Prophecies of the Messiah

Verses 4-9 is known as the “servant song.” Christ is the servant during the meridian of time.

4 The **Lord** GOD hath given me the tongue of the ^alearned, (Christ will speak with knowledge and eloquence) that I should know how to speak a ^bword in season ~~to him that is weary~~ (unto thee, O house of Israel, when ye are weary): (He will know what to say at the right time.) he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. (He receives revelation.)

5 ¶ The **Lord** GOD hath ~~opened~~ (appointed) mine ^aear(s), and I was not ^brebellious, neither turned away back. (He fulfilled his mission)

6 I ^agave my ^bback to the ^csmiters, and my ^dcheeks to them that plucked off the hair: (The servant gave his cheeks to those who pluck out the hair... The Oriental regarded the beard as a sign of freedom and respect, and to pluck out the hair of the beard is to show utter contempt. Although there is no scripture that indicates that Jesus’ beard was plucked out during his torture prior to the crucifixion, that may be a reason why Peter said he didn’t know the Savior, because His beard was gone.) I ^ehid not my face from ^fshame and ^gspitting. (1 Ne 19:9 - And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they ^aspit upon him, and he suffereth it, because of his loving ^bkindness and his ^clong-suffering towards the children of men.)

7 ¶ For the **Lord** GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. (Elder Bruce R. McConckie said of the Savior: The course of his life was toward the cross, and he was steadfast and immovable in his determination to follow this very course, one laid out for him by his Father... Clearly, there was no turning back.)

8 ~~He is~~ (and the Lord is) near (and he) ~~that~~ ^ajustifieth me; (JST 6) who will contend with me? let us stand together: (like two lawyers standing together to plead their cases) who *is* mine adversary? let him come near to me. (and I will smite him with the strength of my mouth.)

9 ~~Behold~~ (For), the **Lord** GOD will help me; (and all they which) ~~who is he that~~ shall condemn me? ~~to~~, behold ~~they~~ all (they) shall wax ^aold as a garment; (and) the ^bmoth shall eat them up.

Verses 10-11: Trust in the Lord

10 ¶ Who *is* among you that feareth the **LORD**, that obeyeth the ^avoice of his ^bservant, that walketh *in* ^cdarkness, and hath no ^dlight? let him ^etrust in the name of the **LORD**, and ^fstay (Heb be supported by) upon his God.

11 Behold, all ye that kindle ~~(th)~~ ^a fire, that compass *yourselves* about with sparks: (this expression refers to those who walk in their own way, according to their own will, rather than according to the will and direction of the Lord.) walk in the ^alight of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in ^bsorrow.

CHAPTER 51

In the last days, the Lord shall comfort Zion and gather Israel—The redeemed shall come to Zion amid great joy.

Verses 1-8: A call to salvation

1 ^aHEARKEN (un)to me, ye that follow after righteousness, ye that seek the **LORD**: look unto the ^brock (from) (These are defined in the next verse as Abraham and Sarah) whence ye ~~are~~ (were) hewn, and to the hole of the pit (from) whence ye are digged. (Our origins, ancestry, and heritage)

2 Look unto ^aAbraham your ^bfather, and unto Sarah *that* bare you: for I called him ^calone, and ^dblessed him, and increased him.

3 For the **LORD** shall ^acomfort ^bZion: he will comfort all her waste places; (Jerusalem shall be restored) and he will make her wilderness like ^cEden, and her desert like the ^dgarden of the **LORD**; joy and gladness shall be found therein, thanksgiving, and the voice of melody. (The earth will be renewed and receive its paradisiacal glory. Also, when we truly come to Zion, which means a union with one another and with our God, the wilderness and desert areas of our souls will be renewed and blessed.)

4 ¶ Harken unto me, my people; (the Latter-day Saints are the Lord's people) and give ear unto me, O my nation: for a ^alaw (or teaching, doctrine) shall proceed from me, and I will make my judgment to rest for a light of the people. (the law has now come, it is the fullness of his everlasting gospel, by it he will judge the world and it now stands as a light for all men.)

5 My righteousness *is* near; (the Millennial day is almost here) my ^asalvation is gone forth, (The gospel is being preached to prepare a people for the coming day.) and mine arms shall ^bjudge the people; the ^cisles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes (open your spiritual eyes) to the heavens, (O ye saints of the Most High) and look upon the earth beneath: (read the signs of the times) for the heavens shall ^avanish away (Heb be dispersed) like smoke, and the earth shall ^bwax ^cold (Heb decay) like a garment, and they that dwell therein shall die in like manner: (this old world shall die, there shall be a new heaven and a new earth, it will be a millennial earth) but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Harken unto me, ye that know righteousness, the people in whose ^aheart *is* (I have written) my law; ^bfear ye not the ^creproach of ^dmen, neither be ye afraid of their ^crevilings. (Joseph Smith said: "I have reason to think that the Church is being purged...So long as men are under the law of God, they have no fears. DHC 6:477)

8 For the ^amoth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. (Everything will end, except the Lord's salvation.)

