





UNRAVELING ISAIAH'S SYMBOLISM  
SEARCHING FOR MEANING WITHIN ISAIAH'S VISION

Paul Lancaster



*For the Red-Heads who make a difference in my life:*

*Matthew who opened my eyes to a new world*

*Zella who sees in me more than I see in myself*

*Lisa, my love, who seeks truth as ardently as I do*

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# INTRODUCTION

**I**saiah is the author of one of the most profound and perhaps least understood divine texts ever written. Part of the reason behind its mystery is the way that he embeds symbolism into his writings. His book comprises a depth and breadth of symbolism that is complex yet enlightening. Isaiah intertwines a profound network of imagery and symbolism to illustrate his prophetic vision.

Isaiah had a difficult task from the Lord. He was to prophesy the details of the end-day events as both a forewarning and as a sign to us in these last days. To do this, he had to use people, places, things, and events common in his day to symbolically portray what we needed to know in our day. How do we know his writing was meant for us? When Isaiah asks the Lord how long he should prophesy, the Lord says, “Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land” (Isaiah 6:11-12). These conditions are still unmet today but seem to be fast approaching. Also, the Lord said to the ancient Nephite people, “And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. And all things that he spake have been and shall be, even according to the words which he spake” (3 Nephi 23:1-3).

I believe that the Lord’s injunction has as much weight for us as it did to those ancient Nephites. Isaiah’s writings carry the covenant promise of the Lord to the house of Israel. Yet to understand his message, we have to understand the underlying themes and symbols he uses to portray end time events and characters. I have spent years trying to understand some of the embedded symbolism within his writings. Enclosed in this book are 10 years of research and study to help aid you and me in navigating Isaiah’s narrative.

## SYMBOLS WITHIN ISAIAH

There are some symbols within Isaiah that have very generic symbolic meaning. The Hebrew language carries a lot of symbolic inference naturally. For example, when talking about the world, the symbolic inference is the people upon the earth. Or when referencing the direction east, it carries connotations of facing toward God, and therefore, facing westward is facing away from God, or symbolizes rebellion from God.

But there are also some very specific symbols built into Isaiah's writings that are unique to his story. He uses animals, trees, body parts, people, places, and a myriad of other things to symbolize individuals or nations and their spiritual ascent or descent from God. There are also specific symbols that point to the end-time characters who will do much of God's work. One includes the end-time antichrist, symbolized by the Assyrian king who I call the Assyrian tyrant. Another is the end-time righteous servant of God who will lift the Lord's ensign, establish Zion, and gather those scattered and lost tribes of Israel. I refer to this individual as the Davidic servant. These two individuals are symbolized through characters contemporary to or prior to Isaiah's time. They are also characterized by different tools, like rods, saws, or axes. Moreover, they are characterized by many other different ideas or concepts.

As you read this book, please keep in mind that this constitutes my understanding on the symbolic connotation of various words within Isaiah's writings. Please seek for your own revelation from God on what you believe the symbolism means within Isaiah's book. You will get more out of this document as you pray and seek revelation from God. You will also better understand the symbolism of Isaiah's writings as you study Isaiah's writings yourself. Some tools that I have created that may help you with this study include *The Isaiah Word-Link Concordance: A Limited English Concordance to the Book of Isaiah* and *An Abbreviated Hebrew Dictionary: A Limited Hebrew Dictionary of the Book of Isaiah*. Both of these documents can be found on the GreatLight.net website at <http://greaterlight.net/isaiah/>.

## PRONUNCIATION GUIDE

This is not a guide to Hebrew pronunciation. There are many other options available to learn how to speak or read Hebrew. However, to provide some sense of pronunciation for the Hebrew words herein, each

Hebrew word is followed by an English pronunciation. Note that I did not use standardized pronunciation symbols as most of those are unknown to the common English speaker. Instead, I used a method I believe would be easier for non-linguistic readers.

Several resources are available on the internet for pronunciation of Biblical Hebrew. I have created a pronunciation guide which can be found at <https://greaterlight.net/home/isaiah/symbols/pronounce>. This guide provides information on how Hebrew consonants and vowels are spoken.

In this book, the Hebrew word is followed by a vertical line and the English pronunciation of that word. For example, in the word קָנָן | zā-kān'. This word has two syllables separated by a hyphen. The apostrophe signifies where the stress of the word. Some pronunciation is as follows:

All consonants make the same sounds in English as the English letters used in the pronunciation, except for the Hebrew letters נ and כ, which have a guttural sound not often used in English, and the Hebrew letter צ, which is a combination of two sounds.

For example, the Hebrew root word קָנָן | lā-ḥāts' has both the נ and the צ, which is represented in the final form as ץ. The Hebrew letters נ and כ are represented in English by the /ḥ/ letter, the letter /h/ with a dot underneath. This represents a hard "h" sound, as in the word Bach. It is a very common guttural sound used in Hebrew. The Hebrew letter צ is represented by a "ts" letter as in the word pits.

Vowels are pronounced as follows:

ä as in father

ā as in game

ε as in send

ē as in keep

ō as in rope

ü as in food

## SCRIPTURE RESOURCES

The base text used for the scriptures within this book come from the *Joseph Smith Inspired Version of the Bible*. This resource was chosen instead of other translations because I believe it reflects to most accurate version of the Bible as revealed through the prophet Joseph Smith.

The resources used for the Hebrew words comes from the *Biblia Hebraica Stuttgartensia*. Unfortunate, there is no Hebrew correlate to Joseph Smith's version of the Bible. This means that there are some changes made by Joseph Smith compared to the King James version, and as such, there is no Hebrew root word to analyze. Inferences could be made, but to avoid misinterpretation, those additions from Joseph Smith do not present here. Therefore, some words that may appear in the Joseph Smith version will not be referenced in this book.

## ENJOY THE JOURNEY

As you seek to find meaning in Isaiah, I hope this book will provide help in that journey. Please use it freely as a reference. It is my intent to provide information freely as it is given freely to me within copyright laws.

I dedicate the hours and years spent on this project to you as you seek to find God through Isaiah. Pray earnestly as you study and search Isaiah's writings, and let revelation fill your heart and mind in understanding his words. May God ever bless you on your journey.

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# ANIMAL SYMBOLS

## ASP

*The Asp is a poisonous serpent and can represent a person who either has harmful intent or is cunning, subtle, or even wise.*

*See symbolism for “Serpent”*

## ASS/ASSES

*An unclean animal representing a non-covenant person.*

According to the law of Moses, asses were considered unclean animals. They were a common animal in ancient Israel used for work, travel, and other labors. To have an abundance of asses was a sign of wealth and prestige. Symbolically, the ass represents a non-covenant person.

Isaiah uses the word “he-ass” (חֲמֹר | ḥ<sup>ā</sup>-mōr) in a few instances, as well as “young ass” or foal ass (עֵיֶר | ä’-yēr), and “wild ass” (פֶּרֶא | pē’-re) used only once in Isaiah. Each has slightly different characteristics. The he-ass is an unclean work animal that is sturdy and has strong endurance. It was forbidden in the law of Moses to yoke an ox with an ass (חֲמֹר | ḥ<sup>ā</sup>-mōr) (see Deuteronomy 22:10). Young asses are mentioned throughout the Bible, and are more docile than the he-ass. Note that the Savior had his triumphal entry into Jerusalem on foal ass (עֵיֶר | ä’-yēr). The wild ass is a more cautious and wary animal, but is still untamed

Isaiah links young and wild asses often with oxen eating clean provender or grazing in well-water grasslands. The symbolism linking Isaiah 1:3, 30:24, and 32:20 show a pattern where these two animals, the ox (a clean animal) and the ass (an unclean animal) know their master and are cared for with clean provender (30:24) and graze in “peaceable habitations” (Isaiah 32:18, 20). This suggests that some individuals (singular) both of covenant Israel and of the Gentiles will receive the blessing and covenant promises of the Lord while the whole of Israel and the Gentiles in general reject the Lord.

## BEAR

*Used only twice in Isaiah for very different purposes and are symbolic in representing those slow to move in the ways of the Lord.*

בָּרִ | dōv is translated as “bear” and comes from a root word meaning *to move slowly*. It is used twice in Isaiah and represents the groaning or growling of covenant people who are slow keep or remember those covenants, and represents the grief or suffering of those remnant individuals. “We roar all like **bears** (בָּרִ | dōv), and mourn sore like doves; we look for judgment, but there is none; for salvation, but it is far off from us” (Isaiah 59:11).

It also shows those same individuals who are slow to follow the Lord or keep his covenants will come eventually to find peace in Zion after the coming of the Lord. “And the cow and the **bear** (בָּרִ | dōv) shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox” (Isaiah 11:7).

## BEAST

*Beasts can represent a variety of people, some are covenant individuals or groups and some are not, depending on context and root meanings of the words translated as “beast.”*

There is such a wide variety of words that are translated from Hebrew to English as “beast.”

### Covenant People

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מְרִיא | mē-rē’ is translated as “fatlings” or “fed beasts” and refer to those animals that are stall-fed, or fattened up. This is reference to covenant individuals and often refers to sacrificial animals. “Saith the Lord; I am full of the burnt offerings of rams, and the fat of **fed beasts** (מְרִיא | mē-rē’)” (Isaiah 1:11).

בְּהֵמָה | bē-hā-mā’ means *cattle* and is often translated as “beast.” This refers to those animals (usually bovine) that pasture. The symbolism is often two-fold, including 1) those covenant individuals who carry the burdens laid upon them, “Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the **cattle** (בְּהֵמָה | bē-hā-mā’); your carriages were heavy laden” (see Isaiah 46:1); and 2) those

covenant individuals that will eventually find rest in the pastures of the Lord, “As a **beast** (בְּהֵמָה | be-hā-mā) goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name” (Isaiah 63:14).

### Non-Covenant People

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The “wild beasts of the desert” and “wild beasts of the islands” may represent non-covenant people. The context in references to these beasts suggest that they are wild animals and have not been tamed, as yet.

- תְּצִי | tsē-ē’ means a *desert dweller*, and is translated as “wild beasts of the desert.” Symbolically this can mean a desert nomad or those that dwell in the wilderness. “Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for **them that dwell in the wilderness** (תְּצִי | tsē-ē’); they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin” (see Isaiah 22:13).
- תְּצִי | ēy-yēm’ has a costal connotation and is translated as “wild beasts of the islands.” It has reference to the transmarine areas around the Mediterranean and India. In the end-days, even these wild animals—or non-covenant people—will even have a place of rest and inheritance. “The wild beasts of the desert shall also meet with the **wild beasts of the island** (תְּצִי | ēy-yēm’), and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest” (see Isaiah 34:14).
- כָּרְכָרָה | kār-kā-rā’ translated as “swift beasts” and means *dromedary* or *camels*. These are symbolic of the non-covenant individual or group bringing the covenant people to the Lord. “And they shall bring all your brethren for a offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon **swift beasts** (כָּרְכָרָה | kār-kā-rā’), to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord” (see Isaiah 66:20).

## BIRDS

*Mostly represent non-covenant individuals or groups who finds residence in desolate places, some of which receive inheritance after the Lord comes. Some birds represent the mourning or discontent of suffering. Another symbol, particularly in relation to the dove, may represent a remembrance of a covenant promise.*

### Doves

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Doves are one of few kosher birds. It is used by Isaiah to represent mourning by those who are afflicted physically or spiritually. It can also represents the memory of a covenant promise of those who seek to return home.

- יֹנָה | yō-nā means “dove” and can also refer to a *pigeon*. Though used only a few times, the symbolic interpretation can be derived by its context in Isaiah’s writings. Twice he uses this phrase to describe the lamenting of those who suffer, either physically like Hezekiah, “Like a crane or swallow, so did I chatter; I did mourn as a **dove** (יֹנָה | yō-nā)” (Isaiah 38:14), or spiritually and temporally like the Israelites, “We roar all like bears, and mourn sore like **doves** (יֹנָה | yō-nā); we look for judgment, but there is none; for salvation, but it is far off from us” (Isaiah 59:11).
- The second use of this word is in relation to the gathering of the lost tribes of Israel as they “come up with acceptance on mine altar, and I will glorify the house of my glory.” These covenant children returning to the Lord remember where they return as a dove remembers where to lite upon the window frame, suggesting the remembrance of a covenant promise. “Who are these that fly as a cloud, and as the **doves** (יֹנָה | yō-nā) to their windows” (Isaiah 60:7-9)?

### Owls

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There are four Hebrew words that are translated into “owl” in the Book of Isaiah, and though each has a particular symbolic meaning in itself, each suggest a symbol of non-covenant individuals living in post-apocalyptic times. Most of these uses of “owl” are possibly mistranslated and mean some other type of animal other than an owl.

- Owl/Daughter: בַּת | bāth means *daughter*, but can also be translated as “owl.” It represents the female offspring of an animal, and in



particular, an owl. This occurs twice in Isaiah. First, this word is used to describe the destruction of Babylon. “But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and **owls** (תַּבְּ | bāth) shall dwell there, and satyrs shall dance there” (Isaiah 13:21). The second is very similar in reference to the indignation of the Lord upon Idumea, or Edom. “And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for **owls** (תַּבְּ | bāth)” (Isaiah 34:13).

- **Screech Owl/Night Spectre:** לַיְלִית | lē-lēth’ is translated as “screech owl” and comes immediately after the previous verse in discussion of the Lord’s indignation upon Idumea. Continuing the forewarning that their habitations shall be courts for owls, Isaiah continues, “The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the **screech owl** (לַיְלִית | lē-lēth’) also shall rest there, and find for herself a place of rest” (Isaiah 34:14). לַיְלִית | lē-lēth’ actually means *a night spectre* or *a night spirit* or *ghost*. That seems a fitting description of the screech owl and continues the symbolic representation of non-covenant night dwellers.
- **Owl/Heron:** יַנְּשׁוּף | yān-shūf’ is translated as an “owl,” but actually means *an unclean (aquatic) bird*. In the symbolic nature of the owl, it does not seem to be appropriately translated and more likely refers to *a heron*, likely from its blowing cry. However, it seems to fit in context with the previous descriptions of owls, and is in the same verse preceding their mention. “But the cormorant and the bittern shall possess it; the **owl** [heron] (יַנְּשׁוּף | yān-shūf’) also and the raven shall dwell in it” (Isaiah 34:11).
- **Great Owl/Arrow-Snake:** קַפּוֹז | kē-pōz’ is translated as “great owl,” but actually means *an arrow-snake*, named from its darting at prey. This derives from an unused root word meaning *to contract* or *to spring forward*. It is mentioned once in Isaiah in the same discussion of the indignation of the Lord upon Idumea. “There shall the **great owl** (קַפּוֹז | kē-pōz’) make her nest, and lay, and hatch, and gather under her shadow” (Isaiah 34:15).

## Other Birds

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- Crane and Swallow: סוס | sūs means *horse*, but is translated in one usage as “crane” and can mean *a swallow* or *crane* from its rapid flight. אָגוּר | ä-gür’ is translated as “swallow,” coming from a root word meaning *to twitter*. These birds are only used one each in Isaiah in the same verse representing the mourning and discontent of a physically afflicted Hezekiah. “Like a **crane** (סוס | sūs) or **swallow** (אָגוּר | ä-gür’), so did I chatter; I did mourn as a dove; mine eyes fail with looking upward; O Lord, I am oppressed; undertake for me” (Isaiah 38:14).
- Cormorant/Pelican and Bittern/Hedgehog: קָאָת | kâ-äth’ is translated as “cormorant,” an aquatic coastal bird, but means *pelican*. קֶפֶד | kēp-pōd’ is translated as “bittern,” a marsh bird related to the heron, but can also be translated as *hedgehog* or *porcupine*. This is used in relation to “owl” (יָנְשׁוּף | yän-shüf’) which can also be translated as *heron*. All of these birds are aquatic. They each represent the diversity of non-covenant individuals. Based on the context of this verse, it suggests these are the non-covenant individuals that will inherit parts of the earth after the house of Jacob is chastened. “But the **cormorant** (קָאָת | kâ-äth’) and the **bittern** (קֶפֶד | kēp-pōd’) shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness” (Isaiah 34:11).
- Raven/Crow: עֵרֵב | ǝ-rēv’ means “raven” and is used in conjunction with the cormorant and the bittern. It is used only once in Isaiah. The symbolic meaning may be similar to that of the cormorant and bittern.
- Vulture/Kite: דַּיָּא | dāy-yä’ is translated as “vulture” and means *a bird of prey* or *a falcon* or *kite*. Though only used once in Isaiah, it is linked through poetic parallel to קֶפֶז | kē-pōz’, the “great owl.” This is one of the bird explicitly forbidden in the law of Moses. Intriguing how even those non-covenant individuals will receive an inheritance over disobedient Israel. “There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the **vultures** (דַּיָּא | dāy-yä’) also be gathered, everyone with her mate” (Isaiah 34:15).

