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# Isaiah's Calling & Election

## Isaiah Chapter 6

In about the year 740 BC, Isaiah the Prophet, Seer, and Revelator had an eternally sacred experience. In the middle of a chaotic world of global strife and unrighteousness, Isaiah was selected to ascend into God's sacred and holy presence to be endowed with knowledge, sanctifying ceremony, and elected to serve a special mission back on earth. Isaiah 6 all takes place not on earth or in the earthly temple, but in god's holy presence, inside the Holy of Holies of God's Temple in Heaven, and before God himself and His Holy Angels. This is a sacred Temple Testimony borne by Isaiah to us.



*Isaiah was a Jewish Prophet, Seer, and Revelator in Jerusalem from 760 BC to 690 BC*

## Isaiah 6 ~ Line Upon Line

**Isaiah 6:1** ~ We learn here that Isaiah is not asleep, he is not seeing a vision, he is there! God is being revealed to Isaiah just as he was present before Joseph Smith. He had been transported and transfigured to stand in the holiest place in God's Temple Palace before His sacred Throne. The word "revelation" in Hebrew actually means "to carry away to another sacred place" (Heb. *galah* גלה).

It is interesting that the word "the Lord" here is actually not the name Yehovah but the unexpected Hebrew word 'Adonay which means "my Lord" אֲדֹנָי . This looks like the God Yehovah who was sitting on His Exalted Throne in His Temple Palace. The Hebrew word used for "temple" here is actually the word *heykhal* הַהֵיכָל which literally means 'the king's palace' but when used in the context of God's Palace then it is a Temple.

Isaiah testifies that God was sitting on His Exalted Throne wearing His Priestly Robes. The word "his train" is the same Hebrew word *Shul* שׁוּלְיָו used in Exodus to describe the Robe of the High Priest serving in the Temple or Tabernacle (Exodus 28 and 39). The Hebrew word here is plural and should read "His Priesthood Robes were filling the Temple".

**Isaiah 6:2** ~ Isaiah's Revelation continues saying that some Serafim were standing above God's Throne. Serafim are special and specific type of Angels. The word comes from Hebrew *seraf* which means "to burn bright". *Serafim* (Heb שְׂרָפִים pronounced Serafeem) means 'the ones burning brightly', remember the telling Hymn, *The Spirit of God* like a fire is burning! That is what this is. These are heavenly beings, angelic servants of God who surround His Throne and the Holy of Holies. We do not know how many Serafim there are, we just know that there are more than 1, there could be 2 of them or 2 million. We do know exactly that Isaiah saw that each Seraf had 6 wings. Now I do not think that these Spirit-filled Angels actually had wings, here we see Isaiah using symbolism to teach us something sacred and secret. Two wings of the Seraf covered his Face meaning that they were veiling the Face and Presence of God. Two wings covered the Feet of the Seraf meaning that the Location and the Entrance of the Throne of God were veiled. And with Two wings the Serafim would fly or move, serve, and communicate with the mighty Power and Spirit of God.

**Isaiah 6:3** ~ Here we see this Angelic communication in action. The Serafim call out: “Holy, Holy, Holy” (in Hebrew *Qadosh, Qadosh, Qadosh* קִדּוֹשׁ קִדּוֹשׁ קִדּוֹשׁ ), which is the ultimate testimony to the sacredness of the God who sits in the Holy of Holies. They also reveal which God is sitting on the Throne here, it is *Yehovah Sabaot* יְהוָה צְבָאוֹת , often translated as the LORD of Hosts which means Yehovah of the Armies of Heaven. Again, we refer to the sacred Hymn *The Spirit of God*: “We’ll sing and we’ll shout, with the Armies of Heaven, Hosanna, Hosanna, to God and the Lamb, Let Glory to Them in the Highest be given, henceforth and forever!”. This is what is happening. This favorite Hymn is not a trifle song, it is a Proclamation to the World of the Glory of the Lord.