Verses 9-16: Israel appeals and the Lord answers

9 ¶ Awake, awake, put on ^astrength, O arm of the **LORD**; awake, as in the ancient days, in the generations of old. (Israel is calling upon the Lord for deliverance as he once did to free Israel from Egypt.) *Art* thou not it that hath cut Rahab, (Rahab is an ancient Near Eastern name for a monster of chaos closely related to leviathan, the personification of evil. Rahab was also name of a harlot who facilitated Joshua's conquest of Jericho, whom he later protected in gratitude. Literally, the name Rahab means loose woman; it is also an emblematic name for Egypt. The meaning in this verse, however, represents the Lord's conquest of a wicked and adulterous nation. Isaiah: The Times of Fulfillment, 501) and wounded the ^bdragon? (God has power over all his enemies)

10 *Art* thou not it which hath ^adried the sea, the waters of the great deep; that hath made the depths of the sea a ^bway for the ^cransomed to pass over? (Crossing of the Red Sea.)

11 Therefore the ^aredeemed of the **LORD** shall ^breturn, and come with singing unto Zion; (the Latter-day Saints) and everlasting ^cjoy (and holiness) shall be upon their head(s) (priesthood ordinances from the temple): they shall obtain gladness and joy; and sorrow and ^dmourning shall flee away. (Millennium)

12 I (am he, yea), ~~even~~ I, am he that comforteth you: (behold) who *art* thou, that thou shouldst be ^aafraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; (Don't fear man,

trust in the Lord)

13 And ^aforgettest the **LORD** thy maker, that hath stretched forth the heavens, and laid the foundations of the ^bearth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile (Israel that was carried away, and those who wander in sin) hasteneth that he may be loosed, and that he should not die in the ^apit, nor that his bread should fail. (Christ is the bread of life.)

15 But I *am* the **LORD** thy God, that divided the ^asea, whose waves roared: The **LORD** of hosts *is* his name.

16 And I have put my ^awords in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, (Behold) Thou *art* my people. (Elder Bruce R. McConkie said that expressions such as this “mean that the name of the Lord Jehovah has been placed upon his people, and they, knowing the name by which they are called, are heirs of salvation.)

Verses 17-23, 52:1-2: God’s wrath on Jerusalem

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the **LORD** the ^acup of his ^bfury; thou hast drunken the dregs of the ^ccup of trembling, *and* wrung *them* out. (The last drops of the cup of wrath will be wrung out for Israel to drink, including the sediment in the bottom of the cup which may symbolize the bitterest trials.)

18 (And) *There is* none to guide her (Israel has lost both the priesthood and the gifts of the Spirit) among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These ^atwo *things* are come unto thee; (God has sent two priesthood holders to assist and bless her. These two are the two witnesses spoken of in Revelation 11:3-12, who will testify in Jerusalem for three and a half years, who will be killed and left dead in the streets, and who then will be resurrected and lifted up to meet Jesus Christ when he returns to make his appearance to the Jews. These are either two members of the First Presidency or Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.) *who* (they) shall be sorry for thee? (thy) desolation, and destruction, (Joseph Smith said: “If we are not sanctified and gathered to the places God has appointed...we must fall, we cannot stand, we cannot be saved, for God will gather out his Saints from the gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered.” TPJS, p. 71) and the famine, and the sword: (and) by whom shall I comfort thee? (Revelation 11:3-12: 3 And I will give ^apower unto my two ^bwitnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to ^aturn them to blood, and to smite the earth with all ^bplagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall ^aovercome them, and ^bkill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was ^acrucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.) (Who are these two prophets? The D&C 77:15 states: Q. What is to be

understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.

“Their ministry will take place after the latter-day temple has been built in Old Jerusalem, after some of the Jews who dwell there have been converted, and just before Armageddon and the return of the Lord Jesus. ...Who will these witnesses be? We do not know, except that they will be followers of Joseph Smith; they will hold the holy Melchizedek Priesthood; they will be members of the Church of Jesus Christ of Latter-day Saints. It is reasonable to suppose, knowing how the Lord has always dealt with his people in all ages, that they will be two members of the Council of the Twelve or of the First Presidency of the Church. Bruce R. McConkie, *Millennial Messiah*, p. 390

20 Thy sons have fainted, (save these two) they lie at the head of all the streets, as a ^awild bull (or antelope) in a net: they are full of the fury of the **LORD**, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine: (iniquity)

22 Thus saith thy **Lord** the **LORD**, and thy God *that* ^apleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the ^ahand of them that ^bafflict thee; which have said to thy soul, ^cBow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAPTER 52

In the last days, Zion shall return and Israel be redeemed—Messiah shall deal prudently and be exalted.