## BITTERN

*Represents non-covenant individuals or groups who finds residence in desolate places.*

*See symbolism for “Birds”*

## BULL/BULLOCK

*A kosher animal representing a covenant individual. These animals were used as sacrifices for burnt offerings, peace offerings or sin offerings. Can also symbolize the Lord in reference to his sacrifice.*

- פַּר | pār can be translated as “bull” or “bullock” and generally infers a *young bull* or *calf*. Bulls or bullocks were used as sacrificial animals in the ancient temples. “I delight not in the blood of **bullocks** (פַּר | pār), or of lambs, or of he goats” (Isaiah 1:11). It carries a connotation of great strength and cleanness. Bullocks were one of the animals used in ancient Israel as a burnt offering, a peace offering, or a sin offering. The bull was used mostly by the more wealthy. In sin offerings, the bull was offered for 1) the sins of a priest for either leading people astray or personal sins, or 2) for the nation as a whole when the nation strayed from the commandments. Symbolically, the sacrificing of the rebellious covenant individual will help to atone for the blood of the sins of the world. “And the reem shall come down with them, and the **bullocks** (פַּר | pār) with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness” (Isaiah 34:7).
- שׂוֹר | shōr also means *bullock* and is often translated as “ox” in Isaiah. This particular use of the word in Isaiah is not used sacrificially, but suggests larger cattle often used for labor. These covenant individuals or often portrayed as the righteous or stalwart. “The **ox** (שׂוֹר | shōr) knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider” (Isaiah 1:3 and 32:20). The sacrifice of these covenant individuals is considered an abomination by the Lord. “He that killeth an **ox** (שׂוֹר | shōr) is as if he slew a man” (see Isaiah 66:3).
- אֶלֶף | ʿ-lef is similarly translated as “ox” but means a *domesticated beast*, such as a cow or ox. This word is only used once in Isaiah and can

carry a similar symbol as שׁוֹר | shōr based on its use. “The **oxen** (אֶלֶף | ε’-lef) likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan” (Isaiah 30:24)

- בָּקָר | bā-kār’ means *plough-cattle* or *cons* and *herds*. The use of this word is often in repose where the “young cow,” the “ox,” the “bullock,” and the “herds” lie down and eat straw. These appear to represent covenant people who rest in the peace of God after the end-time afflictions. “The lion shall eat straw like the **ox** (בָּקָר | bā-kār)” (Isaiah 11:7, see also 65:25). “And Sharon shall be a fold of flocks, and the valley of Achor a place for the **herds** (בָּקָר | bā-kār) to lie down in, for my people that have sought me” (Isaiah 65:10).

As with all sacrificial animals, the bull can represent the Lord and his sacrifice. Spiritually, he is the strongest and spiritually most powerful of God’s children, and he alone was offered for our sins.

The bull can have a couple symbolic meanings in Isaiah:

1. Like the Savior, others who are powerful before the Lord are symbolically sacrificed upon the altar of God as witness of their faith and testimony; or
2. Symbolizing the individual our group that brings this sacrifice, perhaps suggesting the wealthy, the high priest or priests, or the nation as a whole.

## CALF

*A kosher animal representing a covenant individual.*

*See Symbolism for “Bull/Bullock”*

## CAMEL

*Represents a means for the gathering of the remnant of Israel. Also may represent non-covenant individuals, groups, or nations that assist in the gathering of the remnant of Israel to Zion.*

גַּמְלָה | gā-māl’ means *camel* and בָּכֵר | bā-ḥer’ means *young camel* and is translated in Isaiah as “dromedary.” Similar to “swift beasts”

(כַּרְרִי | kār-kā-rā') (above), these appear to be symbolic of the non-covenant individual or group bringing the covenant people to the Lord. “The multitude of **camels** (גַּמְלֵי | gā-māl') shall cover thee, the **dromedaries** (בְּקָרִי | bā-ḥer') of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord” (Isaiah 60:6).

## COCKATRICE

*The Cockatrice (or Adder) is a poisonous serpent and can represent a person who either has harmful intent or is cunning, subtle, or even wise.*

*See symbolism for “Serpent”*

## CORMORANT

*Represents non-covenant individuals or groups who finds residence in desolate places.*

*See symbolism for “Birds”*

## CRANE

*Representing the mourning and discontent of a physically afflicted individuals.*

*See symbolism for “Birds”*

## DOVE

*One of few kosher birds. Used to represent mourning by those who are afflicted physically or spiritually. Also represents the memory of a covenant promise of those who seek to return home.*

*See symbolism for “Birds”*

## DRAGON

*Dragons have two distinct symbols in Isaiah. One is referencing the antichrist, the great dragon of the sea. The second symbol refers to wild or non-covenant people who will come to inhabit places that are left vacant and/ or desolate.*

Dragons found in the Bible, and particularly in Isaiah's writings, are not the dragons we commonly think of in mythology as the snaked creatures often with wings and breathing fire. The Hebrew word that is translated as *dragon* (תַּנִּינִי | tā-nēn) can refer to any marine or land animal that is wild, ferocious, or simply large, such as *jackals*, *serpents* (sea or land), *a whale*, etc.

Most of the references found in Isaiah probably refer to something like a jackal, an unknown or wild land animal that inhabits wild, desolate, or vacated spaces. During the fall of Babylon, "the wild beasts of the islands shall cry in their desolate houses, and **dragons** (תַּנִּינִי | tā-nēn) in their pleasant palaces" (Isaiah 13:22). "And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of **dragons** (תַּנִּינִי | tā-nēn), and a court for owls" (Isaiah 34:13). Eventually these dragons and other wild animals will honor the Lord (see Isaiah 43:20).

Another reference to a dragon is some type of sea serpent, or what that serpent represents. This dragon is referred to also as *a leviathan*, and represents the antichrist, who is the Assyrian or the Babylonian King. Isaiah states how the Lord will have his servant slay the dragon of the sea. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the **dragon** (תַּנִּינִי | tā-nēn) that is in the sea" (Isaiah 27:1). "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the **dragon** (תַּנִּינִי | tā-nēn)" (Isaiah 51:9).

## GOAT

*A kosher animal representing a covenant individual, particularly a leader or “chief one.” These animals were used as sacrifices for burnt offerings (male goats only), peace offerings, or sin offerings. Can also symbolize the Lord in reference to his sacrifice.*

עֲתוּד | ät-tüd’ is translated as “goat” and literally means *he-goat*, but figuratively represents leaders of the people and is translated as “chief one.” “Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the **chief ones** (עֲתוּד | ät-tüd”) of the earth” (Isaiah 14:).

Goats, male and female, were one of the animals used in ancient Israel as a burnt offering (male goat), a peace offering, or a sin offering (male goat for leaders and female for individuals). In sin offerings, the male goat was offered by those who were leaders of a tribe or community or for the elders. Individuals presenting a sin offering used a female goat or sheep, or for those who were poorer, two turtledoves or pigeons or an ephah of fine flour. The Lord said, “I delight not in the blood of bullocks, or of lambs, or of **he goats** (עֲתוּד | ät-tüd”)” (Isaiah 1:11).

As with all sacrificial animals, the goat can represent the Lord and his sacrifice. Spiritually, he is the most chief of God’s children, and he alone was offered for our sins.

The goat can have a couple symbolic meanings in Isaiah

1. Like the Savior, others who are leaders are symbolically sacrificed upon the altar of God as witness of their faith and testimony; or
2. Symbolizing the individual our group that brings this sacrifice, perhaps suggesting those who are leaders or elders.

## HORSE

*Often represents the engine or power of movement, whether for war, escape or rescue. These may represent also the individuals who ride the horses.*

סוס | süs means *horse* but can also be translated as *crane*. Isaiah uses horses mostly as a representation of movement, whether fleeing from an aggressor, marching to war, or bearing a burden or people to

safety. When rebellious Israel attempts to flee the Assyrian onslaught, they are thwarted. “But ye said, No; for we will flee upon **horses** (סוס | süs); therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift” (Isaiah 30:16).

As an aggressor of war, Isaiah writes concerning Assyria, “Whose arrows shall be sharp, and all their bows bent, and their **horses**’ (סוס | süs) hooves shall be counted like flint, and their wheels like a whirlwind; their roaring shall be like a lion” (Isaiah 5:28).

In bringing the remnant of Israel to safety, horses among other animals bear that burden. “And they shall bring all your brethren for a offering unto the Lord out of all nations upon **horses** (סוס | süs), and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord” (Isaiah 66:20).

## LAMB

*A kosher animal representing a covenant individual, sometimes faithful and sometimes not. Also symbolizes the Lord Jesus Christ.*

Lambs were used as sacrificial animals in the ancient temples either as a burnt offering (שׁקל | ke-ves’, a lamb or young sheep, male without blemish), a peace offering, or a sin offering (שׁקל | ke-ves’: a lamb/sheep, just old enough to butt, female without blemish). Sin offerings were performed for sins committed ignorantly or unintentionally.

Though lambs are young and playful, they also have a characteristic of submissiveness and meekness. As with all sacrificial animals, the lamb represents Jesus Christ. This animal perhaps carries even more iconic symbol of the Savior than other sacrificial animals. After baptizing the Savior, and “looking upon Jesus as he walked, [John] said, Behold the Lamb of God” (John 1:36).

The lamb can have a couple symbolic meanings in Isaiah depending on the context. Isaiah uses four different Hebrew words to describe lambs, suggesting different meanings or symbols of each usage. A couple of these reference are in regard to the sacrificial lamb.



- שֶׁ | se refers to the iconic symbol of Jesus Christ as the lamb brought “to the slaughter” (Isaiah 53:7). This word is used most often to represent that sacrificial lamb. “Thou hast not brought me the **small cattle** (שֶׁ | se) of thy burnt offerings,” (Isaiah 43:23). “He that killeth an ox is as if he slew a man; he that sacrificeth a **lamb** (שֶׁ | se)” (Isaiah 66:3).
- כֶּ־בֶשׂ | ke-ves’ refers to those faithful, but estranged saints who have been unrighteously offered as sacrifice in the fallen Israel’s rebellion against God. The Lord says he is sick of those sacrifices. “I delight not in the blood of bullocks, or of **lambs** (כֶּ־בֶשׂ | ke-ves’), or of he goats” (Isaiah 1:11). These represent individuals who have been “broken off and are driven out, because of the wickedness of the pastors of my people” (1 Nephi 21:1). After the Lord gathers his people, “then shall [these] **lambs** (כֶּ־בֶשׂ | ke-ves’) feed after their manner” (Isaiah 5:17) and “the wolf also shall dwell with the **lamb** (כֶּ־בֶשׂ | ke-ves’)” (Isaiah 11:6) in peace.
- כָּר | kār represents individuals who likewise are disciples of Christ, but perhaps less faithful than those described above. When the last days come, the sword of the Lord will be filled with “the blood of [these] **lambs** (כָּר | kār) and goats” (Isaiah 34:6). These are also the messengers—“Send ye the **lamb** (כָּר | kār) to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion” (Isaiah 16:1)—that are sent from the fallen proud Moab to request clemency from the ruler of Zion.
- The last root word (תֵּ־לָהּ | tā-lā’) is used to describe those individuals not previously mentioned who will be gathered with the remaining survivors of the Lord’s disciples. The Lord, through his servants, will “gather the **lambs** (תֵּ־לָהּ | te-lā’)” (Isaiah 40:11) and “the wolf and the **lamb** (תֵּ־לָהּ | tā-le’) shall feed together” (Isaiah 65:25).

## LION

*Represents non-covenant aggressors, most often associated with Assyria, who pose a threat to the remnant of Israel.*

Most of the occurrences of lions within Isaiah symbolize the presence of an aggressor afflicting the house of Israel. Most of these references are associated with the Assyrian army as it acts as the left arm of God

afflicting rebellious Israel. After the fall of Assyria and the raising of Zion, we see how the lion changes its nature to a calm, peaceful animal, much like a lamb.

- **Lion:** אָרִי |<sup>ā</sup>-rē' comes from a root word meaning *to pluck* and means “lion” from the sense of plucking or tearing. Lions in Isaiah’s usage are predators that prey upon the people of God. In this particular sense of the word, it suggests a violent aggression. “For the waters of Dimon shall be full of blood; for I will bring more upon Dimon, **lions** (אָרִי |<sup>ā</sup>-rē’) upon him that escapeth of Moab, and upon the remnant of the land” (Isaiah 15:9). As the remnant is gathered again, they will walk upon safe highways. “No **lion** (אָרִי |<sup>ā</sup>-rē’) shall be there, nor any ravenous beast shall go up thereon” (Isaiah 35:9). Eventually, even these aggressors will be peaceful after the Lord comes. “And the cow and the bear shall feed; their young ones shall lie down together; and the **lion** (אָרִי |<sup>ā</sup>-rē’) shall eat straw like the ox” (Isaiah 11:7, see also 65:25)
- **Young Lion:** קָפִיר |<sup>k</sup>-fēr’ is translated as “young lion” and similar to the use of אָרִי |<sup>ā</sup>-rē’ represents a violent aggressor, particularly associated with the armies of the Assyrian tyrant. “They shall roar like **young lions** (קָפִיר |<sup>k</sup>-fēr’); yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver” (Isaiah 5:29). As mighty as this aggressor is, they bring no fear to the servants of the Lord. “For thus hath the Lord spoken unto me, Like as the **lion** (אָרִי |<sup>ā</sup>-rē’) and the **young lion** (קָפִיר |<sup>k</sup>-fēr’) roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof” (Isaiah 31:4). Also, these young lions will become peaceful after the Lord comes, “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the **young lion** (קָפִיר |<sup>k</sup>-fēr’) and the fatling together; and a little child shall lead them” (Isaiah 11:6).
- **(Roaring) Lion and (Old) Lion:** לָבִיא |<sup>lā</sup>-vē’ is also translated as “lion” but comes from an unused root word that means *to roar*. The use of this word gives symbolic meaning of the sound associated with a lion’s roar, and also associates with the noise and chaos created by the armies of the Assyrian tyrant. This is coupled with לֵישׁ |<sup>lā</sup>-yēsh, which means “lion” but comes from a root word meaning *to kneed* and is named based on its destructive nature.

“Whose arrows shall be sharp, and all their bows bent, and their horses’ hooves shall be counted like flint, and their wheels like a whirlwind; their roaring shall be like a **lion** (לַיָּוֵן | lä-vē’)” (Isaiah 5:28).

## OWL

*Represents non-covenant individuals or groups who finds residence in desolate places.*

*See symbolism for “Birds”*

## OX/OXEN

*A clean animal representing a covenant person.*

See symbolism for “Bull/Bullock”

Oxen were a revered and trusted animal in ancient Israel. An ox could carry heavy loads and endure hard and long labor. Some characteristics of oxen include power, patience, and often docility. The ox is a clean animal and symbolizes a covenant person. In addition, the ox was a sacrificial animal that symbolizes the Lord’s sacrifice.

Isaiah links young and wild asses often with oxen eating clean provender or grazing in well-water grasslands. The symbolism linking Isaiah 1:3, 30:24, and 32:20 show a pattern where these two animals, the ox (a clean animal) and the ass (an unclean animal) know their master and are cared for with clean provender (Isaiah 30:24) and graze in “peaceable habitations” (Isaiah 32:18, 20). This suggests that some individuals (singular) both of covenant Israel and of the Gentiles will receive the blessing and covenant promises of the Lord while the whole of Israel and the Gentiles in general reject the Lord.

## RAM

*A kosher animal representing a covenant individual, particularly of great strength or of high rank. Also symbolizes the Lord in reference to his sacrifice.*

Rams were used as a sacrificial animal in the ancient temples. The Hebrew word אֵילָן | ā’-ēl carries a connotation of strength or might.

The word can also be translated as a strong tree, such as an oak. Symbolically it suggests a mighty or strong man, whether literally or figuratively.

Rams were one of the animals used in ancient Israel as a burnt offering, a peace offering, or a trespass (guilt) offering. In fact, in presenting a trespass offering, only a ram was accepted. The trespass offering differed from the sin offering. Where one offered a sin offering for committing a sin, the trespass offering related to the restitution and consequences of that sin. These were sins against God or that which belongs to him, such as sins against a firstborn, tithes, offerings given incorrectly, or gifts of inferior quality or value.

As with all sacrificial animals, the ram represents the Lord and his sacrifice. Spiritually, he is the strongest and highest ranking of God's children, and he alone was offered for our trespasses.

The ram can have a couple symbolic meanings in Isaiah:

- First, it symbolizes individuals who are of strong or mighty spiritual caliber who are unrighteously offered upon the altars of rebellious Israel. To his rebellious sons, the Lord says he is “full of the burnt offerings of **rams** (רָאָם | ä'-ēl)” (Isaiah 1:11). These mighty, righteous disciples of Christ are latter called “**trees** (רָאָם | ä'-ēl) of righteousness, the planting of the Lord” (Isaiah 61:3). These righteous individuals will become those who later minister to the gathering remnant, “the **rams** (רָאָם | ä'-ēl) of Nebaioth shall minister unto thee” (Isaiah 60:7).
- Second, a ram symbolizes those mighty covenant men who are unfaithful to their covenant with God. These are the individuals who in the last-day calamities will fall. The Lord's sword will be filled with their blood, and the “the fat of the kidneys of **rams** (רָאָם | ä'-ēl)” (Isaiah 34:6) will be symbolically offered as a trespass offering for the transgression of the covenant people. These are the same mighty men and women of whom the Lord says we will be ashamed. “For they shall be ashamed of the **oaks** (רָאָם | ä'-ēl) which ye have desired” (Isaiah 1:29).

## RAVEN

*Represents non-covenant individuals or groups who finds residence in desolate places.*

*See symbolism for “Birds”*

## ROE[BUCK]

*A symbol of covenant or choice individuals that are or should be glorious and beautiful to the Lord. It can also symbolize honorable and glorious individuals in the eyes of the world.*

Once common among the regions of the middle east were graceful animals roebucks (or feminine, roe deer). The Hebrew word רֶבִי | tse-vē’ means *beautiful* or *glory/glorious*, and likely became the name for the roebuck for its graceful movement. Roebucks and fallow deer were among the kosher animals approve for consumption in the Mosaic law (see Deuteronomy 14:4-6).

In Isaiah, the grace of the roebuck is diminished by its panicked state as it flees from his pursuers. Isaiah describes this animal as a “chased roe” or hunted animal. The context of the quote comes in the midst of the destruction or invasion of Babylon. This is the context in which the chased roe gets its symbolic nature as well, symbolizing those covenant (kosher) people who are, or should be, glorious and beautiful to the Lord. In the context of Isaiah 13, the roebuck is being hunted. It could symbolize a person either who was unfaithful to their covenant to God and is suffering the consequence, or it could be a righteous individual who is on the run, but is elusive and swift in evading his pursuers.

