

Mosiah 14 — The Suffering Servant — Isaiah 53 in the Mouth of Abinadi, Read into the Face of King Noah

Mosiah 14: Abinadi quotes Isaiah 53 verbatim (the BoM-version of the Suffering Servant chapter); the priests had cited Isaiah 52:7–10 against Abinadi, and Abinadi now reads them Isaiah 53 — the chapter that completes the citation they began — letting the prophet of the exile preach Christ in the court of the colony; c. 148 BC.

Mosiah 14 is the BoM's-verbatim Suffering-Servant chapter — Isaiah 53 in the mouth of Abinadi. The priests had cited Isaiah 52:7–10 (Mosiah 12:20–24) as their trap; Abinadi now-reads-them the chapter-that-follows-and-completes their citation — Isaiah 53, the chapter the priests-deliberately-did-not-cite because-it-is-the-suffering of-the-very-servant whose-beautiful-feet they-named. The chapter is the BoM's-most-Christological non-Nephite text — every-verse is a-direct-prophecy of-the-Christ-event written-by-Isaiah-in-the-eighth-century-BC, brought-from-the-Brass-Plates by-the-Lehite-colony, and-now-being-read-aloud in-a-Mesoamerican-court-room six-centuries-before-the-event-occurs.

Load-Bearing Texts

1. v. 3. *he is despised and rejected of men; a man of sorrows, and acquainted with grief* — the chapter's-master-rejection statement
2. v. 4. *surely he hath borne our griefs, and carried our sorrows* — the chapter's-master-vicarious-suffering statement
3. v. 5. *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* — the chapter's-master-substitution verse
4. v. 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 iniquity of us all* — the chapter's-master-iniquity-of-us-all statement
5. v. 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* — the chapter's-master-silent-lamb statement, the structural-apex of-the-Isaiah-chiasm
6. v. 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* — the chapter's-master-asham (guilt-offering) statement

Hebrew Word Studies

yonek / shoresh / to'ar (יָוֶנֶק / שָׁרֵשׁ / תּוֹ'אֵר) — **tender shoot, sucker / root, taproot / form, appearance, comeliness** v. 2. The chapter's tender-plant triad. Yonek — tender shoot, sucker — the noun describing-the-vulnerable-young-growth from-an-older-trunk; shoresh — root, taproot — the noun behind Isa. 11:10's root of Jesse, that shall stand for an ensign of the people; to'ar — form, appearance, comeliness — the noun behind 1 Sam. 16:18's-David's-comely-appearance. The doctrine: the Messiah is yonek-from-a-shoresh that-is-out-of-dry-ground (eret zityah) — a-vulnerable-shoot from-a-dead-looking-root; he has-no-to'ar to attract. Same yonek-from-shoresh grammar as Isa. 11:1, 10; Rom. 15:12 — and there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; Rev. 5:5 — the Root of David; Rev. 22:16 — I am the root and the offspring of David. The Restoration's D&C 113:1–6 — the stem of Jesse spoken of in the 1st, 2nd, 3rd, 4th, and 5th verses of the 11th chapter of Isaiah... is Christ — confirms the doctrine. The chapter is one of the BoM's clearest articulations of the yonek-shoresh Messiah doctrine — the Lord coming as-the-vulnerable-shoot out-of-the-dry-ground of-Israel's-spiritual-desert.

chalal / dakka / musar / chaburah (חָלַל / דָּכָא / מוּסָר / חֲבֻרָה) — **pierced, profaned, slain / crushed / chastisement, discipline / stripe, weal, blow-mark** v. 5. The chapter's four-fold-substitution-verbs. Chalal — pierced, slain, profaned — the verb behind the noun chalal (slain warrior); dakka — crushed, broken — the verb of-deep-crushing; musar — chastisement, discipline, instruction-by-pain — the noun of-corrective-suffering; chaburah — stripe, wound-stripe, weal — the mark-left-by-a-blow. The doctrine: the four-Hebrew-verbs name-four-distinct-modes-of-the-Servant's-suffering — piercing, crushing, chastening, striping; the four-fold are not synonyms but a comprehensive-anatomy of-the-atonement-experience. Same four-fold-suffering grammar as Ps. 22's-pierced (chalal); Ps. 51:17 — a broken (nishbar) and a contrite (dakka) heart, O God, thou wilt not despise; Prov. 3:11–12 — despise not the chastening (musar) of the Lord; Deut. 25:3 — forty stripes (chaburah-cognate) he may give him, and not exceed. The chapter is one of the BoM's clearest articulations of the four-fold-anatomy-of-atonement doctrine — pierced, crushed, chastened, striped.

From the Chapter's Architecture

The chapter is also the BoM's-most-densely-Pauline / Petrine / Johannine pre-figural-text. Mosiah 14:1 ≈ Jn. 12:38; 14:4 ≈ Mt. 8:17, 1 Pet. 2:24; 14:5 ≈ 1 Pet. 2:24, 2 Cor. 5:21; 14:6 ≈ Rom. 3:23, 1 Pet. 2:25; 14:7 ≈ Mt. 27:14, Acts 8:32; 14:8 ≈ Acts 8:33; 14:9 ≈ Mt. 27:57–60, 1 Pet. 2:22; 14:10 ≈ Jn. 12:24; 14:11 ≈ Rom. 5:18–19, Heb. 9:28; 14:12 ≈ Lk. 22:37. Every-verse anchors-a-New-Testament-Christological-text. The chapter is the BoM's-evidence-by-citation that the Hebrew-Bible already-contains the Christ-content the New-Testament-will-make-explicit.