1 ^aAWAKE, awake; put on thy ^bstrength, (Joseph Smith said that Isaiah had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel, and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage, also to return to that power which she had lost. D&C 113:8) O ^cZion; put on thy ^dbeautiful ^egarments, (take off the garments of slavery and put on royal garments, even garments of the temple. One way she puts on beautiful garments is by living the law of consecration. Garments are also priesthood power restored in the last days.) O ^fJerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 ^aShake thyself from the dust; (remove sin from your life) ^barise, *and* sit down, (arise from the dust and sit down in dignity, being redeemed at last) (no longer sit in the dust as a slave but sit on your royal throne) O Jerusalem: loose thyself from the ^cbands of thy neck, O captive daughter of Zion. (Joseph Smith wrote: “The scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation... The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.” D&C 113:10)

Verses 3-12: Deliverance of captive Israel

3 For thus saith the **LORD**, Ye have ^asold yourselves for nought; and ye shall be redeemed without ^bmoney. (the atonement of Christ)

4 For thus saith the **Lord** ^aGOD, (Jehovah) My people went down aforetime into ^bEgypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the **LORD**, that my people is taken away for nought? (Satan took Israel captive and gave them nothing in return, as he continues to do with people of the covenant in our own day.) they that rule over them make them to howl, saith the **LORD**; and my name continually every day *is* ^ablasphemed.

6 Therefore my people shall know my name: ~~therefore they shall know~~ (yea) in that ^aday (they shall

know) that I *am* he that doth speak: behold, *it is* I.

7 ¶ (And then shall they say) How ^abeautiful (the Hebrew mah na wu. From this phrase the Prophet Joseph Smith derived the name Nauvoo, which he interpreted as “place of rest” or “beauty.” upon the mountains are the feet of him that ^bbringeth ^cgood ^dtidings (unto them), that ^epublisheth ^fpeace; that bringeth good tidings (unto them) of good, that publisheth salvation; that saith unto ^gZion, Thy God reigneth! (Jesus Christ and everyone who preaches the gospel. So if you want to be beautiful, preach the gospel.)

8 Thy ^awatchmen (leaders in the church, missionaries) shall lift up the voice; with the voice together shall they sing: (They will sing the new song in D&C 84:99-102:

99 The Lord hath brought again Zion;
The Lord hath ^aredeemed his people, ^bIsrael,
According to the ^celection of ^dgrace,
Which was brought to pass by the faith
And ^ecovenant of their fathers.

100 The Lord hath redeemed his people;
And Satan is ^abound and ^btime is no longer.
The Lord hath gathered all things in ^cone.
The Lord hath brought down ^dZion from above.
The Lord hath ^ebrought up Zion from beneath.

101 The ^aearth hath travailed and ^bbrought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the ^cglory of her God;
For he ^dstands in the midst of his ^epeople.

102 Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of ^amercy,
Justice, grace and truth, and ^bpeace,
Forever and ever, Amen.)

for they shall ^bsee eye to eye (unity), when the **LORD** ^cshall bring again ^dZion. (Heb returns to Zion, or restores Zion) (3 Ne 20:33 – Then will the Father gather them together again and give unto them Jerusalem for the land of their inheritance. The City of Enoch will return to the earth.)

9 ¶ Break forth into joy, sing together, ye ^awaste places (or ruins) of Jerusalem: for the **LORD** hath comforted his people, he hath redeemed Jerusalem.