This symbol is expounded by Isaiah’s use of the Hebrew word רֶבִי | tse-vē’ in other areas of his book. Isaiah uses this word to describe the fading beauty of Ephraim, once righteous, but now rebellious. “Woe to the crown of pride, to the drunkards of Ephraim, whose **glorious** (רֶבִי | tse-vē’) beauty is a fading flower” (Isaiah 28:1; see also verse 4). The chased roebucks are the honorable of the earth that will fall. “The Lord of hosts hath purposed it, to stain the pride of all **glory** (רֶבִי | tse-vē’), and to bring into contempt all the honorable of the earth” (Isaiah 23:9). It is the beauty and glory of the world. “And

Babylon, the **glory** (תְּכָרִיב | tse-vē') of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isaiah 13:19).

Yet, after the destruction of the wicked, there will once again be those glorious and beautiful before the Lord. The Lord will finally be "a crown of **glory** (תְּכָרִיב | tse-vē'), and for a diadem of beauty unto the residue of his people" (Isaiah 28:5) and his righteous end-time servant will be that beautiful and glorious branch of the Lord (see Isaiah 4:1 [4:2]).

## SERAPHIM

*Depending on the serpent, the symbolism can be varied. The "fiery flying serpent" or "seraph" represent a righteous individual, specifically the end-time Davidic servant.*

*See symbol for "Serpent"*

## SERPENT

*Depending on the serpent, the symbolism can be varied. The "fiery flying serpent" or "seraph" represent a righteous individual such as the end-time Davidic servant. References to the leviathan, the piercing, or crooked serpent represents the antichrist. Other references to serpents may suggest cunning, subtle, or even wise individuals.*

The symbolism of a serpent or snake is a little tricky because it can have multiple meanings and interpretations. Serpents are usually subtle and crafty, and have been linked to wisdom, whether for righteous or nefarious purposes. The Lord told his disciples to be "wise as serpents, and harmless as doves" (Matthew 10:16).

Serpents

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- **Serpent:** שֶׁרָפָן | nā-ḥāsh': The serpent is first seen in scripture as a tempter to Adam and Eve, and has been associated with subtle deceit since that time, and is a representation of evil, deception, and even the devil. God cursed the **serpent** (שֶׁרָפָן | nā-ḥāsh') above all other animals and was told it must eat "dust" the remainder of its

days (Genesis 3:14). Common associations with snakes are the venomous bites and their forked or double tongues, which spread lies and deceits. “In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing **serpent** (שֶׁנָּה | nā-ḥāsh’), even leviathan that crooked **serpent** (שֶׁנָּה | nā-ḥāsh’); and he shall slay the dragon that is in the sea” (Isaiah 27:1).

- **Fiery Serpent:** Millennia later, as poisonous serpents plagued the wandering tribes of Israel, Moses put a bronze fiery serpent (רָרָף | sā-rāf) on a staff in the middle of the camp and told them whomever looked upon the staff would be healed. The staff had representation of the Savior. It could be that when the devil persuaded the serpent to deceive Adam and Eve, he may have been attempting to distort this symbolism of the Savior, he who could heal with a single glance. Isaiah speaks of the seraphim, which are also translated as “fiery flying serpents” that represent the righteous servants of God who are have ascended near to the throne of God. “Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent’s root shall come forth a cockatrice, and his fruit shall be a **fiery flying serpent** (רָרָף | sā-rāf)” (Isaiah 14:29).

### Other Snakes

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Additional serpents found in Isaiah’s writings included the following:

- **Asp and Cockatrice/Adder:** פֶּתֶן | pe’-then is translated as an “asp” and can mean a *poisonous snake*. צִפְפֶּע | tse’-fā is translated as “cockatrice” but can also be translated as *adder*. The use of these serpent has a couple symbolic references. Just as the viper (below) represents truly vile and malicious people, so also are the fruits of those individuals symbolized by hatching cockatrice eggs (see Isaiah 59:5), meaning they symbolically are creating clever and deceptive ruses. But even the most vile and conniving individuals will become harmless after the Lord comes. “And the sucking child shall play on the hole of the **asp** (פֶּתֶן | pe’-then), and the weaned child shall put his hand on the **cockatrice**’ (צִפְפֶּע | tse’-fā) den” (Isaiah 11:8).
- **Great Owl/Arrow-Snake:** קפֹז | kē-pōz’ is translated as “great owl,” but actually means an *arrow-snake*, named from its darting at prey. This derives from an unused root word meaning *to contract* or *to spring forward*. It is mentioned once in Isaiah in the same discussion of the

indignation of the Lord upon Idumea. “There shall the **great owl [arrow-snake]** (רִיבֹן | kē-pōz’) make her nest, and lay, and hatch, and gather under her shadow” (Isaiah 34:15).

- **Viper:** נֶפֶס | ef-ē’ is translated as “viper” and can also mean *adder*. This serpent is used only twice in Isaiah, but has a very negative connotation in both occurrences. In both references it connotes symbolically very venomous situations and could represent individuals that intend great harm. The vipers are in “the land of trouble and anguish” (Isaiah 30:6) and represent the fruit of mischievous or malicious individuals. “They hatch cockatrice eggs, and weave the spider’s web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a **viper** (נֶפֶס | ef-ē’)” (Isaiah 59:5).

## SHEEP

*A kosher animal representing a covenant individual or group of individuals that follow a shepherd, many not along the right path. Also symbolizes the Lord in reference to his atoning sacrifice.*

Sheep have a long-standing symbolic interpretation throughout the scriptures of disciples. These may be disciples of Christ or some other shepherd. The Lord taught that ultimately there are only two churches or shepherds to follow. “And now if ye are not the sheep of the good shepherd, of what fold are you? Behold, I say unto you, that the Devil is your shepherd” (Alma 5:39).

Sheep do not lead. They follow. Their characteristic is timidity, submissiveness, and gentleness. Rams or shepherds represent leaders. Sheep represent those who follow. The Hebrew word for sheep (צֶמֶן | tsōn) derives from a root word that means *to migrate*. They amble about, concerned only about their daily sustenance. They are vulnerable to wolves or other predators or dangers and rely upon the shepherds to lead and protect them. The Savior is represented as a sheep in reference to being led by the Father to his death, willing and submissive.

In Isaiah’s writing, there are two Hebrew words he uses to reference sheep. One of these directly symbolizes Jesus Christ.



- רַחֵל | rā-ḥāl' is used by Isaiah only once and symbolizes the Savior Jesus Christ. He uses this word to symbolically represent the atoning sacrifice of the Lord. Isaiah describes, “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** (רַחֵל | rā-ḥāl’) before her shearers is dumb, so he openeth not his mouth” (Isaiah 53:7).
- All other references to sheep comes from the Hebrew word צֹאן | tsōn. These symbolize those disciples of Christ who wander. “All we like **sheep** (צֹאן | tsōn) have gone astray” (Isaiah 53:6). They are not wicked, per se, but are also not entirely faithful. These individuals follow after shepherds. Some of those “are shepherds that cannot understand” (Isaiah 56:11) who lead the sheep astray. When the end-day calamities come, these people will not know whom to follow or where to go. “And it shall be as the chased roe, and as a **sheep** (צֹאן | tsōn) that no man taketh up” (Isaiah 13:14). But some will be nourished (see Isaiah 7:21) and will eventually be gathered. “All the **flocks** (צֹאן | tsōn) of Kedar shall be gathered together unto thee” (Isaiah 60:7) “And strangers shall stand and feed your **flocks** (צֹאן | tsōn)” (Isaiah 51:5). These are part of the remnant at the last days.

## SWALLOW

*Representing the mourning and discontent of physically afflicted individuals.*

*See symbolism for “Birds”*

## SWINE/PIG

*A non-kosher animal representing the abominable sacrifices of unclean things.*

חֲזִיר | ḥā-zēr' is translated as “swine.” Swine are an unclean or non-kosher animal. The context of Isaiah’s references to swine are all regarding unholy sacrifices. Isaiah paints a picture of cultist worship “among the graves, and lodge in the monuments” (Isaiah 65:4). Isaiah uses this imagery of abominable sacrifices as comparison to the sacrifices of rebellious Israel to highlight the blasphemy. “He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered

**swine's** (חַזִּירִים | ḥî-zēr') blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations" (Isaiah 66:3).

## VIPER

*The Viper (or Adder) is a poisonous serpent and can represent a person who either has harmful intent or is cunning, subtle, or even wise.*

*See symbolism for "Serpent"*

## VULTURE

*Represents non-covenant individuals or groups who finds residence in desolate places.*

*See symbolism for "Birds"*

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# BODY PART SYMBOLS

## ARM

*Symbol of strength and power. Also a symbol of an individual or group who perform the work of the Lord. The right arm often represents the end-time Davidic servant performing God's righteous work; the left arm often represents the Assyrian tyrant performing God's judgments upon the wicked.*

The arm often represents the strength and power of an individual, or the Lord. The Lord has urged that we not rely upon the strength of men, but upon the strength of God. "Man should not counsel his fellow man, neither trust in the arm of flesh" (D&C 1:19). Isaiah describes how in the end days, men will work the strength of their own arms to create gods for themselves in the form of their idols. "The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his **arms** (אָרְמֵי | z<sup>e</sup>-rō'-ä); yea, he is hungry, and his strength faileth; he drinketh no water, and is faint" (Isaiah 44:12).

### The Left Arm of God

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Because men rely upon their own strength, God will send his arm to perform his judgments. "The Lord hath made bare his holy **arm** (אָרְמֵי | z<sup>e</sup>-rō'-ä) in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (52:10). The left arm represents the power and might of the Assyrian tyrant and his armies sent to chasten the people. That can also be done through end-time natural disasters and catastrophes. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his **arm** (אָרְמֵי | z<sup>e</sup>-rō'-ä), with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones" (Isaiah 30:30).

Though God will send forth his left arm to judge the people through his indignation, it is a form of God showing forth "the salvation of our God." He will send both arms, the Assyrian tyrant to humble the people, and the righteous end-time servant to save them. "My righteousness is near; my salvation is gone forth, and mine **arms** (אָרְמֵי | z<sup>e</sup>-rō'-ä) [left and right arms] shall judge the people; the isles shall

wait upon me, and on mine [right] **arm** (יְרֵכְךָ | z<sup>ε</sup>-rō<sup>ʔ</sup>-ä) shall they trust” (Isaiah 51:5).

### The Right Arm of God

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After the house of Israel is chastened, they will eventually seek refuge and mercy from the strength of the Lord. “O Lord, be gracious unto us; we have waited for thee; be thou their **arm** (יְרֵכְךָ | z<sup>ε</sup>-rō<sup>ʔ</sup>-ä) every morning, their salvation also in the time of trouble” (Isaiah 33:2). That “arm” the people are waiting for is that end-time covenant servant of God who, like Moses, will save his people from their desperate plight. He is the right arm of God whom the people will trust. “Behold, the Lord God will come with strong hand, and his **arm** (יְרֵכְךָ | z<sup>ε</sup>-rō<sup>ʔ</sup>-ä) shall rule for him; behold, his reward is with him, and his work before him” (Isaiah 40:10).

The story in Isaiah shows that the Lord will call his end-time servant (right arm of the Lord) in a time when the people are imprisoned or oppressed by the Assyrian tyrant (left arm of the Lord). “Awake, awake, put on strength, O **arm** (יְרֵכְךָ | z<sup>ε</sup>-rō<sup>ʔ</sup>-ä) of the Lord,” the Lord calls. “Awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon” (Isaiah 51:9). This is the servant who will act as a savior to the people like Moses of old, bringing them back to Christ. He “led them by the right hand of Moses with his glorious **arm** (יְרֵכְךָ | z<sup>ε</sup>-rō<sup>ʔ</sup>-ä), dividing the water before them, to make himself an everlasting name” (Isaiah 63:12). “He shall feed his flock like a shepherd; he shall gather the lambs with his **arm** (יְרֵכְךָ | z<sup>ε</sup>-rō<sup>ʔ</sup>-ä), and carry them in his bosom, and shall gently lead those that are with young” (Isaiah 40:11). There are no others as faithful as that servant. “He saw that there was no man, and wondered that there was no intercessor; therefore his **arm** brought salvation unto him; and his righteousness, it sustained him” (Isaiah 59:16, see also Isaiah 63:5).

## BREATH

*Represents the life and vitality of man.*

Breath represents life. “Thus saith God the Lord, he that created the heavens, and stretched them out, he that spread forth the earth, and that which cometh out of it; he that giveth **breath** (נְשָׁמָה | n<sup>ε</sup>-shā-mä) unto the people upon it, and spirit to them that walk therein...” (Isaiah 42:5). נְשָׁמָה | n<sup>ε</sup>-shā-mä’ can also be translated as *soul*. “For I will not

contend forever, neither will I be always wroth; for the spirit should fail before me, and the **souls** (נַפְשֵׁי | n<sup>e</sup>-shā-mā) which I have made” (Isaiah 57:16).

God created men and put breath—life and vitality—into him. After creating Adam, the first thing the Lord does is breath into him life. “And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the **breath** (נַפְשֵׁי | n<sup>e</sup>-shā-mā) of life; and man became a living soul” (Genesis 2:7). It is interesting that Isaiah uses a similar language to discourage men from following after other men. “Cease ye from man, whose **breath** (נַפְשֵׁי | n<sup>e</sup>-shā-mā) is in his nostrils; for wherein is he to be accounted of?” (Isaiah 2:22). Men, of course, are simply men. The Lord would not like us to rely upon the arm of the flesh, but upon him. Here Isaiah is reminding the reader about who truly created mankind. That is where we should trust.

## EAR

*A Symbol of the reception of revelation or prophecy given from the Lord, whether by his own voice or uttered by a servant. Also can mean to witness to God’s word or judgment. It can also symbolize God’s hearing of our prayers, or our blasphemies.*

The ear is often used as a symbol of receiving the word of God, whether that is through revelation or prophecy or whether that is as a witness for or against something. Isaiah’s prophesy was received by Isaiah as a witness against Israel. “And it was revealed in mine **ears** (אָזְנוֹ | ō’-zen) by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts” (Isaiah 22:14).

### Prophesy and Revelation

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Isaiah predicts the coming of an end-time servant who will hear the Lord and become his mouthpiece. This will be a man who understands the revelations given of God. He will be a righteous judge of Israel. “And [I] shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his **ears** (אָזְנוֹ | ō’-zen)” (Isaiah 11:3). “He waketh morning by morning, he waketh mine **ear** (אָזְנוֹ | ō’-zen) to hear as the learned” (Isaiah 50:4, see also Isaiah 50:5 [50:5-8]). Those who follow the Lord and his righteous servant will also be receptive of personal revelation to guide them to safety. “And thine **ears** (אָזְנוֹ | ō’-zen) shall hear a word

behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isaiah 30:21). “And the eyes of them that see shall not be dim, and the **ears** (אָזְנוֹת | oʻ-zen) of them that hear shall hearken” (Isaiah 32:3).

Not all will listen to God. When Isaiah is called to prophesy, his assignment is to “make the heart of this people fat, and make their **ears** (אָזְנוֹת | oʻ-zen) heavy, and shut their eyes; lest they see with their eyes, and hear with their **ears** (אָזְנוֹת | oʻ-zen), and understand with their hearts, and convert, and be healed” (Isaiah 6:1). It is not that he is called to make people not hear, but the Lord is predicting that people will not receive God’s words nor will they see or hear Isaiah’s prophesies. The Lord said, “Thou art a people, seeing many things, but thou observest not; opening the **ears** (אָזְנוֹת | oʻ-zen) to hear, but thou hearest not” (Isaiah 42:21 [42:20]). Eventually even “the eyes of the blind shall be opened, and the **ears** (אָזְנוֹת | oʻ-zen) of the deaf shall be unstopped” (Isaiah 35:5).

### Prayers to God

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“Incline thine **ear** (אָזְנוֹת | oʻ-zen), O Lord, and hear; open thine eyes, O Lord, and see,” Hezekiah pleads to the Lord (Isaiah 37:17). God hears the prayers of his children, and it is occasionally symbolized by the use of the word “ear” in Isaiah’s writings. “Behold, the Lord’s hand is not shortened, that it cannot save; neither his **ear** (אָזְנוֹת | oʻ-zen) heavy, that it cannot hear” (Isaiah 59:1). For those righteous sons and daughters of God, he hears and answers prayers. The Lord also hears the blasphemes of those who speak against God, and the answers to those blasphemes will be judgment. “Because thy rage against me, and thy tumult, is come up into mine **ears** (אָזְנוֹת | oʻ-zen), therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest” (Isaiah 37:29).

## EYE

*The eye represents the intuition, knowledge, or revelation of an individual. Can also represent a person’s desires or dispositions. References to God’s eyes suggests his omniscience. When referencing the knowledge of men, it often can symbolize their pride because of their learned status.*

Eyes can symbolize the desires or intent of an individual, such as lofty or wanton eyes. It gives perspective of a person’s spiritual disposition. The Lord stated that the eye is a window into the soul. “The light of

the body is the **eye**; if therefore thine **eye** be single to the glory of God, thy whole body shall be full of light. But if thine **eye** be evil, thy whole body shall be full of darkness. If therefore the light which is in thee be darkness, how great shall that darkness be” (Matthew 6:22-23).