**Isaiah 6:4** ~ We are still in the Heavenly Temple in this verse right before the entrance to the Presence of God. As the Serafim shout their Holy words there is a vibration on the frame around the veil. Sacred smoke or incense fills the Temple representing the rising prayers and praises of God’s Children and Angels. The Hebrew word for the English translation “posts of the door” is interesting. The word for “posts” is actually referring to a measurement, it literally means “cubits” *‘amot* אַמּוֹת. It must be referring to the measurement of God, His Exalted State, and the Measurement of ones soul to stand before His veiled Presence. The word for “the door” is the Hebrew word *hasifim* הַסִּפִּים which is not the standard word for a door but used in Exodus referring to the Cup of the Blood of the Lamb that was placed on the doorways to save Israel on the first Passover night in Egypt (Exodus 12:22). The interesting difference here in Isaiah 6:4 is that the word is a plural noun in Hebrew *hasifim* הַסִּפִּים. So a literal translation of the Hebrew would read: ‘And the measurements of the cups [of blood] vibrated/moved from the Voice/Sound of the Shout.’ I believe this has something to do with representing the Final Judgment of our souls by the Blood of the Lamb of God before entering into the Presence of the Lord God and the Father.

**Isaiah 6:5** ~ Isaiah seeing all of this Holiness and Glory, realizes that he is a mortal transfigured and about to be judged before this Holy of Holies, then exclaims “Woe is me” or in Hebrew “‘Oiy to me!” לֵי אֵיִי . He also realizes that he is “undone” which is better translated from Hebrew, “I have been cut off” from the Presence of God because of sin and the Fall. He still has some major repenting to do before he can officially proceed through the Veil. He then testifies that he has seen the King and Yehovah of the Armies of Heaven. Again, this is a great time to reflect on the great Hymn, *The Spirit of God*... “We’ll sing and we’ll shout, with the Armies of Heaven, Hosanna, Hosanna, to God and the Lamb.”

**Isaiah 6:6** ~ As Isaiah realizes his uncleanliness and humbles himself before God, one of the Serafim flies over to him holding a “live coal” from the sacred Incense Altar of God which stands in front of the Veil of God’s Throne. In Hebrew,

the 'live coal' is rather a "shining stone" רִצְפָּה *ritspah*. This unique Hebrew word *ritspah* is only used this way once in the Hebrew Bible. It is used elsewhere in the Old Testament referring to 'the shining path' that paves the way to the great Temple of Ezekiel and back to God's presence (Ezek 40:17-18; Ezek 42:3; D&C 110:2). We get the sense that it is hot or burning or perhaps something so pure and sacred that the fiery Serafim cannot even touch it with his hands, instead he uses an instrument (the golden tongs used in the Temple מַלְקָחַיִם *malqahayim*) to take it from the Altar to Isaiah's mouth.

**Isaiah 6:7** ~ The Seraf reaches forth towards Isaiah's mouth while saying the words, "Behold, This has touched upon your lips, and your guilt has departed and your sin is covered." Isaiah has been cleansed pure through this sacred Temple ordinance witnessed by God, Angels, and us. The Hebrew words for "your guilt has departed" points toward the Fall and towards the necessity to repent or "turn away" or depart from sin. The Hebrew words "your sin is covered" (*Kuppar*) points us toward the Throne of God (*Kipporet*), the Mercy Seat (*Kipporet*), the covering of the Ark of the Covenant (*Kipporet*), and the Atonement (*Kippur*) of Yehovah. All these come from the same Hebrew word כָּפַר *kapar*. In Hebrew, Atonement means 'the Covering' of sin by God.

**Isaiah 6:8** ~ The Lord ('Adonay) then speaks seeking a volunteer willing to be elected and sent back down to earth to deliver the words of the Lord. Isaiah steps forward, now that he is clean and pure and says, "Behold me, Send me!" It is fitting that Jesus called his Prophets, Seers, and Revelators *Apostles* which is a Greek word meaning "One who is sent to deliver a message".