10 The **LORD** hath made ^abare his holy ^barm in the eyes of all the nations; and all the ends of the earth shall ^csee the ^dsalvation of our God. (The Savior quoted these three verses in 3 Ne 16:18-20 and said that the Nephites and Lamanites would be given the land of America for their inheritance. 3 Ne 16:16 Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto ^athis people this land for their inheritance.) Also Abinadi interpreted verses 7-10 to the wicked priests of king Noah in Mosiah 12:20-24 - 20 And it came to pass that one of them said unto him: ^aWhat meaneth the words which are written, and which have been taught by our fathers, saying: 21 ^aHow beautiful upon the mountains are the feet of him ^bthat bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

22 ^aThy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion; 23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem; 24 The Lord hath made bare his holy ^aarm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God? Mosiah 15:13-18 -13 Yea, and are not the ^aprophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed. 14 And these are ^athey who have published peace, who have

brought good ^btidings of good, who have ^cpublished salvation; and said unto Zion: Thy God reigneth! 15 And O how beautiful upon the mountains were their feet! 16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace! 17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever! 18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the ^afeet of him that bringeth good tidings, that is the founder of ^bpeace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

11 ¶ Depart ye, depart ye, go ye ^aout from thence, ^btouch no ^cunclean *thing*; go ye ^dout of the midst of her; be ye ^eclean, that bear the vessels of the **LORD**. (Be worthy. The place we are to depart from is Babylon, or the midst of wickedness, which is spiritual Babylon. D&C 133:5, 7, 14, 38:42 In his revelation, John the Beloved witnessed the same plea: And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev 18:4 We as the Lord's covenant people must not touch or be involved with idols or any other things of Satan.)

12 For ye shall not go out with ^ahaste, nor go by flight: for the **LORD** will go before you; and the God of Israel *will be* your ^brereward. (or rearguard) (Those who leave Babylon will do so in peace and safety. In the Hebrew it is clear that Jehovah will lead them and the Father will come behind.)

Verses 13-15: The suffering of the Servant

Verses 13-15 are another servant song.)

13 ¶ Behold, my ^aservant shall deal ^bprudently, he shall be exalted and extolled, and be very high. (In 3 Ne 21:9-11 -9 For in that day, for my sake shall the Father ^awork a work, which shall be a great and a ^bmarvelous ^cwork among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. 10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be ^amarred because of them. Yet I will heal him, for I will show unto them that ^bmy wisdom is greater than the cunning of the devil. 11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause ^ahim to bring forth unto the ^bGentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be ^ccut off from among my people who are of the covenant., the Lord made it clear this had reference to a servant involved in the great and marvelous work of the Father in the latter days. The Book of Mormon verse undoubtedly refers to Joseph Smith and the Restoration.)

14 As many were ^aastonied (or astonished) at thee; his ^bvisage (or appearance) was so marred more than any man, and his form more than the sons of men: (Christ's suffering during the Atonement was beyond our comprehension.)

15 So shall he ^asprinkle (gather) many nations; the kings shall shut their mouths at him: for *that* which had not been ^btold them shall they see; and *that* which they had not heard shall they consider. (Powerful leaders will not be able to stop the Lord's work in the last days. These verses deal with the Savior. But the Savior spoke of these verses to the Nephites in 3 Ne 20:43-45 43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. 44 As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men— 45 So shall he ^asprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they ^bconsider. Then the Savior said in 3 Ne 21:1-7: 1 AND verily I say unto you, I give unto you a ^asign, that ye may know the ^btime when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion; 2 And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that ^awhen these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this

people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; 3 Verily, verily, I say unto you, when these things shall be made ^aknown unto them of the Father, and shall come forth of the Father, ^bfrom them unto you; 4 For it is wisdom in the Father that they should be established in this land, and be set up as a ^afree people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the ^bcovenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; 5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth ^afrom the Gentiles, unto your ^bseed which shall dwindle in unbelief because of iniquity; 6 For thus it behooveth the Father that it should come forth from the ^aGentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be ^bnumbered among my people, O house of Israel; 7 And when these things come to pass that thy ^aseed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. 8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they ^aconsider. 9 For in that day, for my sake shall the Father ^awork a work, which shall be a great and a ^bmarvelous ^cwork among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. 10 **But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be ^amarred because of them.** (The lost manuscript) Yet I will heal him, for I will show unto them that ^bmy wisdom is greater than the cunning of the devil. 11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause ^ahim to bring forth unto the ^bGentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be ^ccut off from among my people who are of the covenant.)(This prophecy seems to refer to the Prophet Joseph Smith. It may also be a prophet or prophets yet to come who will be a type of Christ.)

CHAPTER 53

(This small chapter is without doubt the greatest single Old Testament prophecy foretelling the coming of Messiah. This chapter is quoted by New Testament writers more than any other – at least 10 times. Citations in the New Testament follow the wording of the Septuagint. Isaiah: The Times of Fulfillment, 525)

Isaiah speaks Messianically—Messiah’s humiliation and sufferings set forth—He makes his soul an offering for sin and makes intercession for transgressors—Compare Mosiah 14. (Quoted by Abinadi)

1 WHO hath ^abelieved our report? and to whom is the arm of the **LORD** revealed? (Faith is required before revelation.)