### Knowledge and Revelation

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References to eyes and seeing can suggest one’s receptiveness to knowledge or revelation. “Make the heart of this people fat, and make their ears heavy, and shut their **eyes** (𐤓𐤕 | ă’-yēn); lest they see with their **eyes** (𐤓𐤕 | ă’-yēn), and hear with their ears, and understand with their hearts, and convert, and be healed” (Isaiah 6:10). In fulfillment of the prophesy of Isaiah, both anciently and in our time today “the Lord hath poured out upon you the spirit of deep sleep, and hath closed your **eyes** (𐤓𐤕 | ă’-yēn): the prophets and your rulers, the seers hath he covered” (Isaiah 29:10).

In time, those who were blind will see more clearly, when the Lord comes to redeem his people. “And in that day shall the deaf hear the words of the book, and the **eyes** (𐤓𐤕 | ă’-yēn) of the blind shall see out of obscurity, and out of darkness” (Isaiah 29:18). “And the **eyes** (𐤓𐤕 | ă’-yēn) of them that see shall not be dim, and the ears of them that hear shall hearken” (Isaiah 32:3).

### Omniscience of God

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God pleads for us to perform righteous action. “Wash ye, make you clean; put away the evil of your doings from before mine **eyes** (𐤓𐤕 | ă’-yēn); cease to do evil,” he says (Isaiah 1:16). Yet because of wickedness, God sees the actions of his covenant people and proclaims his judgement. “For Jerusalem is ruined, and Judah is fallen; because their tongues and their doings have been against the Lord, to provoke the **eyes** (𐤓𐤕 | ă’-yēn) of his glory” (Isaiah 3:8). The omniscience of God is much greater than man, and as such, the end-time servant will judge not based upon his own knowledge but based upon Gods. “He shall not judge after the **sight** (𐤓𐤕 | ă’-yēn) of his **eyes** (𐤓𐤕 | ă’-yēn), neither reprove after the hearing of his ears” (Isaiah 11:3).

### Pride of Men

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One of the symbolic interpretations of eyes is the pride of men. “Woe unto the wise in their own **eyes** (𐤓𐤕 | ă’-yēn), and prudent in their own **sight** (𐤓𐤕 | ă’-yēn),” the Lord condemns (Isaiah 5:21). Because of the pride of men, particularly the covenant children of God, the Lord will

humble those who cannot humble themselves. “And it shall come to pass that the lofty **looks** (לַיָּן | ä'-yēn) of man shall be humbled” (Isaiah 2:11). “I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high **looks** (לַיָּן | ä'-yēn)” (Isaiah 10:12).

## FACE

*The face can symbolize the countenance or emotion of a person. It can also represent the attitude of an individual or group, for example a hidden face may suggest humility. Additionally, it can represent the presence of someone, such as seeking the face of God represents seeking an audience with the Lord.*

### Countenance, Emotion, and Attitude

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The word for face (פָּנִים | pä-nēm') is a very diverse word in Hebrew and has many meanings, but primarily suggests the emotion of or countenance of someone or something. For example, Isaiah talks about the “honorable man” in Isaiah 3:3 by using the phrase נָשׂוּא פָּנִים (nä-sū' pä-nēm'), or a lifted or raised face, suggesting countenance or appearance of a person who is high or lifted up (honorable). He also uses the word face in Isaiah 3:9 translated as *countenance*. “The show of their **countenance** (פָּנִים | pä-nēm') doth witness against them,” suggesting that the faces of the people show their wickedness. Hezekiah, showing his deep disappointment and sadness “turned his **face** (פָּנִים | pä-nēm') toward the wall, and prayed unto the Lord” (Isaiah 38:2). Showing the confidence and exaltation or courage of the people of the Lord, Isaiah says, “Jacob shall not now be ashamed, neither shall his **face** (פָּנִים | pä-nēm') now wax pale” (Isaiah 29:22). Joy will replace sorrow shown by how “the Lord God will wipe away tears from off all **faces** (פָּנִים | pä-nēm')” (Isaiah 25:8).

### Being In the Presence of...

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This word also is used as a preposition, such as *before*, as well as many others. The use of the Hebrew word “face” In Isaiah 1:12, as the Lord asks why we go the temple, suggests that the purpose is to seek audience with the Lord. He wants us to seek his face. “When ye come to appear **before** (פָּנִים | pä-nēm') me, who hath required this at your hand, to tread my courts?” (Isaiah 1:12). Similarly, it is used to represent the physical or spiritual presence of someone, often the Lord. “As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy



**presence** (פְּנִיּוֹת | pā-nēm)”) (Isaiah 64:2). Isaiah also says, “And I will wait upon the Lord, that hideth his **face** (פְּנִיּוֹת | pā-nēm) from the house of Jacob, and I will look for him,” (Isaiah 8:17) suggesting the Lord has withheld his presence from the people. This is reiterated later on when Isaiah writes to the house of Israel, “Your iniquities have separated between you and your God, and your sins have hid his **face** (פְּנִיּוֹת | pā-nēm) from you, that he will not hear” (Isaiah 59:2). Interestingly, the seraphim are described symbolically in a way that suggests they are able to hide their presence from our observance, “each one had six wings; with twain he covered his **face** (פְּנִיּוֹת | pā-nēm), and with twain he covered his feet, and with twain he did fly” (Isaiah 6:2).

## FOOT/FEET

*A symbol of the path which people follow or the direction they are going. Also symbolizes ones intended direction. Finally, can symbolize that which is subjugated or reigned over, such as the earth is the footstool of the Lord.*

### Our Path, Journey, or Sojourn

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Feet can represent several things, depending on context. Most pointedly it suggests our path or sojourn, either literally or spiritually. Slipping or stumbling represents those times when someone struggles to follow a certain path. The foot is used to walk, and how we walk can amplify the symbolism and meaning. Isaiah demonstrates a haughty pride in the daughters of Zion who make “a tinkling with their **feet** (רָגְלֵי | re'-gel)” (Isaiah 3:16). The seraphim have covered or hidden feet suggesting their presence can remain unseen (see Isaiah 6:2). The rebelliousness of the people are shown by how “their **feet** (רָגְלֵי | re'-gel) run to evil” (Isaiah 59:7). Isaiah portrays a path of righteousness for those who are call of God. “Who raised up the righteous man from the east, called him to his **foot** (רָגְלֵי | re'-gel)” (Isaiah 26:6), and “How beautiful upon the mountains are the **feet** (רָגְלֵי | re'-gel) of him that bringeth good tidings” (Isaiah 52:7)?

### Subjugation and Submission

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In ancient Israel, roads were dusty and feet were often dirty. It was customary to wash someone's feet as they entered into a house as a sign of welcome, usually done by a servant. When one shakes the dust off their feet, it would symbolize that they were not received nor washed by a resident or city. Honor and submission are shown to the returning

remnant of the house of Israel as those who rescue them “bow down to thee with their faces toward the earth, and lick up the dust of thy **feet** (לָרָךְ | re'-gel)” (Isaiah 49:23).

In other references in scripture, it mentions putting someone under foot, suggesting suppression and dominion over something or someone. Often, when someone treads on something or someone, it is a sign of disrespect and disregard. Isaiah predicts the fall of Ephraim as well as Judah as they are “trodden under **feet** (לָרָךְ | re'-gel)” (Isaiah 28:3). When the Assyrians capture the Egyptian people, they subjugate them by shaving them from head to foot. “In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the **feet** (לָרָךְ | re'-gel); and it shall also consume the beard” (Isaiah 7:20). After the Assyrian tyrant has had his ways, Isaiah shows how the tables will be turned and the remnant of Israel will rule over their oppressors. “The **foot** (לָרָךְ | re'-gel) shall tread it down, even the **feet** (לָרָךְ | re'-gel) of the poor, and the steps of the needy” (Isaiah 26:6).

## HAND

*Often symbolizes power, or the means by which something is done. Symbolizes the personification of God's end-time servants who do his will, particularly in reference to the right hand. It can also symbolize the personification of the antichrist used by God to fulfill his judgments, often referenced as the left hand.*

Hands are the portion of the body that work and denote action. When hands are cleaned or washed, the action is symbolically sanctified. It can also suggest God's favor (right hand), or punishment (left hand) as used in the Savior's parable of the sheep and goats in Matthew 25.

The right and left hands were used to suggest direction. In ancient Israel, east was the main direction from which all others were based, much like north is in our current culture. Therefore, if one was facing east, the right (hand) would mean south, and the left (hand) would mean north. These also cascade spiritual meaning.

### Right Hand: Covenant of the Lord

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The right hand was used as a covenant hand and symbolized a covenant with God. “For I the Lord thy God will hold thy **right hand** (יָמֶיךָ | yā-mēn), saying unto thee, Fear not; I will help thee” (Isaiah 41:13).

The hands also symbolize power, particularly with the right hand. In Isaiah's context, the right hand is the personification of God's righteous end-time servant. "That they may see and know, and consider, and understand together, that the **hand** (יָד | yād) of the Lord hath done this, and the Holy One of Israel hath created it" (Isaiah 41:20). "Thus saith the Lord God, Behold, I will lift up mine **hand** (יָד | yād) to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders" (Isaiah 49:22).

#### Left Hand: The Curse of God

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Hand can also be used to symbolize the wicked antichrist, who is used as a tool by God to perform his judgments upon his rebellious children and the world in general. "O Assyrian, the rod of mine anger, and the staff in their **hand** (יָד | yād) is mine indignation" (Isaiah 10:5). "This is the purpose that is purposed upon the whole earth; and this is the **hand** (יָד | yād) that is stretched out upon all the nations" (Isaiah 14:26).

## HEAD

*The part of the body that leads or governs, representing national or religious leaders. Also can symbolize the entire body.*

The head symbolizes the cognitive and governing part of a body. The head turns the body and governs movement, action, thought, direction, and many other aspects of life. As it does in a physical sense, so it also does in a spiritual and symbolic sense. The head represents the leadership or governing body or person. Most often in Isaiah's writings, it is referring to a nation, whether it is a physical nation defined by borders or a spiritual nation defined by covenants.

#### Leaders of Nations and People

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Isaiah makes clear his symbolic use of the word head. "The ancient and honorable, he is the **head** (רֹאשׁ | rōsh)" (Isaiah 9:15). He also references the "**head** of Syria," "**head** of Damascus," and "**head** of Ephraim," suggesting the leaders or rulers of those nations (see Isaiah 7). The head also contains the eyes, ears, and mouth, and therefore sees, hears, and speaks for the rest of the body, whether political or spiritual heads.

## Highest or Chief Nations

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The Hebrew word רֹאשׁ | rōsh can also mean *top-most* or *chief*. Isaiah uses this sense of this word in a few instances. “And it shall come to pass in the last days when the mountain of the Lord’s house shall be established in the **top** (רֹאשׁ | rōsh) of the mountains” (Isaiah 2:2). “One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the **top** (רֹאשׁ | rōsh) of a mountain, and as an ensign on a hill” (Isaiah 30:17). In these instances, it may mean the actually top of a mountain or height, but it could also represent the chief-most nation or people. “Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the **top** (רֹאשׁ | rōsh) of the mountains” (Isaiah 42:11).

## The Symbolic Body

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The head can also symbolize the entirety of the body, such as in Isaiah 1:5, “Why should ye be stricken anymore? ye will revolt more and more; the whole **head** (רֹאשׁ | rōsh) is sick, and the whole heart faint.” When symbolizing such, it may not mean the whole body as in an individual’s body, but an entire nation or group, starting with the head and encompassing the entirety of the body. “Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their **heads**; they shall obtain gladness and joy; and sorrow and mourning shall flee away” (Isaiah 51:11, see also Isaiah 35:10).

## HEART

*The part of the body that holds belief, knowledge, revelation, or spiritual health. It is also the center of conscience. It symbolizes the spiritual well-being or state, including conversion to God.*

### Revelation and Knowledge

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The heart is the core or center portion of the body. In ancient Mesopotamia, it is considered the center of thought and wisdom. It is also the center place for revelation or the seat of knowledge. Isaiah uses this symbol to suggest thought or contemplation. “They have not known nor understood; for he hath shut their eyes, that they cannot see; and their **hearts** (לֵבָב | lā- vāv’), that they cannot understand” (Isaiah

44:18). The Lord predicted this response as he called Isaiah to his assignment, saying, “Make the **heart** (לב|lāv) of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their **hearts** (לִבָּב|lā- vāv), and convert, and be healed” (Isaiah 6:10).

### Love, Feeling, and Belief

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It is also the center for love, feeling, and belief. Isaiah uses heart to symbolize a handful of these ideas.

- In some instances it symbolizes the fear of men. “Then thou shalt see, and flow together, and thine **heart** (לִבָּב|lā- vāv) shall fear, and be enlarged” (Isaiah 60:5, see also Isaiah 7:2).
- In other instances it symbolizes pride, or “stoutness of **heart** (לִבָּב|lā- vāv)” (Isaiah 9:9). The Lord forewarned, “I will punish the fruit of the stout **heart** (לִבָּב|lā- vāv) of the king of Assyria, and the glory of his high looks” (Isaiah 10:12).
- It can symbolize intent, such as evil or good. Speaking of the Assyrian tyrant, the Lord said, “Howbeit he meaneth not so, neither doth his heart think so; but in his **heart** (לִבָּב|lā- vāv) it is to destroy and cut off nations not a few” (Isaiah 10:7). Continuing to speak of that tyrant’s heart, Isaiah continued, “For thou hast said in thine **heart** (לִבָּב|lā- vāv), I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north” (Isaiah 14:13). In contrast, the heart of God’s people are focused on righteous worship. “Hearken unto me, ye that know righteousness, the people in whose **heart** (לב|lāv) I have written my law; fear ye not the reproach of men, neither be ye afraid of their revilings” (Isaiah 51:7).
- The heart can symbolize the spiritual state of an individual or an entire nation or people. Isaiah shows the complete corruption of the heart of the people of Israel. “Why should ye be stricken anymore? ye will revolt more and more; the whole head is sick, and the whole **heart** (לִבָּב|lā- vāv) faint” (Isaiah 1:5). At some point, those who were rash or wicked will have a change of heart. “The **heart** (לִבָּב|lā- vāv) also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly” (Isaiah 32:4).
- Most specifically, the heart represents the core of our deepest beliefs, desires, and secrets. The Lord said that where our treasure is, there also shall be also our heart (Matthew 6:21).

Anatomically, the heart pumps blood throughout the rest of the body and supplies the nutrients and oxygen needed to survive. The quality of the heart can also affect the rest of the body. This is pointedly emphasized by Isaiah as he proclaims, “The whole head is sick, and the whole **heart** (לֵבָב | lā- vāv’) faint” (Isaiah 1:5).

## LIPS

*A symbol of the words that people speak, whether of their own mouths or in behalf of God, and as such, represents the intent of their heart. Can also represent God’s judgment, or an individual that fulfills God’s judgment.*

### The Words of Men and God

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Jesus Christ taught that it is not what goes into the mouth that corrupts a man, but what comes out (see Matthew 15:11). The lips represent the words of mankind, and by such, their heart. Sometimes those two things are not congruous. When the lips and the heart diverge, that is what we consider hypocrisy. “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their **lips** (הֶפֶץ | sā-fā’) do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men” (Isaiah 29:13). For these people, because they honor with lips but have hearts removed, they must speak lies. “For your hands are defiled with blood, and your fingers with iniquity; your **lips** (הֶפֶץ | sā-fā’) have spoken lies, your tongue hath muttered perverseness” (Isaiah 59:3).

Others recognize their weakness and seek to honor the Lord with their lips and their hearts. When Isaiah saw the Lord, he cried, “Woe is me! for I am undone; because I am a man of unclean **lips** (הֶפֶץ | sā-fā’), and I dwell in the midst of a people of unclean **lips** (הֶפֶץ | sā-fā’); for mine eyes have seen the King, the Lord of hosts” (Isaiah 6:5). Because of the purity of his heart, the Seraph symbolically cleaned and forgave Isaiah. “He laid [the coal] upon my mouth, and said, Lo, this has touched thy **lips** (הֶפֶץ | sā-fā’); and thine iniquity is taken away, and thy sin purged” (Isaiah 6:7). When men speak from their own hearts, there is only corruption and wickedness the comes out of their lips. But when God is in their hearts, there is righteousness and truth the comes out of their lips. “I create the fruit of the **lips** (הֶפֶץ | sā-fā’); Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him” (Isaiah 57:19).

## Judgments of God

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Lips can also represent the judgments of God, or the words that come out of his mouth (or lips). This judgment can also represent an individual who acts as the messenger of God. When God speaks, his words have power. His words always accomplish that which he intends. “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isaiah 55:10-11). When the Lord utters his judgment against Israel, his words will be accomplished. That judgment comes in the form of a man who acts as the fulfillment of God’s word. In Isaiah’s writings, it represents the Assyrian tyrant. “Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his **lips** (הַפִּי | sā-fā’) are full of indignation and his tongue as a devouring fire” (Isaiah 30:27).

## MOUTh

*A symbol of the messenger of God, usually referring to that end-time Davidic servant and his prophetic message. Can also symbolize the false or blasphemous messages of wicked individuals and the antichrist.*

### Messenger from God

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The mouth of the Lord represents the Lord’s words or the messenger who carries his words. In Isaiah’s writing, there is little distinction between the word of God and his messenger. When Isaiah was called to his prophetic ministry, he said the seraph took a hot coal from the embers of the Lord’s alter and “laid it upon my **mouth** (הַפִּי | pē), and said, Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin purged” (Isaiah 6:7). Speaking of the message the end-time servant will deliver in coming days (and foreshadowed by the prophecy of Isaiah), the Lord says, “I have sworn by myself, the word is gone out of my **mouth** (הַפִּי | pē) in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (Isaiah 45:23). When Isaiah writes, “for the **mouth** of the Lord hath spoken it,” it refers to that righteous prophet of God speaking God’s words (Isaiah 1:20).

