On Christ and Covenants: An LDS Reading of Isaiah’s Prophetic Call

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Abstract

This article illustrates that for Latter-day Saints, the Book of Mormon can function as an interpretive guide to Isaiah’s writings. The analysis explores some ways in which the Book of Mormon can aid in identifying textual meaning in the story of Isaiah’s prophetic commission, especially on the topic of Christ and covenants. Lehi’s call narrative in the Book of Mormon shares much in common with Isaiah 6. Based on analogy with Lehi’s comparable dream, LDS readers can connect the seraph that interacts personally with Isaiah to Jesus Christ—that is, the Being with great luster who descends out of heaven to meet with the Book of Mormon prophet.

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Isaiah 9:6. Recently I was told by a Lutheran pastor that this verse cannot be interpreted in a literal sense. As you read and understand this verse, do you believe it to be understood in a figurative sense or a literal sense? Are there parts of last two lines in this verse to be understood as literal and other parts as figurative? Charlie. Answer: The basis for statements such as the one you received is theological perspective. As mentioned above, the gospels contain many references to the Old Testament and to the book of Isaiah specifically. Matthew for example quoted Isaiah at least nine times and specifically a verse associated with the passage related to your question, Isaiah 9:2, stating clearly that this referred to Jesus Christ (Matthew 4:13-16). See more ideas about Doctrine and covenants, The church of jesus christ, Lds church history. This is a Doctrine and Covenants reading chart that shows the surrounding events of each section. This way, you can spend less time orienting yourself, and spend more time gaining insights. We occasionally read of groups or bands of prophets ministering in Israel (1 Sam. 10:5; 1 Kings 18:4), referred to as “the company of the prophets” (2 Kings 2:3, 5, 7; 4:38). Being a mouthpiece for the word of the Lord was often a dangerous calling. People frequently mocked, rejected, persecuted, and even killed God’s prophets (2 Chron. 36:16; Jer. Others insist that whereas in the old covenant a failure to speak with complete accuracy brought the alleged “prophet” into judgment (Deut. 13:2; 18:20–22), with the new covenant and the distribution of the Spirit among all God’s people, certain changes came into play. Although God is the inspirational source of all prophetic revelation, its communication by individual prophets is not in all cases protected from error or human admixture.