2 For he shall grow up before him as a tender ^aplant, and as a ^broot out of a ^cdry ground: (apostate Israel) he hath no form nor comeliness; and when we shall see him, *there is no ^dbeauty* (Heb it is not for his appearance) that we should desire him. (Biblical scholars conjecture that this passage refers not to the Savior’s physical appearance but to the fact that Jesus would not come in the glorious manner the Jews were expecting. Joseph Fielding Smith interpreted these words to mean that Jesus would look like an ordinary man and thus the Jews would not recognize him as the Son of God. Doctrines of Salvation, 1:23)

SCRIPTURE MASTERY: 3 He is ^adespised and rejected of men; (Jesus was rejected by his own people) a man of ^bsorrows, and acquainted with grief: and we hid as it were *our* faces from him (shunned); he was despised, and we ^cesteemed him not.

4 ¶ Surely he hath ^aborne our ^bgriefs, and carried our sorrows: yet we did esteem him stricken, smitten (the people would look upon Jesus as one who has leprosy) of God, and afflicted. (Jesus suffered for our sins)

5 But he ^awas wounded (better translated pierced fatally) for our ^btransgressions, *he was bruised* (better translated crushed) for our iniquities: the chastisement of our peace *was* upon him; and with his ^cstripes we are ^dhealed.

6 All we like ^asheep have gone ^bastray; we have turned every one to his ^cown way; and the **LORD** hath laid on him the ^diniquity of us all. (Jesus suffered for us all.)

7 He was ^aoppressed, and he was ^bafflicted, yet he ^copened not his mouth: he is brought as a ^dlamb to the ^eslaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (Isaiah speaks as though these events had already happened.)

8 He was taken from prison and from judgment: and who shall declare his ^ageneration? for he was cut off out of the land of the living: for the ^btransgression of my people was he stricken.

9 And he made his grave with the ^awicked, and with the rich in his ^bdeath; ^cbecause (or although) he had done no ^dviolence, neither *was any* ^edeceit in his mouth.

10 ¶ Yet it pleased the **LORD** to ^abruise him; he hath put *him* to grief: when thou shalt make his soul an ^boffering for sin, he shall see *his* ^cseed, (the righteous are his seed) he shall prolong *his* days, (the glory of the righteous will be forever) and the ^dpleasure of the **LORD** shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: (Christ satisfied the demands of the atonement) by his ^aknowledge shall my righteous ^bservant ^cjustify many; for he shall ^dbear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; (Jesus inherits all that the Father has. If men accept the atonement of Jesus Christ and live worthy lives, they may become joint heirs with Christ. A joint heir is one who inherits equally with all other heirs including the Chief Heir who is the Son.) because he hath poured out his soul unto ^adeath: and he was numbered with the ^btransgressors; and he bare the sin of many, and made ^cintercession for the transgressors.

Chapter 53 was quoted by Abinadi. In Mosiah 15 he gives the interpretation of the chapter:

MOSIAH CHAPTER 15

How Christ is both the Father and the Son—He shall make intercession and bear the transgressions of his people—They and all the holy prophets are his seed—He bringeth to pass the resurrection—Little children have eternal life. [About 148 B.C.]

1 AND now Abinadi said unto them: I would that ye should understand that ^aGod himself shall ^bcome down among the children of men, and shall ^credeem his people. (Christ is Jehovah. This message of Abinadi is similar to the message given by an angel to King Benjamin.)

2 And because he ^adwelleth in ^bflesh he shall be called the ^cSon of God (Elohim), and having subjected the flesh to the ^dwill of the ^eFather, being the Father and the Son— (Christ is the Father in several ways.

1) Father by creation. He is known as the Father of heaven and earth. 2) Father through spiritual rebirth. Those who are born again are adopted into the family of Christ. We become his sons and his daughters. 3) Father by divine investiture of authority. He came to earth in his Father's name. DCBM, 2:226-29.)

3 The Father, ^abecause he was ^bconceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son— (The mortal and the divine.)

4 And they are ^aone God, yea, the very ^bEternal ^cFather of heaven and of earth.

5 And thus the flesh becoming subject to the Spirit (When mortals become totally subject to God, they will have passed the test and are ready to go on. Hugh Nibley, 2:84), or the Son to the Father, being one

God, ^asuffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and ^bscourged, and cast out, and disowned by his ^cpeople.