The power of the word of God as given to his servants is also symbolized by the mouth. “He shall smite the earth with the rod of his **mouth** (הַפִּי | pē), and with the breath of his lips shall he slay the wicked” (Isaiah 11:4). Speaking of himself, the end-time servant says, “And he hath made my **mouth** (הַפִּי | pē) like a sharp sword” (Isaiah 49:2).

### Blaspheming Messengers

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The wicked also speak words out of their mouths. Those words represent blasphemes and false prophecies. The symbol of mouth or lips of the wicked are words of deceit or blasphemy and are meant to lead people away from God. “This people draw near me with their **mouth** (הַפִּי | pē), and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men” (Isaiah 29:13). “Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every **mouth** (הַפִּי | pē) speaketh folly. For all this his anger is not turned away, but his hand is stretched out still” (Israel 9:17). When the Lord’s mouthpiece speaks, “the kings shall shut their **mouths** (הַפִּי | pē) at him; for that which had not been told them shall they see; and that which they had not heard shall they consider” (Isaiah 52:15).

## SHOULDER

*The shoulder symbolizes the burdens carried. Also symbolizes the oppression of the Assyrian tyrant upon the people.*

### The Weight of Our Burdens

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Our shoulders and back bear the weight of much of our labor. Burdens are also carried upon the shoulders of animals, particularly those animals that draw something behind them, like asses or oxen. Speaking of oxen as a symbol of people, Isaiah describes the burdens they carry when worshiping dumb idols. “They bear him [the idol] upon the **shoulder** (הַתֵּבָה | kā-thāf), they carry him, and set him in his place, and he standeth; from his place shall he not remove; yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble” (Isaiah 46:7). Those who worship the idols of the world will always carry the burdens of their idol gods, never finding alleviation.



When the remnant of the house of Israel finally throw off those idol gods and turn again to Jehovah, he will prepare a means for them to return to him and come to Zion. At that time, the Gentile nations will carry the burden of bringing God's people back to him. "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their **shoulders** (קַתָּף | kâ-thâf)" (Isaiah 49:22, see also Isaiah 30:6).

### Oppressive Rule

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Another symbol of shoulders is the burden of the oppression that the remnant of Israel and others bear from the Assyrian tyrant in the end times. As a judgment of God, the Assyrian tyrant will invade, subjugate and oppress the covenant people of God. When that oppressive tyranny finally ends, it is likened to a burden being lifted off the shoulders of the people. "I will break the Assyrian in my land, and upon my mountains tread him underfoot; then shall his yoke depart from off them, and his burden depart from off their **shoulders** (כִּפְיָם | sh<sup>e</sup>-ḥem)" (Isaiah 14:25, see also Isaiah 9:4). "And it shall come to pass in that day, that his burden shall be taken away from off thy **shoulder** (כִּפְיָם | sh<sup>e</sup>-ḥem), and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Isaiah 10:27).

The anointing Isaiah speaks of is the inauguration of the end-time servant who will bear the weight of righteous rule, replacing the oppressive tyranny the people had to bear. "For unto us a child is born, unto us a son is given; and the government shall be upon his **shoulder** (כִּפְיָם | sh<sup>e</sup>-ḥem); and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). Many attribute this scripture to Jesus Christ and believes he fulfills this prophesy, which is true in part. However, many of Isaiah's prophecies have multiple fulfillment. Not only was Jesus Christ a literal fulfillment of this prophesy, but it also points to an end-time prophet who will also take up the mantle of governance in behalf of the Lord prior to the second coming. This end-time servant, along with other righteous end-time servants, will be given authority to rule as the Lord's emissaries. "And the key of the house of David will I lay upon his **shoulder** (כִּפְיָם | sh<sup>e</sup>-ḥem); so he shall open, and none shall shut; and he shall shut, and none shall open" (Isaiah 22:22).

## TAIL

*Symbol of prophets that teach lies.*

One very clear symbol that Isaiah gives is the tail. There are only four occurrences of the Hebrew word צָנַף | zā-nāv', meaning *tail, end, or stump*. In three of the four uses, the symbolic use of tail is obvious as Isaiah specifically describes the meaning. “Therefore the Lord will cut off from Israel head and **tail** (צָנַף | zā-nāv'), branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the **tail** (צָנַף | zā-nāv')” (Isaiah 9:14-15). The tail of the house of Israel is the prophet that teaches lies. When Isaiah prophesies about the fall of Egypt, he uses the same terminology. “Neither shall there be any work for Egypt, which the head or **tail** (צָנַף | zā-nāv'), branch or rush, may do” (Isaiah 19:15).

## TONGUE

*A symbol of the language of the people, observed through their words, and as such represents their commitment, or lack thereof. Also represents the prophetic words spoken by the end-time Davidic servant. Can also represent God's judgment, or an individual that fulfills God's judgment.*

### The Words and Commitment of Men

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Just like the mouth and the lips, the tongue is a symbol of the language of men, the words they speak, which in turn represents the conditions of their heart. Jesus Christ taught that it is not what goes into the mouth that corrupts a man, but what comes out (see Matthew 15:11). Because of the language—words—of the covenant people of the Lord, Jehovah will come down upon them in judgment. “For Jerusalem is ruined, and Judah is fallen; because their **tongues** (לִשְׁוֹן | lā-shōn) and their doings have been against the Lord, to provoke the eyes of his glory” (Isaiah 3:8, see also Isaiah 59:3).

As time unfolds, and as the remnant of that covenant people fall into bondage their language will change. Those who spoke lies or foolishness will see their error and change their speech. “The heart also of the rash shall understand knowledge, and the **tongue** (לִשְׁוֹן | lā-shōn) of the stammerers shall be ready to speak plainly” (Isaiah 32:4). At the time of the Lord's coming, all will speak praises unto God and their speech will be filled with truth. “I have sworn by myself, the word is

gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every **tongue** (לְשׁוֹן | lä-shōn) shall swear” (Isaiah 45:23).

### Prophetic Words

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The tongue also represents the Lord’s end-time servant who will come to redeem the Lord’s people. More specifically, it represents this servant’s prophetic words. “The Lord God hath given me the **tongue** (לְשׁוֹן | lä-shōn) of the learned, that I should know how to speak a word in season unto thee, O house of Israel, when ye are weary. He waketh morning by morning, he waketh mine ear to hear as the learned” (Isaiah 50:4). His words will be heard amid the false prophesies of false prophets. When the end-time servant begins to prophesy to the wayward covenant people, they as a body will not listen because they are too set in their traditions, and as such they will “fall backward, and be broken.”

*Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. but the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.*

*Isaiah 28:9-13*

### Judgments of God

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The tongue can also represent the judgments of God, or the words that come out of his mouth, rolling off his tongue or that of his servants. When God speaks, his words have power. His words always accomplish that which he intends. “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my

mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isaiah 55:10-11). When the Lord utters his judgment against Israel, his words will be accomplished. That judgment comes in the form of a man who acts as the fulfillment of God’s word. In Isaiah’s writings, it represents the Assyrian tyrant. “Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation and his **tongue** (לִשְׁׁוֹן | lā-shōn’) as a devouring fire” (Isaiah 30:27).

## VOICE

*A symbol of the message of God’s end-time Davidic servant. Can also symbolize the false or blasphemous messages of wicked people or of the antichrist. It can be translated as “noise” which may represent the judgments of God.*

Throughout Isaiah’s writings, the mouth and the voice are symbolic of God’s messenger and his message. Words have always held power either for good or for evil. The world was created by God through his words. When the Lord “God said, Let there be light . . . , there was light” (Genesis 1:3). And each subsequent time he spoke, the elements shaped to his will. Enoch, among others, has power in words. “And as Enoch spake forth the words of God, the people trembled and could not stand in his presence” (Moses 6:47). When threatened by the armies of their enemies, “he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command” (Moses 6:13). Thus we see how the voice of God has both spiritual and physical power.

### The Word of God

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Isaiah uses the word “voice” as a symbol of a person relaying a message from God, or a symbol of that prophetic message. The seraphs speak with power in the temple of God. “And the posts of the door moved at the **voice** (קוֹל | kōl) of him that cried, and the house was filled with smoke” (Isaiah 6:4). The end-time servant through the word of God will overcome the wicked antichrist. “For through the **voice** (קוֹל | kōl) of the Lord shall the Assyrian be beaten down, which smote with a rod” (Isaiah 30:31).

The voice of God can also symbolize the judgment of God. Paul testified that the word of God “is quick, and powerful, and sharper than

any two-edged sword, piercing even to the dividing asunder of body and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Hebrews 4:12). “And the Lord shall cause his glorious **voice** (לִקְוֹל | kōl) to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones” (Isaiah 30:30).

### Blasphemers of God

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Just as that voice can speak power in and through Christ, the antichrist and his servants speak blasphemy. “Then Rabshakeh stood, and cried with a loud **voice** (לִקְוֹל | kōl) in the Jews’ language, and said, Hear ye the words of the great king, the king of Assyria” (Isaiah 36:13), to which the Lord responded, “Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy **voice** (לִקְוֹל | kōl), and lifted up thine eyes on high? Even against the Holy One of Israel (Isaiah 37:23). This only occurs a couple of times in Isaiah’s writings. Most of the occurrences of the word “voice” refer to a noise (see below) or to the servant of God or his message.

### Judgment Through Sounds

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The Hebrew word לִקְוֹל | kōl can also be translated into *noise* and can imply the onus that the noises or sounds bear. Usually that means the judgments of God upon the people. Because of the wickedness of Babylon, the Lord sends an army against them. “The **noise** (לִקְוֹל | kōl) of the multitude in the mountains, like as of a great people; a tumultuous **noise** (לִקְוֹל | kōl) of the kingdoms of nations gathered together; the Lord of hosts mustereth the hosts of the battle” (Isaiah 13:4). Those judgments may also come in the form of natural disasters. “Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great **noise** (לִקְוֹל | kōl), with storm and tempest, and the flame of devouring fire” (Isaiah 29:6).

“At the **noise** (לִקְוֹל | kōl) of the tumult the people fled; at the lifting up of thyself the nations were scattered” (Isaiah 33:3). When the people try to flee from these terrible judgments, they do not get very far. “And it shall come to pass, that he who fleeth from the **noise** (לִקְוֹל | kōl) of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake” (Isaiah 24:18).



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# CELESTIAL SYMBOLS

## DARKNESS

*An antithesis to the symbol of light. Darkness represents ignorance, ignominy, or falsehood. It is lacking truth, knowledge, or revelation. It can also represent the absence or disapproval of the Lord, and possibly the presence and influence of the adversary.*

Those filled with darkness are those who lack truth or teach false truths. They live in ignorance, either by their own choice or because they have not yet found truth. The Lord taught the “light of the body is the eye” and if our eye be aligned with God, our “whole body shall be full of light.” Then he added, “If therefore the light which is in thee be darkness, how great shall that darkness be” (Matthew 6:22-23). Isaiah decried those who teach lies for truth, those who seek to deceive others. “Woe unto them that call evil good, and good evil; that put **darkness** (ἄψῆκ | ἡῶ-shek’) for light, and light for **darkness** (ἄψῆκ | ἡῶ-shek’); that put bitter for sweet, and sweet for bitter” (Isaiah 5:20). ἄψῆκ | ἡῶ-shek’ not only means *darkness*, but can also mean *miserly, ignorance, or falsehoods*.

### Deviance from God

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Prior to the last days, truth and revelation will be overshadowed by lies and deceptions. “And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold **darkness** (ἄψῆκ | ἡῶ-shek’) and sorrow; and the light is **darkened** (ἄψῆκ | ἡἄ-shāḥ’) in the heavens thereof” (Isaiah 5:30). This will affect those of all spiritual levels. “For the stars of heaven and the constellations thereof shall not give their light; the sun shall be **darkened** (ἄψῆκ | ἡἄ-shāḥ’) in his going forth, and the moon shall not cause her light to shine” (Isaiah 13:10).

This darkness divides us from God. God is filled with light. Where God is, darkness cannot abide. Yet darkness flourishes where God is absent. In extreme wickedness, the darkness can even obscure our view of God. “For the stars of heaven and the constellations thereof shall not give their light; the sun shall be **darkened** (ἄψῆκ | ἡἄ-shāḥ’) in his going forth, and the moon shall not cause her light to shine” (Isaiah 13:10). This scripture has not only literal meaning where the calamities and atrocities

of end-times may darken the sky, but also suggest a symbolic darkness hiding God from us—not us from God; you cannot hide from God.

The Lord curses those who continue their works of darkness. “Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the **dark** (מַחְשְׁבֵי | māḥ-shāḥ’), and they say, Who seeth us? and who knoweth us” (Isaiah 29:15). מַחְשְׁבֵי | māḥ-shāḥ’ means *darkens*, but can also mean *an obscure* or *dark place*.

### The Misery of Darkness

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In this place of darkness, we experience misery and anguish. There is no peace. “And they shall look unto the earth; and behold trouble and **darkness** (חֹשֶׁךְ | ḥā-shā-ḥā’), dimness of anguish; and they shall be driven to **darkness** (חֹלְמָה | ḥā-fā-lā’)” (Isaiah 8:22). חֹלְמָה | ḥā-fā-lā’ can mean *deep darkness* and symbolically could possibly mean the depression and darkness of the heart. Eventually those in the darkness will seek for a reprieve from their obscurity. “Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; for brightness, but we walk in **darkness** (חֹלְמָה | ḥā-fā-lā’)” (Isaiah 59:9).

When the Lord sets his hand again upon the earth to restore his covenant promise, he will send his end-time servant to bring that light they seek. He gave his servant power, “that thou mayest say to the prisoners, Go forth; to them that are in **darkness** (חֹשֶׁךְ | ḥā-shā-ḥā’), Show yourselves. They shall feed in the ways, and their pastures shall be in all high places” (Isaiah 49:9). “in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of **darkness** (חֹשֶׁךְ | ḥā-shā-ḥā’)” (Isaiah 29:18).

## LIGHT

*A representation of truth, knowledge, or revelation. It can also represent the presence or influence of the Lord.*

Light represents knowledge, revelation, or acceptance of the Lord. It also represents a person or being (such as the Lord) who is filled with truth, knowledge, and revelation. In essence, light is the glory of God. “Arise, **shine** (אֹר | ōr); for thy **light** (אֹר | ōr) is come, and the glory of the Lord is risen upon thee” (Isaiah 60:1). To the house of Jacob, Isaiah proclaims, “Come ye, and let us walk in the **light** (אֹר | ōr) of the Lord; yea, come, for ye have all gone astray, everyone to his wicked ways”



(Isaiah 2:5). He pleads to the people to come to truth and live by truth. Lack of light represents distorted or false understanding, knowledge, or truth, or outright lies and deceptions. “If they speak not according to this word, it is because there is no **light** (אור|shä-ḥär’) in them” (Isaiah 8:20).

Prior to the last days, truth and revelation will be overshadowed by lies and deceptions. “And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold darkness and sorrow; and the **light** (אור|ōr) is darkened in the heavens thereof” (5:30). This will affect those of all spiritual levels. “For the stars of heaven and the constellations thereof shall not give their **light** (אור|ōr); the sun shall be darkened in his going forth, and the moon shall not cause her **light** (אור|ōr) to shine” (Isaiah 13:10).

After the Lord restores Zion and comes again, there will be a cry that will be heard, “Arise, shine; for thy **light** (אור|ōr) is come, and the glory of the Lord is risen upon thee” (Isaiah 60:1). There will be a greater surge of truth and knowledge and by those throughout all levels of spiritual development. “Moreover the **light** (אור|ōr) of the moon shall be as the **light** (אור|ōr) of the sun, and the **light** (אור|ōr) of the sun shall be sevenfold, as the **light** (אור|ōr) of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound” (Isaiah 30:26). Each of those celestial orbs have symbolic meaning of an individual’s levels spirituality. “Then shall thy **light** (אור|ōr) break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward” (Isaiah 58:8).

## MOON

*A representation of the spiritual level of an individual. Just as the sun gives greater light than the moon or the stars, so those of the spiritual level of the sun have great truth, light, and understanding than those of lesser spiritual levels. The level of the moon is greater than the stars, but not as great as the sun.*

The moon represents individuals who have a level of light, knowledge, and understanding that surpasses many others in the world as they ascend toward God. They are of a high spiritual caliber, but lesser than those of the sun, just as the moon is night as bright as the sun. Yet compared to the greatness of God, even “the **moon** (לְבַנָּה|l<sup>ε</sup>-vā-nā’)

shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem” (Isaiah 24:23).

When the Lord comes, he will be the light to all people, not any other person. “The sun shall be no more thy light by day; neither for brightness shall the **moon** (יָרֵחַ | yā-rā’-āh) give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory” (Isaiah 60:19). The Lord is the true source of light, life, and knowledge. Yet, all those who survive the coming of the Lord will increase in their spiritual light and their knowledge and capacity. “Moreover the light of the **moon** (יָרֵחַ | lē-vā-nā) shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound” (30:26).

### New Moon

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The new moon represents the beginning of each month. שָׁרֵיחַ | ḥō-desh’ means *new moon* and can also be translated as *month* or *monthly*. Therefore, when Isaiah says that the Lord hates our new moons and appointed feasts, he means that the Lord hates our monthly worship ceremonies. “Bring no more vain oblations; incense is an abomination unto me; the **new moons** (שָׁרֵיחַ | ḥō-desh’) and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your **new moons** (שָׁרֵיחַ | ḥō-desh’) and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them” (Isaiah 1:13-14).