**Isaiah 6:9** ~ The message that Isaiah is to deliver is, "Hear ye indeed, but you will not understand. See ye indeed, but you will not know." This means that the Words of God will continue through His prophets, but the people will refuse to listen or learn from them. They will also continue to see great things but will refuse to acknowledge what is right before them.

**Isaiah 6:10** ~ God will continue to pour down His Word and His Judgment that will be so clear and abundant that it will feel so heavy, people will close their eyes to it, and not listen or learn. Now if they had listened and learned, then they would know what is going on, receive full conversion, and be healed from pain and suffering.

**Isaiah 6:11** ~ Isaiah then asked the ultimate question we all have regarding God's timing, "Lord, How long?" The Prophet does not know the exact timing or the length of his mission or the extent of Israel and Judah's judgments. God's answer is clearly, "Until the land is utterly desolate."

**Isaiah 6:12** ~ There is more to this Revelation. Yehovah then reveals to Isaiah that the people of Israel and Judah will be driven out and left alone in the lone and dreary world. What is interesting is the Creation wording of this phrase in Hebrew. The Hebrew words reflect Adam and the Fall, as well as Christ and His Atonement. The Hebrew reads something like this: “And Yehovah will drive out the Adam (*ha-Adam* הָאָדָם) and a great separation would be in the midst of the earth.” The Hebrew word for the ‘great separation’ literally is ‘a great leaving alone’ (*rabah ha’azuvah* רַבָּה הָעֲזוּבָה), this is significant because this is the word that Jesus used on the Cross when He said “Why have you forsaken me/left me alone?” (Matt 27:46). This is the only time in the whole Old Testament that this particular word appears, only here in Isaiah 6:12. Verses 10-12 epitomize the ultimate message of the writings of Isaiah, that is, The Judgments of God, lead to Repentance through the Atonement, which leads to Redemption and Salvation of the world by the Messiah.

**Isaiah 6:13** ~ Finally, God reveals more on His timing. He reveals to the Prophet that He will provide important information about His Plan of Salvation. Here He revealed that a Tenth (*‘asiriyyah* עֶשְׂרִיָּה) shall still be in the land. Now this Hebrew word *‘Asiriyyah* עֶשְׂרִיָּה is symbolic and significant. This word is also used for many related topics: *‘Asiriyyah* is used in the Flood Story (Gen 8:5) as the Tenth month when the Flood waters ended and decreased, *‘Asiriyyah* עֶשְׂרִיָּה is also used as the Tenth part of the Sin Offering (Lev 5:11), *‘Asiriyyah* עֶשְׂרִיָּה is also used as the Tenth day of the Tenth month when the Babylonian King Nebuchadnezzar invaded Jerusalem as prophesied by Isaiah (2 Kings 25:1; Jer 39:1; 52:4), and finally *‘Asiriyyah* is used to state that “the Tenth shall be holy unto Yehovah” (Lev 27:32).

Yehovah also reveals that this remnant of Judah and Israel shall return (also the word for repent *shuvah* שׁוּבָה) to graze. And like long lasting terebinth and oak trees, which still has a living stump when it is chopped down, it can still produce Holy Seed that can grow into a Holy Tree.

This is the eternally sacred experience of Isaiah the Prophet, Seer, and Revelator. In the middle of his chaotic world of global strife and unrighteousness, Isaiah was selected to ascend into God’s sacred and holy presence to be endowed with knowledge, sanctifying ceremony, and elected to serve a special mission back on earth. Isaiah 6 all takes place not on earth or in the earthly temple, but in God’s holy presence, inside the Holy of Holies of God’s Temple in Heaven, and before God himself, His Holy Angels, and all of us. This is indeed a sacred Temple Testimony borne by Isaiah to the world. Amen אָמֵן — AnthonyR אר