6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even ^aas Isaiah said, as a sheep before the shearer is dumb, so he ^bopened not his mouth. (David O. McKay said: “This Man of Galilee knew little but misunderstanding and ingratitude and criticism and abuse; but he never complained, and at the end of the day he was as sweet as at dawn. Long before he came somebody had said that when the supreme man arrived he would submit to tribulation without complaining. As men looked upon this Man of Galilee they were reminded of the great line of the prophet, 'As a lamb before the shearer is dumb, so he opened not his mouth.' Brethren and sisters, what is the attitude, the spirit of the vilifier, as compared with the spirit of the Christ, the spirit of the leaders of the Church, the spirit of every true Latter-day Saint? It is better to suffer wrong than to do wrong, and if we as Latter-day Saints will but hold to the truth as it has been revealed all will eventually be well.” (*Conference Reports*, Oct. 1931, p. 13))

7 Yea, even so he shall be led, ^acrucified, and slain, the ^bflesh becoming subject even unto death, the ^cwill of the Son being swallowed up in the will of the Father. (Neal A. Maxwell said: “It was all made possible by the Savior’s splendid submissiveness. He did voluntarily what He was not forced to do; it was something no other child of God could do! ‘There was no other good enough to pay the price of sin’ (Hymns no. 194). ‘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’ (Mosiah 15:7). The imagery and theology of this verse tell us that Jesus was totally, perfectly, and fully consecrated. Being ‘swallowed up’ means being totally enveloped—without question, protest, reservation, or resentment. It is ‘all the way,’ not halfway. Choosing such spiritual submission is the highest act of deliberate, individual will: ‘And he said, Abba, Father, all things are possible unto thee; take away this cup from me: *nevertheless* not what I will, but what thou wilt’ (Mark 14:36; emphasis added). Though Jesus’ will was thus ‘swallowed up,’ we certainly don’t notice any diminution of Jesus’ individuality after the Atonement, do we? In fact, not only was He resplendent, but after the Resurrection, amid some of His sheep, He declared that His joy was now ‘full’ (3 Nephi 17:20). Consecration enhances individuality. Furthermore, when we are ‘swallowed up’ in His will we will also know what it is like to be ‘swallowed up in the joy of Christ’ (Alma 31:38).” (*That Ye May Believe*, pp. 2-3) “In considering consecration, it is well to remember . . . that nothing is held back—whether turf, attitude, or hobbies. One’s will is to be swallowed up in the will of God—just as occurred with Jesus. . . the will of the Son being swallowed up in the will of the Father. . . Most forms of holding back are rooted in pride or are prompted by the mistaken notion that somehow we are diminished by submission to God. Actually, the greater the submission, the greater the expansion!” (Henry B. Eyring, *On Becoming a Disciple Scholar*, pp. 61-2))

8 And thus God breaketh the ^abands of death, having gained the ^bvictory over death; giving the Son power to make ^cintercession for the children of men—

9 Having ascended into heaven (Jesus goes before us to the Father pleading to let us in.), having the bowels (The bowels symbolize the seat of pity or kindness; hence tenderness, compassion. Webster’s 1828 dictionary.) of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon ^ahimself their iniquity and their transgressions, having redeemed them, and ^bsatisfied the demands of justice. (Boyd K. Packer said: “Each of us, lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us. . . . Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing. But know this: Truth, glorious truth, proclaims there is such a Mediator. ‘For there is one God, and one mediator between God and men, the man Christ Jesus.’ (1 Timothy 2:5.) Through Him mercy can be fully extended to each of us without offending the eternal

law of justice. This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them. The extension of mercy will not be automatic. It will be through covenants with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins. All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy. (CR, April 1977, p. 80.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, pp. 233-4) Hugh Nibley said: “...having redeemed them, and satisfied the demands of justice. Then he says, Now can I get them through?...So he goes ahead as our sponsor and clears the legal difficulties. There is serious doubt about whether our admission is really justified, so he generously intercedes for us. He breaks the barrier, and then he faces the problem of our legal right to go on. Do we deserve it? No. His argument on our behalf is for mercy and compassion.” (*Teachings of the Book of Mormon*, Lecture 35, p. 85))

10 And now I say unto you, who shall declare his ^ageneration? Behold, I say unto you, that when his soul has been made an offering for ^bsin he shall see his ^cseed. And now what say ye? And who shall be his seed? (At his death, Jesus went into the spirit world where he ministered unto the righteous who were waiting for his resurrection. These are his seed.)

11 Behold I say unto you, that whosoever has heard the words of the ^aprophets, 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 ^bkingdom of God.