Fortunately, the Lord will not always hate our worship rituals. It is a direct correlation with the conditions of our hearts as we worship. When the Lord comes again, our worship will be pure. “And it shall come to pass, that from one **new moon** (שָׁרֵיחַ | ḥō-desh’) to **another** (שָׁרֵיחַ | ḥō-desh’), and from one sabbath to another, shall all flesh come to worship before me, saith the Lord” (Isaiah 66:23).

## STARS

*A representation of the spiritual level of an individual. Just as the sun gives greater light than the moon or the stars, so those of the spiritual level of the sun have great truth, light, and understanding than those of lesser spiritual levels. Those of the level of star have light, knowledge, and truth above those who only have darkness.*

The stars represent individuals who have some light, knowledge, and understanding. They vary in spiritual caliber as one star differs in brightness from another. “Even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world” (D&C 76:98). In a worldly sense, the Babylonian king thought he could rise above everyone else in greatness. “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the **stars** (כוכב | kō-ḥäv) of God” (Isaiah 14:13)

When the Lord comes, those who are spiritually at the level of a star will not be able to stand in his presence. They will not have opportunity to enter into Zion. “For the **stars** (כוכב | kō-ḥäv) of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine” (Isaiah 13:10). Though the moon and sun will shine brighter, Isaiah does not mention stars again. “The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound” (Isaiah 30:26).

## SUN

*A representation of the spiritual level of an individual. Just as the sun gives greater light than the moon or the stars, so those of the spiritual level of the sun have greater truth, light, and understanding than those of lesser spiritual levels.*

The sun represents individuals who have a great level of light, knowledge, and understanding. They are of a high spiritual caliber, close to that of God. Yet, they are not yet the spiritual equivalent of the Lord. Compared to the greatness of God, even “the moon shall be confounded, and the **sun** (חמה | ḥäm-mä) ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem” (Isaiah 24:23).

When the Lord comes in the last days, he will be the light to all people, more so than even those of a high spiritual caliber. “The **sun** (שֶׁ־מֶשֶׁךְ | she'-mesh ) shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory” (Isaiah 60:19). All people who survive the coming of the Lord will increase in their spiritual light and knowledge and capacity. “Moreover the light of the moon shall be as the light of the **sun** (הָאֵ־מָאָה | hām-mā’), and the light of the **sun** (הָאֵ־מָאָה | hām-mā’) shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound” (Isaiah 30:26).

## WORLD

*Representation of the inhabitants of the earth as a whole and not individually. Also, can represent the lands in which those inhabitants live.*

The world is a common and fairly obvious symbol representing the people who inhabit this planet. “For when thy judgments are in the earth, the inhabitants of the **world** (תְּבַלְבַל | tā-vāl’) will learn righteousness” (Isaiah 26:9). Because of our wickedness, the Lord has said, “I will punish the **world** (תְּבַלְבַל | tā-vāl’) for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible” (Isaiah 13:11). When the wicked are destroyed Isaiah describes the rising of the righteous in the following words. “He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the **world** (תְּבַלְבַל | tā-vāl’) with fruit” (Isaiah 27:6).

The world also represents the land upon which the people live. The Assyrian “made the **world** (תְּבַלְבַל | tā-vāl’) as a wilderness, and destroyed the cities thereof” (Isaiah 14:17). Because of this, the Lord will prevent the posterity of the antichrist from having any inheritance upon the earth. “Prepare slaughter for his children for the iniquities of their fathers; that they do not rise, nor possess the land, nor fill the face of the **world** (תְּבַלְבַל | tā-vāl’) with cities” (Isaiah 14:21).

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# COLOR SYMBOLS

Very few colors show up in Isaiah's writings. Other than two colors, red and white, Isaiah does not really use color as a symbol for his vision. Though gold/golden and silver are found throughout Isaiah's writing, they are in reference to metals rather than colors.

## BLACK

*A color representing sin, death, or mourning. It can also represent the lack of revelation due to the lack of light.*

Black often has a connotation of darkness and can symbolize death or sin. It can also symbolize a covering, as in this case with Isaiah's use of the word blackness. קָדְרוּת | käd-rüth' derives from the Hebrew word קָדַר | kädär' which means *to be dark* or *gloomy*, but also can mean *to mourn*. This word is only used once in the Old Testament, and so cannot be used as a word-link. But context of this word helps define the meaning which Isaiah infers. Israel has removed itself from the favors of God, and therefore God has placed a covering of blackness over them, not only representing their dark and sinful state, but also representing a time of mourning or sorrow for their sins where no revelation (or light) is able to penetrate the darkness.

## GREEN

*A color representing life, restoration or new beginnings. It represents living vegetation.*

The word green is seldom used in Isaiah—only three occurrences—and always refers to living vegetation. All three of these uses are different Hebrew words, and so using word-links does not provide additional meaning. It is clear that Isaiah used green to describe living plants, and each usage has a different connotation.

## RED/SCARLET

*A color repressing blood or sin. It can also represent the atonement and is often symbolically used in the sacrificial offerings and in the temple and priestly robes.*

Red can represent several things in scripture, most commonly pointing to blood. Blood is red and represents the life and vitality of humans. Sin is also strongly associated with this color, and it is not surprising. The life of a human is contained in his or her blood, and to spill that blood constitutes sin, figuratively and literally. In addition, it is the holy blood of the Redeemer that atones for the literal or figurative blood we have on our hands.

Isaiah has many references to blood, but he only uses the color red (דָּם | ä-däm' as a verb and דָּוָם | ä-döm' as a noun) twice. The word in both instances is referencing wool or cloth dyed in red color. The first is in reference to changing the crimson dyed wool into white wool, symbolizing the cleansing power of the atonement. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they **be red** (דָּם | ä-däm') like crimson, they shall be as wool" (Isaiah 1:18). The second is in reference to the appearance of the Lord with his robes dyed red by the blood of sacrifices, symbolizing again the atonement of the Lord, but also his judgement upon the wicked. "Wherefore art thou **red** (דָּוָם | ä-döm') in thine apparel, and thy garments like him that treadeth in the winefat" (Isaiah 63:2).

## WHITE

*A color representing purity or sanctification and cleansing from sin.*

The color white is used throughout scripture to represent a variety of things, mostly having positive connotations. It can represent cleanness, purity, knowledge, holiness or righteousness, light, revelation, etc. In Isaiah's text, he only uses the word white (לָבָן | lä-vän') once in reference to cleansing the red strains or dyes from the wool. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall **be as white** (לָבָן | lä-vän') as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). This is symbolic of being cleansed by the Lord through his atoning power.

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# DIRECTION SYMBOLS

## EAST

*A symbol of righteousness as we face toward God. Also can symbolize the idolatrous worship of eastern nations or cultures.*

Though Western culture orients their directions by facing north, ancient Mesopotamia oriented themselves by facing east. East was an important direction and had great symbolic meaning. East is the direction of the rising sun, and therefore symbolic of facing toward God. Symbolically, when Isaiah mentions the rise of the end-time servant of God, he says he comes from the east. “Who raised up the righteous man from the **east** (מִזְרָח | mēz-rāḥ), called him to his foot, gave the nations before him, and made him rule over kings” (Isaiah 41:2). This does not necessarily mean that this man will come from an eastern country or place in a literal sense, but that he is sent from God. In the same chapter Isaiah says this end-time servant also comes from the north, which is also likely symbolic.

He again mentions the calling of this servant from the east when he calls upon the children of Israel to remember his divinity. “I am God, and there is none else; I am God, and there is none like me.... Calling a ravenous bird from the **east** (מִזְרָח | mēz-rāḥ), the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it” (Isaiah 46:9, 11). That ravenous bird is another reference to the end-time servant.

Another symbol of east refers to something foreign and ancient. In this sense, the east is not a symbol of God or godliness, but of ancient eastern cultures that worship other gods. Moab and Edom were to the east of Israel, as well as the nomadic Arabs tribes, all of which worshiped idol gods. The accusation toward the house of Jacob is that “they be replenished from the **east** (מִקְדָּם | ke’-dem), and hearken unto the soothsayers like the Philistines” (Isaiah 2:6).

## NORTH

*A symbol of estrangement from God. Also represents a symbol of destruction.*

Though Western culture orients their directions by facing north, ancient Mesopotamia oriented themselves by facing east. Therefore, the North was on the left-hand-side, suggesting the hand of the Lord that carries destruction or judgment. Isaiah uses this symbolism to create meaning in his narrative. He describes how the destruction of Babylon and its offspring will come from the north. “Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the **north** (צפון | tsä-fōn) a smoke, and none shall be alone in his appointed times” (Isaiah 14:31). This destruction of Babylon and Palestina comes from the righteous end-time servant God will raise up in the last days. He carries with him the Lord’s judgment upon the nations. “I have raised up one from the **north** (צפון | tsä-fōn), and he shall come; from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay” (Isaiah 41:25).

The northern quarter also represents estrangement from God due to disobedience. The scriptures talk about how the northern ten tribes of the house of Israel were destroyed by Assyria and carried off into the North, which holds both literal and symbolic meaning. When the Lord begins to gather Israel from its dispersion, he will gather them from all directions that symbolize a lost, rebellious, or wandering people. The word “north” in Hebrew (צפון | tsä-fōn) comes from a root word meaning *to hide*. צפון | tsä-fōn’ properly means *hidden*, and can be translated as *hidden regions*. Those hidden regions have hid the lost ten tribes for a very long time. The Lord will soon call for them. “I will say to the **north** (צפון | tsä-fōn), Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth” (Isaiah 43:6). “Behold, these shall come from far; and, lo, these from the **north** (צפון | tsä-fōn) and from the west; and these from the land of Sinim” (Isaiah 49:12).



## SOUTH

*Could symbolize benevolence from God. Could also symbolize God's judgment and warning*

Though Western culture orients their directions by facing north, ancient Mesopotamia oriented themselves by facing east. While the north represented the left hand of the Lord, the south would represent the right hand, and therefore, signifying greater benevolence from God. This is symbolized in the split of the northern and southern kingdoms of Israel, Ephraim to the north who rebelled against God, and Judah to the south who were more righteous than their siblings to the north—thought they did eventually rebel, too.

From the south come those who hold more truth and will help the end-time servant restore the house of Israel. “The burden of the beasts of the **south** (צפון | ne'-gev); into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them” (Isaiah 30:6). Those beasts of the south will be burdened in bringing the lost tribes back to God.

Yet in Isaiah's writings, the symbolism of south may be one of warning or judgment. But after the judgment, when the remnant of the covenant children seek to return to the Lord, he will gather them from every direction. “I will say to the north, Give up; and to the **south** (צפון | t'ay-män'), Keep not back; bring my sons from far, and my daughters from the ends of the earth” (Isaiah 43:6).

## WEST

*Symbolizes rebellion from God. Can also symbolize apostasy.*

Though Western culture orients their directions by facing north, ancient Mesopotamia oriented themselves by facing east. Therefore, to face west is to face away from God. The Lord laments the wicked and apostate sons of God. “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away **backward** (חזק | ä-hör')” (Isaiah 1:4). The Hebrew word חזק | ä-hör' means *back* or *backside*, but can also be translated as *west* or

*westward*, symbolic of facing away from the east or from God. In this connotation, it can mean rebelling or apostatizing from God.

As with all other directions, the Lord will gather his scattered Israel from all directions, including the west. “Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the **west** (מַעֲרָב | mā-ä-räv)” (Isaiah 43:5). This can have great symbolic meaning that not only are they being physically gathered from the west, but also spiritually gathered from their apostate state.

When used in conjunction with east, references to the west can have a symbolic meaning of the entirety of the people or world. “That they may know from the rising of the sun, and from the **west** (מַעֲרָב | mā-ä-räv), that there is none besides me. I am the Lord, and there is none else” (Isaiah 45:6). The “rising of the sun” can also be translated as *east*. All people will know at that time that there is only one true God.

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# ELEMENT SYMBOLS

## AGATE

*Represents the spiritual caliber of an individual or group comparative to other precious and common stones. Agate symbolizes elite and righteous individuals.*

*See symbol for “Stone”*

## BRASS

*Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Brass can be a symbol of wickedness.*

Brass is described by Ezekiel as one of the alloys composing dross (see Ezekiel 22:18-20). נְחֹשֶׁת | n<sup>e</sup>-ḥü-shä’ is translated as “brass” but means *copper*. (Brass is a combination of copper and zinc.) Isaiah uses this metal as a symbol of wicked stubbornness. “Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow **brass** (נְחֹשֶׁת | n<sup>e</sup>-ḥü-shä’)” (Isaiah 48:4).

Isaiah uses a second word translated as “brass” from the same root word, נְחֹשֶׁת | n<sup>e</sup>-ḥō’-sheth. This word also means *copper* but can also mean *brass* or *bronze*. Isaiah uses this word to symbolize the spiritual progression of an individual as the Lord comes again. “For **brass** (נְחֹשֶׁת | n<sup>e</sup>-ḥō’-sheth) I will bring gold, and for iron I will bring silver, and for wood **brass** (נְחֹשֶׁת | n<sup>e</sup>-ḥō’-sheth), and for stones iron; I will also make thy officers peace, and thine exactors righteousness” (Isaiah 60:17). Those who were brass will become gold, and those who were wood will elevate to a spiritual level of brass.

## CARBUNCLE

*Represents the spiritual caliber of an individual or group comparative to other precious and common stones. Carbuncle symbolizes elite and righteous individuals.*

*See symbol for “Stone”*

## DROSS

*Dross represents wickedness. Also represents an impure individual, someone who once was pure or purified and has lost that purity.*

The word dross (דִּרְסָה | sēg) appears in the Old Testament only eight times, and twice in Isaiah's writings. It is always mentioned in reference to wickedness. The book of Proverbs has a little couplet that links dross with wickedness. "Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness" (Proverbs 25:4-5).

In Isaiah's writings, dross is almost always coupled with the refining of silver. Isaiah uses the idea in Proverbs to portray how the Lord will establish his righteous people by purging out the dross. "And I will turn my hand upon thee; and purely purge away thy **dross** (דִּרְסָה | sēg), and take away all thy tin" (Isaiah 1:25). Ezekiel describes some of the alloys considered as dross, which includes brass, tin, iron, and lead (see Ezekiel 22:18-20). Brass, tin, and iron are all used by Isaiah to represent impure or wicked people with few exception.

## DUST

*A symbol of chaos, destruction, and death. As such, it can be a symbol of the grave. It can also symbolize humility, usually compelled upon someone.*

### Beaten to Dust

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Most uses of the word dust in Isaiah's writings have a sense of destruction or death. And it seems to be more than just dying, but an annihilation, being so demolished that there is nothing but dust left. The rebellious sons of God will receive a like judgment of God for their rejection of God. "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as **dust** (אֶבֶן | ä-väk'); because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel" (Isaiah 5:24). "Moreover the multitude of thy strangers shall be like small **dust** (אֶבֶן | ä-väk'), and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly" (Isaiah 29:5).

## Speaking from the Dust

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In conjunction with death is the idea that out of the dust will the writings or words of the dead come again to speak warnings to their distant posterity. The words of the ancient Nephite people came in such a way. So does Isaiah's words, which are the words of a deceased prophet calling out to us the warnings needed for our day. "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the **dust** (אֶפְרַיִם | ä-fär)", and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the **dust** (אֶפְרַיִם | ä-fär)" (Isaiah 29:4).

## Humbled to the Dust

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Another symbol is humiliation. Though these individuals may not have been destroyed, they were brought low enough to sit in the dirt. "For he bringeth down them that dwell on high; the lofty city he layeth it low; he layeth it low, even to the ground; he bringeth it even to the **dust** (אֶפְרַיִם | ä-fär)" (Isaiah 26:5). The Lord does not want us to linger in that humiliated state. He calls out, "Shake thyself from the **dust**; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion" (Isaiah 52:2).

At first, the rebellious covenant sons and daughters will be humbled and brought low to the earth. But as the Lord begins to establish his end-time Zion, he will send out his covenant sons and daughters to humbly collect those who are scattered throughout the world. "And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces toward the earth, and lick up the **dust** (אֶפְרַיִם | ä-fär) of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me" (Isaiah 49:23). Then the tables will turn and those who were pompous and proud will be brought low. Even the great and arrogant woman Babylon will be humbled to the dust. "Come down, and sit in the **dust** (אֶפְרַיִם | ä-fär), O virgin daughter of Babylon, sit on the ground; there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate" (Isaiah 47:1)

## FIRE

*Represents the end-time antichrist and his armies. Also represents the end-time Davidic servant and the righteous hosts of Israel. Can also represent the glory of God.*

Fire has been used symbolically for multiple purposes. God has symbolized his Glory in the form of fire. Recall that Moses spoke to God through a burning bush. Later, the children of Israel were let in the nighttime through the wilderness by a pillar of fire. In reference to that event, Isaiah uses it as an example when he writes that in the last days the remnant would be protected by “a cloud and smoke by day, and the shining of a flaming **fire** (שֶׁטׁ | āsh) by night” (Isaiah 4:5 [4:4]). Lehi reportedly saw a pillar of fire when he was called to his ministry, as have others (see 1 Nephi 1:6). The Lamanites prison guards were surrounded by fire as they repented (see Helaman 5).

In Isaiah’s writings fire can also represent a destroying (or sometimes even purifying) force. Commonly it refers to the wrath or judgement of God against those who should have repented but did not. To punish the wicked, God uses other wicked nations and people. In Isaiah’s writings, that is the Assyrian tyrant or the antichrist and his armies. “For, behold, the Lord will come with **fire** (שֶׁטׁ | āsh), and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of **fire** (שֶׁטׁ | āsh). For by **fire** (שֶׁטׁ | āsh) and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many” (Isaiah 66:15-16).

In contrast, the Lord also refers to his righteous end-time servant and the righteous hosts of Israel as fire. These servants are sent against the antichrist after the Lord has chastened his rebellious covenant sons and daughters. “And the light of Israel shall be for a **fire** (שֶׁטׁ | āsh), and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day” (Isaiah 10:17). Remember the thorns and briers are symbols of a wicked and ferocious people.

## FLAME

*Similar to the symbolism for fire, flame can represent the end-time antichrist and his armies. Also represents the end-time Davidic servant and the righteous hosts of Israel. Can also represent the glory of God.*

*See symbolism for “Fire”*

## GOLD

*Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Like silver, gold represents a pure or holy people, those who are refined. Can also represent an elite person or ruler. Can also represent money or idols.*

As a precious metal, gold holds great value, figuratively and literally. Gold along with silver was used monetarily. In Isaiah’s writings, gold is symbolic of a few ideas. The first is the concept of becoming pure before the Lord. Gold that has been refined represents uprightness and purity. Isaiah uses three different words to describe gold. For the most refined forms of gold, he uses the words **יָפֵז** | päz, derived from a root word meaning *to refine* (specifically gold), and **כֶּתֶם** | ke’-them, a pure chunk of mined gold. In the last days, God will “make a man more precious than **fine gold** (יָפֵז | päz); even a man than the **golden wedge** (כֶּתֶם | ke’-them) of Ophir” (Isaiah 13:12).

A second concept is the precious things we revere more than God. Sometimes that is money, and sometimes it is our idols. Descriptions of idols are often represented by Isaiah in golds and silvers. “Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of **gold** (זָהָב | zä-häv)” (Isaiah 30:22). Note the idols of gold and silver mentioned here—and throughout Isaiah—are often in the image of something else or someone else. Gold in this symbolic context refers to those people we idolize, the elite of the world, whether academic elites, politicians, spiritual leaders, celebrities, or others.

A final concept of gold is a representation of money. “They lavish **gold** (זָהָב | zä-häv) out of the bag, and weigh silver in the balance, and hire a goldsmith” (Isaiah 46:6). Though, even that usage has symbolic meaning. Most references to gold, whether in reference to idols or

currency, use the word זָהָב | zä-häv', coming from a root meaning *to shimmer*.

When the end-days come, even the gold—the elite—will suffer the consequences of our rebellion. “And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him” (Isaiah 24:2). When the Medes ravage the people, they “shall not regard silver; and as for **gold** (זָהָב | zä-häv'), they shall not delight in it” (Isaiah 13:17). Yet, when the Lord establishes Zion, those of lesser spiritual caliber will be elevated to a higher spiritual level. “For brass I will bring **gold** (זָהָב | zä-häv'), and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness” (Isaiah 60:17).

## IRON

*Represents the spiritual caliber of an individual or group comparative to other precious and common metals. A symbol of wickedness. Can be a symbol of the Assyrian tyrant.*

Iron is described by Ezekiel as one of the alloys composing dross (see Ezekiel 22:18-20). Isaiah uses this metal as a symbol of wicked stubbornness. “Because I knew that thou art obstinate, and thy neck is an **iron** (בַּרְזֶל | bär-zel') sinew, and thy brow brass” (Isaiah 48:4).

Isaiah also uses this word to symbolize the spiritual progression of an individual as the Lord comes again. “For brass I will bring gold, and for **iron** (בַּרְזֶל | bär-zel') I will bring silver, and for wood brass, and for stones **iron** (בַּרְזֶל | bär-zel'); I will also make thy officers peace, and thine exactors righteousness” (Isaiah 60:17). Those who were iron will become silver, and those who were stones will spiritually elevate to iron.

Another symbol that Isaiah uses for Iron is in reference to the end-time Assyrian tyrant. Isaiah uses a handful of tools to symbolize the Assyrian including rods, saws, and axes. Though בַּרְזֶל | bär-zel' means *iron*, it can also mean any tool fashioned from iron. In this case, a tool that cuts down trees. “And he shall cut down the thickets of the forest with **iron** (בַּרְזֶל | bär-zel'), and Lebanon shall fall by a mighty one” (Isaiah 10:34).



## ROCK

*Symbol of a safe place or a stronghold. Can symbolize the end-time Davidic servant. Symbol of God.*

The rock symbolizes a stronghold or a place of security or strength for the righteous.

### Hiding in the Rocks

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For the wicked, it symbolizes a place of hiding. The wicked seek out their safety and security among the fissures of rocks when the Lord comes in his might. “O ye wicked ones, enter into the **rock** (צוּר | tsür), and hide ye in the dust; for the fear of the Lord and his majesty shall smite thee.... And they shall go into the holes of the **rocks** (צוּר | tsür), and into the caves of the earth, for the fear of the Lord shall come upon them, and the glory of his majesty shall smite them, when he ariseth to shake terribly the earth” (Isaiah 2:10, 19).

Others will seek their refuge in monuments, meaning that they will seek a name for themselves rather than seeking after God. This was the case for the wicked steward of the house of Hezekiah, Shebna. “What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulcher here, as he that heweth him out a sepulcher on high, and that graveth a habitation for himself in a **rock** (עֲלֵץ | se-lä)” (Isaiah 22:16). The Lord condemns those leaders who do so. “Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.... Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it” (Isaiah 28: 14-15, 18).

Again, others will seek out their strongholds where they hope to be able to wait out the onslaught of the Assyrian tyrant. “And he shall pass over to his **stronghold** (עֲלֵץ | se-lä) for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem” (Isaiah 31:9).

## Finding the True Rock

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For those rebellious Israelites, God will remind them of their lineage, the strength and foundation of their ancestors. “Hearken unto me, ye that follow after righteousness; ye that seek the Lord, look unto the **rock** (צִוֵּר | tsür) from whence ye were hewn, and to the hole of the pit from whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him” (Isaiah 51:1-2). Abraham received his covenant of the Lord and built upon that foundation. Abraham therefore created a firm foundation for his posterity. God called that posterity to finally stand up and be the righteous sons of God they were destined to be. “Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion” (Isaiah 52:1-2).

A rock can also symbolize the end-time Davidic servant who comes to raise the banner of the Lord and establish Zion. To those who seek the Lord, “he shall be for a sanctuary.” But to those who seek to oppose him, he will be “for a stone of stumbling and for a **rock** (צִוֵּר | tsür) of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem” (Isaiah 8:14).

The true rock is God. He is our sure foundation and the only stone we should build upon. “Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting **strength** (צִוֵּר | tsür)” (Isaiah 26:4). צִוֵּר | tsür is translated as “rock” but can also mean *strength, the Mighty One, and God*. “Because thou hast forgotten the God of thy salvation, and hast not been mindful of the **Rock** (צִוֵּר | tsür) of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips” (Isaiah 17:10).

## SAPPHIRE

*Represents the spiritual caliber of an individual or group comparative to other precious and common stones. Sapphire symbolizes elite and righteous individuals.*

*See symbol for “Stone”*

## SILVER

*Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Silver represents a pure or holy people, a people refined. Can also represent an elite person or ruler. Can also represent money.*

As a precious metal, silver inherently holds value, figuratively and literally. Silver along with gold is used monetarily. The word used for silver (כֶּסֶף | ke'-sef) also can be translated as *money* and is often used interchangeably in Hebrew. "For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without **money** (כֶּסֶף | ke'-sef)" (Isaiah 52:3).

In Isaiah's writings, silver is symbolic of a couple ideas. The first is the concept of becoming pure before the Lord. Silver which has been refined represents uprightness and purity. However, the silver that is impure or has other alloys still in it represents wickedness or rebellion from God. "Thy **silver** (כֶּסֶף | ke'-sef) is become dross, thy wine mixed with water" (Isaiah 1:22). When the dross is removed, the silver becomes pure, suggesting that when the wicked are removed the remaining covenant people become subsequently are more refined.

The second concept is the precious things we revere more than God. Sometimes that is money, and sometimes it is our idols. "Ye shall defile also the covering of thy graven images of **silver** (כֶּסֶף | ke'-sef), and the ornament of thy molten images of gold" (Isaiah 30:22). Note the idols of gold and silver mentioned here—and throughout Isaiah—are often in the image of something or someone. Silver in this symbolic context refers to those people we idolize, the elite of the world, whether academic elites, politicians, spiritual leaders, celebrities, or others. In the last days, we will not regard these idols as precious any longer. Our loyalty will change to the Lord. "For in that day every man shall cast away his idols of **silver** (כֶּסֶף | ke'-sef), and his idols of gold" (Isaiah 31:7).

Like the symbol of gold, when the Lord establishes Zion those of lesser spiritual caliber will be elevated to a higher spiritual level. "For brass I will bring gold, and for iron I will bring **silver** (כֶּסֶף | ke'-sef), and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness" (Isaiah 60:17).

*A symbol or representation of the propaganda, teachings, or damning doctrines of the antichrist. As spark can also be translated as “chains,” it can represent the entrapment of such doctrines. It may separately represent a catalyst—in the form of breaking God’s covenant—that unleashes the end-time judgments.*

The word spark is used as the translation of two separate and unrelated root words. The context of their use is unrelated and though both words are translated as “spark,” they do not create a word-link together. Yet there is symbolic meaning behind both uses of this word.

### Chains and Fetters

The first word, **תִּקְוֶה** | zē-kōth’, is used a handful of times throughout the Old Testament and is translated as “spark” but can also be translated as *chains* or *fetters*. In Isaiah’s contextual use of this word, in connection to the word “fire”—symbolizing the Assyrian tyrant, spark can symbolize the potentially destructive embers of the antichrist’s propaganda and false doctrines, or those who propagate it. The Lord calls to these aberrant messengers, stating, “Behold all ye that kindleth fire, that compass yourselves about with **sparks** (תִּקְוֶה | zē-kōth’); walk in the light of your fire, and in the **sparks** (תִּקְוֶה | zē-kōth’) which ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow” (Isaiah 50:8 [50:11]).

This root is often translated as *chains* or *fetters*, suggesting a people enslaved by those false beliefs and understanding. They are in spiritual bondage, and possibly literal subservience to the antichrist. “Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall come after thee; in **chains** (תִּקְוֶה | zē-kōth’) they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God” (Isaiah 45:14). Reference to these chains may have the same association with Lehi’s warning words to his sons:

*O that ye would awake, awake from the deep sleep, yea, even from the sleep of hell, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal gulf of misery and wo! Awake! and arise from the dust,*

*and bear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveller can return.... Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth out of obscurity. and arise from the dust*

*2 Nephi 1:13-14, 23*

## The Catalyst for Judgment

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The second word, **נִצִּיץ** | *nē-tsoṭs'*, is also translated as “spark” and is only used once in the Old Testament in Isaiah’s writings. It derives from a root word **נָצַץ** | *nā-tsoṭs'* meaning *to glare* or *sparkle*. Though only used once in his writing, the symbolic meaning behind the word suggests its reference either to a person or group of people and an event that represents or exemplifies the breaking of God’s covenant. This act of rebellion and idolatrous worship helps instigate that catalyst of God’s judgment upon the earth. “And the strong shall be as tow, and the maker of it as a **spark** (**נִצִּיץ** | *nē-tsoṭs'*), and they shall both burn together, and none shall quench them” (Isaiah 1:31).

## STONE

*Represents the spiritual caliber of an individual or group comparative to other precious and common stones. Some stones represent base or common individuals, some elite and righteous individuals, including the end-time Davidic servant.*

In Isaiah’s writings, stones symbolize people, and in particular they symbolize the spiritual caliber of an individual as they progress on a continuum of spirituality toward God. Isaiah mentions plain stones and precious stones.

### Common Stones

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Those that are the most plain and common stones are of a lesser spiritual level because of their rebelliousness or departure from the Lord. These stones are removed from the vineyard of the Lord as he creates a safe refuge for his pleasant plants. “And he fenced it, and **gathered out the stones** (**לָקַץ** | *sā-kāl'*) thereof, and planted it with the choicest vine” (Isaiah 5:2). Those base stones will be punished for their rejection of the Lord. “By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all

the **stones** (יָצָן | ε'-ven) of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up” (Isaiah 27:9).

Yet there will be one among those stones that will become the foundation for those seeking Christ. This is the end-time Davidic servant. “Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a **stone** (יָצָן | ε'-ven), a tried **stone** (יָצָן | ε'-ven), a precious cornerstone, a sure foundation; he that believeth shall not make haste” (Isaiah 28:16). Yet those who try to oppose God’s work will find this man a stumbling block to their progress. “And he shall be for a sanctuary; but for a **stone** (יָצָן | ε'-ven) of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem” (Isaiah 8:14).

### Precious Stones

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There will be other stones also that will come forward as God establishes Zion and builds his foundations. Those foundations will not be real stones or brick and mortar, but the righteous servants that seek God. Isaiah represents these righteous individuals through his use of precious stones “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy **stones** (יָצָן | ε'-ven) with fair colors, and lay thy foundations with **sapphires** (רַפְּיָן | säp-pēr’), 54:12 And I will make thy windows of **agates** (קַדְדָן | käd-köd’), and thy gates of **carbuncles** (יָצָן | ε'-ven), and all thy borders of pleasant **stones** (יָצָן | ε'-ven)” (Isaiah 54:11-12). In the end, all of those who survive the end-time calamities will only be precious stones. “For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for **stones** (יָצָן | ε'-ven) iron; I will also make thy officers peace, and thine exactors righteousness” (Isaiah 60:17). Notice how there will no more be common wood or stones.

## TIN/ALLOYS

*Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Tin symbolizes wicked or impure people.*

Tin is used very infrequently in the Old Testament. יָצָן | b<sup>e</sup>-dēl’ means *alloy*, and by analogy, *tin*. In most the references in the Old Testament, it is coupled with the dross that is removed during the purification process of silver. This is the same use we find it in Isaiah. “And I will turn my hand upon thee; and purely purge away thy dross, and take

away all thy **tin** (בְּדֵלִי | b<sup>e</sup>-dēl<sup>i</sup>)” (Isaiah 1:25). It represents the impure alloys of the silver, or the impure people mixed among the silver or righteous people.





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# FLUID SYMBOLS

## BLOOD

*Representation of life or the essence of life. Can also symbolize murder or death. Symbolizes generally the sins of mankind.*

The blood of any person or animal represents their life and vitality. The blood of sacrificial animals was placed either on the altar or at the base of the altar. This represented the life of the animal being sacrificed for the person offering the sacrifice. The culmination of these symbols ultimately points to the blood of the Savior Jesus Christ and his sacrifice for all mankind. Therefore, the manner in which we do sacrifices is critical, since it is the life and essence of another living creature (when doing animal sacrifice), and symbolic of the Lord's sacrifice. "To what purpose is the multitude of your sacrifices unto me? Saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the **blood** (דָּם | dām) of bullocks, or of lambs, or of he goats" (Isaiah 1:11). When the Lord did away with blood sacrifices, we still take the tokens of the Lord's flesh and blood through the sacrament, and the same responsibility lies on our shoulders of sanctifying that token.

### Condemning Blood

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When blood is spilled or is found on one's hands, it can symbolize murder or death, and even subjugation. This could be in a literal sense of taking one's life, or a spiritual sense of preventing one from entering into the kingdom of God. Basically, the shedding of blood can become good gesture suggesting an atoning action on behalf of another, or it can become a curse when carelessly spilt in unrighteousness. Regarding those sacrifices for which the Lord was displeased as mentioned above, the Lord continued, "when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of **blood** (דָּם | dām)" (Isaiah 1:15). Isaiah predicts that not only are our hands full of blood, but we seek out evil. "Their feet run to evil, and they make haste to shed innocent **blood** (דָּם | dām); their thoughts are thoughts of iniquity; wasting and destruction are in their paths" (Isaiah 59:7).

When we have hands full of blood, the Lord requires blood as a sacrifice to atone for those sins. That blood sacrifice can be the Lord's atonement, and that is the preferred method, that he would take our sins upon him and wash us in his blood. But if we refuse to do that, there will be a sacrifice required of our hands. This is what Isaiah predicts will happen when he said, "The sword of the Lord is filled with **blood** (דָּם | dām), it is made fat with fatness, and with the **blood** (דָּם | dām) of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea" (Isaiah 34:6).

### Cleansing Blood

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To cleanse our own hands from the blood we find upon them, we symbolically must wash our hands in the blood of Christ. How ironic that cleansing blood takes bathing in it. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). When we accomplish that, and the people sanctify themselves and become white and pure in the presence of the Lord, then will we be truly holy. "And it shall come to pass, they that are left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the **blood** (דָּם | dām) of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isaiah 4:2-3 [4:3-4]).

## BROOK

*Symbol of God's grace and deliverance, as well as abundance and life-giving sustenance. Can also be a symbol of peace and steadiness. Symbolizes the Davidic end-time servant. Can also symbolize the end-time antichrist.*

*See symbol for "River"*

## FLOOD

*Symbol of God's grace and deliverance, as well as abundance and life-giving sustenance. Can also be a symbol of peace and steadiness. Symbolizes the Davidic end-time servant. Can also symbolize the end-time antichrist.*

*See symbol for "River"*

## RAIN

*Can symbolize life and nourishment of life. Can also symbolize revelation or God's divine grace.*

There are two different Hebrew words Isaiah uses to describe rain upon the ground. The words have connotation of providing nourishment or life to the earth. In a similar sense, not only will rain come down to nourish the earth and bring forth the plants and herbs of the ground, it can also nourish in a spiritual sense. The spiritual nourishment may be the revelations from God or perhaps the power of God resting upon the people. Snow has a similar connotation when used in that sense. "For as the **rain** (גֶשֶׁם | ge'-shem) cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater" (Isaiah 55:10).