12 For these are they whose sins ^ahe has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

13 Yea, and are not the ^aprophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, (We do not espouse a doctrine of infallibility of prophets. It is a common ploy in anti-Mormon literature to argue that the Church is false because of a supposed error or the disaffection of one holding the prophetic office. All who come into mortality – the Savior included – are subject to the temptations of the father of lies, are open to the enticements of the flesh, even those specially selected and designated as the Lord’s mouthpieces. “With all their inspiration and greatness, prophets are yet mortal men with imperfections common to mankind in general. They have their opinions and prejudices and are left to work out their own problems without inspiration in many instances. MD, p. 608. The commandment is given to high and low, great and small, to take heed to themselves lest they fall and succumb to temptation. DCBM, 2:236) I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

14 (Now he answers the priest’s question.) And these are ^athey who have published peace, who have brought good ^btidings of good, who have ^cpublished salvation; and said unto Zion: Thy God reigneth!

15 And O how beautiful upon the mountains were their feet! (Past)

16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace! (Present)

17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever! (Future)

18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the ^afeet of him that bringeth good tidings, that is the founder of ^bpeace (Christ), yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

19 For were it not for the redemption which he hath made for his people, which was prepared from the ^afoundation of the world (In the premortal day, Jesus was ordained and sustained as Savior and Redeemer. DCBM, 2:237), I say unto you, were it not for this, all mankind must have ^bperished.

20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead;

therefore, he bringeth to pass the resurrection of the dead.

21 And there cometh a resurrection, even a^a first resurrection (The first resurrection includes both celestial and terrestrial kingdom people. He is not talking about the time of the resurrection but the condition of it.); yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ (This first resurrection is not to be confused with the first resurrection spoken of in the D&C, which has reference to the coming forth from the grave of the faithful saints from the time of Christ to the time of his second coming. D&C 88:96-98. Those living in the Millennium are also spoken of as coming forth in a first resurrection, for they too obtain an exaltation. D&C 132:19. The Life Beyond, p. 124, DCBM, 2:238)—for so shall he be called. (James E. Talmage said: “Two general resurrections are mentioned in the scriptures, and these may be specified as first and final, or as the resurrection of the just and the resurrection of the unjust. The first was inaugurated by the resurrection of Jesus Christ; immediately following which many of the saints came forth from their graves. A continuation of this, the resurrection of the just, has been in operation since, and will be greatly extended, or brought to pass in a general way, in connection with the coming of Christ in His glory. The final resurrection will be deferred until the end of the thousand years of peace, and will be in connection with the last judgment.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 2, p. 174) Bruce R. McConkie said: “To those who lived before the resurrection of Christ, the day of his coming forth from the dead was known as the first resurrection. Abinadi and Alma, for instance, so considered it. (Mosiah 15:21-25; Alma 40.) To those who have lived since that day, the first resurrection is yet future and will take place at the time of the Second Coming. (D. & C. 88:96-102.) We have no knowledge that the resurrection is going on now or that any persons have been resurrected since the day in which Christ came forth excepting Peter, James, and Moroni, all of whom had special labors to perform in this day which necessitated tangible resurrected bodies.” (*Mormon Doctrine*, p. 639) **Keys of Resurrection:** Those who have spoken authoritatively about the resurrection have sometimes spoken of it as an ordinance involving keys, the same way other priesthood ordinances require the operation of priesthood power and priesthood keys. President Brigham Young has given us profound and insightful commentary on the core doctrine of the Christian faith: All who have lived on the earth according to the best light they had, and would have received the fulness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for, in the flesh, by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we cannot receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (*Discourses of Brigham Young*, 397–98) Closer to our day, President Spencer W. Kimball, in a general conference address in April 1977, confirmed that no one now living holds the keys of resurrection. And that is *not* because we lack the desire to possess them. President Kimball said: "Do we have the keys of resurrection? . . . I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. . . . We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality" (Conference Report, April 1977, 69). Nevertheless, President Kimball promised, the faithful

will receive not only the keys of resurrection but also the power of godhood in the resurrection: "We talk about the gospel in its fulness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives" (Conference Report, April 1977, 71). When Jesus' spirit reentered his physical body in the Garden Tomb that first Easter morning, he became the first person on this earth to receive the keys of resurrection. It is true that he inherited *the power* to take up his body again from his Father (Elohim) at the time of his mortal birth. But he received *the keys* of resurrection only after his own resurrection. President Joseph Fielding Smith explained the sequence this way: "Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and *gained the keys of the resurrection*, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered" (*Doctrines of Salvation*, 1:128; emphasis added). This is important doctrine, for it means that **the keys of resurrection are conferred after one has been resurrected and those keys are then used to resurrect others**. Jesus was the prototype. Having obtained the keys of resurrection himself (after his own experience with resurrection), he then possessed power to resurrect all others. According to President Brigham Young, those keys of resurrection first acquired by the Savior are then further given, extended, or delegated to others who have died and been resurrected. "They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others" (*Discourses of Brigham Young*, 398). Thus, in one respect we might think of the ordinance of resurrection as being like other ordinances which we see performed on this earth. It involves those who possess the authority and keys of resurrection. As President Brigham Young and Elder Erastus Snow also taught, the resurrection will be conducted much as other things are done in the kingdom, by delegation (*Journal of Discourses*, 6:275; 15:136–39; 25:34). Just as we cannot bless or baptize ourselves, so we cannot resurrect ourselves. Ordinances are performed on our behalf by those who are authorized to perform the ordinances. Knowing what we do about the importance of worthy fathers guiding and blessing their families in righteousness, it does not seem out of order to believe that worthy fathers and priesthood holders will have the privilege of calling forth their wives, or their children, or even other members of their family from the grave. **Is it not the order of heaven for righteous patriarchs (fathers, grandfathers, and others) to bless, baptize, and perform other ordinances for their loved ones? Before Jesus was resurrected, only his Father, our Father in Heaven, possessed the keys of resurrection (even though as the Son of God he possessed the power of life in himself— independently). After he was resurrected, Jesus acquired the keys of resurrection which could then be given to others.** The illuminating statements of President Young, President Kimball, and President Smith, taken together, help us to see once again that God's house is a house of order. As a result of his own resurrection, Jesus now controls all power and all keys, under the direction of his Father, which he delegates to others as they are worthy and become prepared to possess the various powers of godliness. These powers are then used to bless the human family. This is true for the keys of resurrection as well as all other power and authority. (Andrew Skinner, *The Garden Tomb*, 94-98))

22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. (The second resurrection is for telestial and sons of perdition.)

23 They are raised to ^adwell with God (Celestial Kingdom) who has redeemed them; thus they have eternal life through Christ, who has ^bbroken the bands of death.

24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having ^asalvation declared unto them (These are terrestrial, but still part of the first resurrection.). And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. (Joseph Fielding Smith

said: “We are taught that we will be punished for our own sins, but what of these millions who sinned ignorantly, not having any knowledge of the mission of the Son of God? According to the divine plan the truth of the gospel must eventually be declared to them, for it is written that ‘... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.’ (D&C 1:2) ... We are taught that mankind through the ages will be judged by the privileges and opportunities to know the truth. If a person never had the opportunity to know anything about the plan of salvation, then surely he should not be held accountable for his deeds in the flesh on an equality with the man who knew the truth and then refused to obey it. Thousands of these people who lived in this ignorance were devout and faithful to the doctrines which they had been taught. They cannot be held accountable for their actions which were done in faith and obedience to that which they devoutly believed and had been taught. Fortunately the Lord will judge us all by the intent of the heart as well as by our understanding. Therefore it seems that it was only a matter of justice for the Lord to do what Abinadi said he would do and permit these who innocently died in ‘their ignorance, not having salvation declared unto them’ to have part in this great resurrection. “ (Answers to Gospel Questions, vol. 4, pp. 76-77))

25 And little ^achildren also have eternal life.

26 But behold, and ^afear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that ^brebel against him and ^cdie in their sins; (Those who ignore or reject the higher counsel from God and his prophets are in open rebellion to God and his plan of salvation.) yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; ^dthese are they that have ^eno part in the first ^fresurrection. (Exaltation in the celestial kingdom. “Amulek noted: After this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life then cometh the night of darkness wherein there can be no labor performed. Alma 34:33. However, this statement is sometimes misinterpreted. The night of darkness is not death, but resurrection. Alma 41:5. The day of this life or, in other words, the probationary state or preparatory state in which we prepare for eternity (Alma 42:10) includes the postmortal sojourn in the spirit world. Were this not the case, there would be no purpose in preaching the gospel to the dead or in performing ordinances for them. Unlike water baptisms, faith and repentance cannot be performed vicariously; only the immortal spirit can exercise faith unto salvation. Eternal life depends upon eternal obedience.” Rodney Turner, Studies in Scriptures, 7:252)

27 Therefore ought ye not to tremble? For salvation (exaltation and eternal life) cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny ^ajustice when it has its claim.

28 (He is quoting from Isaiah 52:8-10.) And now I say unto you that the time shall come that the ^asalvation of the Lord shall be declared to every nation, kindred, tongue, and people.

29 Yea, Lord, ^athy ^bwatchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah is speaking of the Millennium.)

30 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the ^asalvation of our God. (There is no chapter break in the 1830 edition. Chapter 16 should be read with 15.)