When the rain falls upon the ground, it nourishes the plants. Conversely, the lack thereof makes the earth languish. In a symbolic sense, lack of spiritual rain or nourishment will cause the spirit to wither. In the parable of the Lord's vineyard in Isaiah 5, Isaiah reports that the Lord becomes angry when he can find only wild grapes. He said concerning his vineyard, "I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no **rain** (מֵטֶר | mā-tār) upon it" (Isaiah 5:6).

## RIVER

*Symbol of God's grace and deliverance, as well as abundance and life-giving sustenance. Can also be a symbol of peace and steadiness. Symbolizes the Davidic end-time servant. Can also symbolize the end-time antichrist.*

Throughout Isaiah's writings, rivers, brooks, or streams are sometimes just a water course. But Isaiah uses several symbolic ideas with these ideas as well. Rivers or streams can represent God's deliverance of his covenant children, just like he did anciently as Moses led the children of Israel through the Red Sea on dry ground. With deliverance comes the idea of peace and safety, like the constant trickle of a stream or waves of the sea. Other symbolic ideas include the end-time Davidic servant, as well as his nemesis, the antichrist. Finally, water courses can represent abundance of life, either physically or spiritually, or the lack thereof.

### Deliverance and Peace

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The constant flow of a river suggests the constant flow of God's grace. When Lehi and his family took their first break as they wandered in the wilderness, he named the river they camped by after Laban, his oldest son, and said, "O that thou mightest be like unto this river, continually running into the fountain of all righteousness" (1 Nephi 2:9)! God wants to bless his children and knows what Lehi knew, if they continually keep the commandments of God, they will ever flow with righteousness. "Oh that thou hadst hearkened to my commandments! then had thy peace been as a **river** (נָהָר | nā-hār'), and thy righteousness as the waves of the sea" (Isaiah 48:18). For those who do keep God's commandments, he will give peace and glory. "For thus saith the Lord, Behold, I will extend peace to her like a **river** (נָהָר | nā-hār'), and the glory of the Gentiles like a flowing **stream** (נָחַל | nā-hāl'); then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees" (Isaiah 66:12).

One of the consistent themes found throughout Isaiah's writings is the reminder of Moses' deliverance of the house of Israel from bondage. The way that God created a path for the house of Israel to escape the Egyptians shows his great mercy and power in deliverance. Isaiah uses this idea when talking about the deliverance of the house of Israel from bondage in the last days. "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand

over the river, and shall smite it in the seven **streams** (נָהָל | nā-hāl'), and make men go over dry-shod" (Isaiah 11:15).

#### End-Time Davidic Servant

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A central theme to Isaiah's writings is a prophecy of an end-time servant of God who will come to the scene to lead the establishment of Zion and the gathering of the scattered tribes of Israel. He is often called the Davidic servant. There are many different symbols that represent this end-time servant. One symbol is "righteousness." Another is "river." We see the combination of these two symbols in the follow scripture. "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as **rivers** (נָהָר | pē'-leg) of water in a dry place, as the shadow of a great rock in a weary land" (Isaiah 32:1-2). Note how this man will be a hiding place (or refuge), a covert, a river of water, and a shadow of a great rock.

#### End-Time Assyrian Tyrant

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A more prominent symbol of a river is the antagonist to that end-time servant. The antichrist is also called the Assyrian tyrant and he comes against the rebellious covenant people as an overflowing river. See how Isaiah connects the river to the king of Assyria and his glory. "Now therefore, behold, the Lord bringeth up upon them the waters of the **river** (נָהָר | nā-hār'), strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks" (Isaiah 8:7).

There are several references to this idea of a cascading river flooding over the banks and overwhelming the people. This is a symbol of the invading Assyrian armies coming into the nations and conquering them. They leave a devastation in their wake just as a flooding river devastates the land. "And his breath, as an overflowing **stream** (נָהָל | nā-hāl'), shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err" (Isaiah 30:28).

#### Abundance and Life

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The most prominent theme of the river in Isaiah's writings is a symbol of life and abundance given by the grace of God. "But there the glorious Lord will be unto us a place of broad **rivers** (נָהָר | nā-hār') and **streams** (נָחַל | yē-ōr'); wherein shall go no galley with oars, neither shall gallant

ship pass thereby” (Isaiah 33:21). The glory of the Lord is abundance and goodness. It is a land teeming with life and full of water. “Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and **streams** (נַחַל | nā-hāl’) in the desert” (Isaiah 35:6).

The opposite is true as well. When God removes his grace from a person or nation, that nation will waste away, either physically or spiritually. Isaiah prophesies of the fall of the economic engine of Egypt as a foreshadow of the fall of an end-time world power. In Egypt, water is critical to their production, economics, and trade. When the waters dry up, all else fails. “And the waters shall fail from the sea, and the **river** (נָהָר | nā-hār’) shall be wasted and dried up. And they shall turn the **rivers** (נָהָר | nā-hār’) far away; and the **brooks** (אָר | y<sup>e</sup>-ōr’) of defense shall be emptied and dried up; the reeds and flags shall wither. The paper reeds by the **brooks** (אָר | y<sup>e</sup>-ōr’), by the mouth of the **brooks** (אָר | y<sup>e</sup>-ōr’), and everything sown by the **brooks** (אָר | y<sup>e</sup>-ōr’), shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the **brooks** (אָר | y<sup>e</sup>-ōr’) shall lament, and they that spread nets upon the waters shall languish” (Isaiah 19:5-8).

## SEA

*Can represent the end-time antichrist. Can also represent the disquiet or the peace of a soul.*

### A Raging Sea

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One of the main symbolic representations of the sea relates to the end-time antichrist and his armies. Sea is often chaotic and uncontrolled, and the antichrist’s armies personify that chaos and power. Isaiah describes how the Assyrian army will flood in and not be hindered in their assault of the rebellious covenant nation of God. “They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver. And in that day they shall roar against them like the roaring of the **sea**; and if they look unto the land, behold darkness and sorrow; and the light is darkened in the heavens thereof” (Isaiah 5:29-30 [5:28-30]).

Though this army seems to flow without restraint, once they have fulfilled their purpose in punishing the wicked rebellious covenant children, they will be brought to their knees as well. “Shall the prey be

taken from the mighty, or the lawful captive delivered? But thus saith the Lord; even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the mighty God shall deliver his covenant people. For thus saith the Lord, I will contend with them that contend with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob” (Isaiah 49:24-26).

Despite all their noise and intimidation, God has power even over them and will put down the Assyrian armies to save the remnant of the house of Israel that turn to the Lord. “But I am the Lord thy God, that divided the **sea** (נַיְ|yām), whose **waves** (גַּל|gāl) roared; The Lord of hosts is his name” (Isaiah 51:15). “Thus saith the Lord, which maketh a way in the **sea** (נַיְ|yām), and a path in the mighty waters” (Isaiah 43:16). It is the end-time Davidic servant who will eventually have a hand in defeating this end-time Assyrian tyrant just as Moses did the Pharaoh of Egypt. “Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the **sea**, the waters of the great deep that hath made the depths of the **sea** (נַיְ|yām) a way for the ransomed to pass over” (Isaiah 51:9-10)? “In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the **sea** (נַיְ|yām)” (Isaiah 27:1).

### The Soul and the Sea

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Another symbol of sea within Isaiah’s writings is the peace of the waves of the sea in contrast to the unrest and disquiet of the troubled sea. “But the wicked are like the troubled **sea**, when it cannot rest, whose waters cast up mire and dirt” (Isaiah 57:20). There is unrest and agitation in a troubled sea just as the soul of a wicked individual is troubled. But, the sea can also be calm. So can it represent the peace within the soul of the righteous. “Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the **waves** (גַּל|gāl) of the **sea** (נַיְ|yām)” (Isaiah 48:18).

## SNOW

*Can symbolize the nourishing power of God, both physically and spiritually. Can also symbolize purity before God.*

There are two different times Isaiah uses the word snow. Both uses carry different ideas, one is the nourishing power of God, both physically and spiritually, and the other symbolizing the purity of freshly fallen white snow.

Rain and snow carry a connotation of providing nourishment or life to the earth. In a similar sense, not only will rain and snow nourish the earth and bring forth the plants and herbs of the ground, they can also nourish in a spiritual sense. The spiritual nourishment may be the revelations from God or perhaps the power of God resting upon the people. Snow has a similar connotation when used in that sense. “For as the rain cometh down, and the **snow** (לֶשֶׁת | she’-leg) from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater” (Isaiah 55:10).

The other use of snow is used in Isaiah’s beautiful description of the cleansing power of the atonement of Jesus Christ. In this comparison of white snow to white wool, Isaiah uses snow as a symbol of purity and cleanness. “Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as **snow** (לֶשֶׁת | she’-leg); though they be red like crimson, they shall be as wool” (Isaiah 1:18).

## STREAM

*Symbol of God’s grace and deliverance, as well as abundance and life-giving sustenance. Can also be a symbol of peace and steadiness. Symbolizes the Davidic end-time servant. Can also symbolize the end-time antichrist.*

*See symbol for “River”*



## STRONG DRINK

*May symbolize errant doctrines of men.*

There is no use of the word שָׁכַר | shā-ḥār' that is good in Isaiah's writings. שָׁכַר | shā-ḥār' means *strong* or *intoxicating drink*. Every use of this word is in context of drinking to get drunk. Isaiah declares, "Woe unto them that rise up early in the morning, that they may follow **strong drink** (שָׁכַר | shā-ḥār'), and that continue until night, and wine inflame them...! Woe unto the mighty to drink wine, and men of strength to mingle **strong drink** (שָׁכַר | shā-ḥār')" (Isaiah 5:11, 22).

The reference to strong drink may also symbolize spiritually intoxicating oneself with false doctrines. The unrighteous shepherds at the end day will call to their flock, "Come ye, say they, I will fetch wine, and we will fill ourselves with **strong drink** (שָׁכַר | shā-ḥār'); and tomorrow shall be as this day, and much more abundant" (Isaiah 56:12). They drink so much of their own spiritual doctrines mingled with the toxins of men's philosophies that their judgment is impaired. "But they also have erred through wine, and through **strong drink** (שָׁכַר | shā-ḥār') are out of the way; the priest and the prophet have erred through **strong drink** (שָׁכַר | shā-ḥār'), they are swallowed up of wine, they are out of the way through **strong drink** (שָׁכַר | shā-ḥār'); they err in vision, they stumble in judgment" (Isaiah 28:7).

## TEARS

*A symbol of sorrow and suffering.*

Perhaps an obvious symbol, tears represent sorrow or suffering. When Moab suffers during the fall of Babylon as they feel the wrath of an invading enemy, Isaiah writes, "Therefore I will bewail with the weeping of Jazer the vine of Sibmah; I will water thee with my **tears** (דִּמְעָה | dēm-ā'), O Heshbon, and Elealeh; for the shouting for thy summer fruits and for thy harvest is fallen" (Isaiah 16:9). The suffering will be so severe that it will cause sorrow just to see it. The same will be the case for all of those that suffer. "Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it" (Isaiah 21:3).

After the devastation, when the Lord will send his end-time servant and start to establish Zion, he will comfort those who did mourn. “He will swallow up death in victory; and the Lord God will wipe away **tears** (דִּמְעָה | dēm-ä) from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it” (Isaiah 25:8).

## THIRST

*May represent the earnest desires of an individual. When thirst is satisfied it can represent all their needs are met.*

Thirst has a connotation of the desire one has when lacking something, such as water. נָמַץ | tsä-mā’ is a Hebrew verb meaning *to be thirsty*, but can also mean *to desire eagerly*. Isaiah uses this idea when he writes that those who are led by God will not thirst in the deserts or when the sun smites them. “They shall not hunger nor **thirst** (נָמַץ | tsä-mā’); neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them” (Isaiah 49:10). This could also symbolize that not only were they given drink, but they did not lack in anything they needed. Whereas those who rebel against the Lord will suffer for much want. “Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be **thirsty** (נָמַץ | tsä-mā’); behold, my servants shall rejoice, but ye shall be ashamed” (Isaiah 65:13).

The Lord calls out to his people that he alone is the one that can satisfy all of our needs, both physically and spiritually. “When the poor and needy seek water, and there is none, and their tongue faileth for **thirst** (נָמַץ | tsä-mā’), I the Lord will hear them, I the God of Israel will not forsake them” (Isaiah 41:17). He pleas to all of those who are thirsty to come and drink at no cost. “Ho, everyone that **thirsteth** (נָמַץ | tsä-mā’), come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Isaiah 55:1).

## WATER

*Can represent the life and vitality of the earth. Can represent revelation and knowledge from God or the philosophies of men. Can also represent the peace of God or conversely the harsh judgments of God.*

Just as blood represents the life of animals and people, so water represents the life and vitality of the earth. When water is abundant, the land—and symbolically the people—flourish. “I will make the wilderness a pool of **water** (מַיִם | mā’-ēm), and the dry land springs of **water** (מַיִם | mā’-ēm)” (Isaiah 41:18). When that water is deprived, the people and the land also suffer and decline. “And their fish to stink, because the **waters** (מַיִם | mā’-ēm) are dried up, and they die because of thirst” (Isaiah 50:3 [50:2]). This is true both physically as well as spiritually. “For ye shall be as an oak whose leaf fadeth, and as a garden that hath no **water** (מַיִם | mā’-ēm)” (Isaiah 1:30).

Water can therefore represent revelation or spiritual life. The water that comes from God can be revelation and knowledge, God’s spiritual sustenance, which nourishes unto eternal life. It fills the body and soul with life and sustenance. “And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a **watered** (מַיִם | mā’-ēm) garden, and like a spring of **water** (מַיִם | mā’-ēm), whose **waters** (מַיִם | mā’-ēm) fail not” (Isaiah 58:11). The knowledge of God brings lasting joy and peace. “Therefore with joy shall ye draw **water** (מַיִם | mā’-ēm) out of the wells of salvation” (Isaiah 12:3). That water that comes from some other source—other than from God—cannot sustain lasting life, but may represent distorted revelations, or the philosophies of men. “Thy silver is become dross, thy wine mixed with **water** (מַיִם | mā’-ēm)” (Isaiah 1:22).

Gentle flowing water washes and cleanses and brings life and vitality from God. Water that comes from the raging rivers or flows with mighty force carries destruction, and symbolically the judgments of God. “Forasmuch as this people refuseth the **waters** (מַיִם | mā’-ēm) of Shiloah that go softly and rejoice in Rezin and Remaliah’s son; now therefore, behold, the Lord bringeth up upon them the waters (מַיִם | mā’-ēm) of the river, strong and many, even the king of Assyria, and all his glory” (Isaiah 8:6-7). To those who are faithful, though the raging waters come, will be protect by the Lord. “When thou passest through the **waters** (מַיִם | mā’-ēm), I will be with thee” (Isaiah 43:2).

## WINE

*The doctrines of God or of men. Also, can symbolize the goodness and abundance of life, suggesting joy and celebration. Points to the atoning sacrifice of Jesus Christ.*

Isaiah has several different words he uses that are translated into “wine” in English. There is “new wine” (תִּירוֹשׁ | tē-rōsh’), which was made from the current vintage year (see Isaiah 24:7 and 65:8), as well as “sweet wine” (אַסֵּס | ä-sēs’) (see Isaiah 49:26), which can be very intoxicating. He also uses “red wine” (חֶמֶד | hē-med), used in reference to purity (see Isaiah 27:2). He also mentions the dregs or “wine on the lees” (שֶׁמֶרִים | shē-mā’-rēm) that the Lord uses for his glorious feast in the mountain (see Isaiah 25:6). Most of the references to “wine” (יַיִן | yä’yēn) refer to traditional wines and also refer to drinking or drunkenness, sometimes used in positive connotations and sometimes in negative connotations.

Wine (יַיִן | yä’yēn and טַבַּח | sō’-vε)

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Wine can symbolize the doctrines of God or of men. The Lord lamented the covenant children strayed from the doctrines of Christ, “Thy silver is become dross, thy **wine** (טַבַּח | sō’-vε) mixed with water” (Isaiah 1:22). Isaiah also said concerning the spiritual leaders and prophets, “They also have erred through **wine** (יַיִן | yä’yēn), and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of **wine** (יַיִן | yä’yēn), they are out of the way through strong drink; they err in vision, they stumble in judgment” (Isaiah 28:7). The blind prophets say, “Come ye, say they, I will fetch **wine** (יַיִן | yä’yēn), and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant” (Isaiah 56:12).

Wine can also be a symbol of drunkenness and celebration, or the lack thereof. It represents the goodness of life and the harvest, but in more cases than not is described as overindulgence in wine. Isaiah forewarns against such abuse of wine, literally and figuratively. “Woe unto them that rise up early in the morning, that they may follow strong drink, and that continue until night, and **wine** (יַיִן | yä’yēn) inflame them! And the harp and the viol, the tabret and pipe, and **wine** (יַיִן | yä’yēn), are in their feasts; but they regard not the work of the Lord, neither consider the

operation of his hands... Woe unto the mighty to drink **wine** (יָיִן | yā'-yēn), and men of strength to mingle strong drink” (Isaiah 5:11-12, 22)

When the Assyrian tyrant descends upon the world to fulfil the judgement of God, the people lament for the loss of their abundance and joy. “There is a crying for **wine** (יָיִן | yā'-yēn) in the streets; all joy is darkened, the mirth of the land is gone” (Isaiah 24:11).

There are a couple of references to being drunken with rage. In this sense, wine is part of a symbol of that sense rage. “Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with **wine** (יָיִן | yā'-yēn); they stagger, but not with strong drink” (Isaiah 29:9).

#### New Wine (תִּירוֹשׁ | tē-rōsh')

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This reference to wine seems to have a symbolic connotation suggesting safety or peace. When the grapes are planted and harvested, it is hoped that those who planted and cultivated those plants would also reap the harvest and enjoy the wine. But when the Assyrian approaches Jerusalem to besiege it, he tell the people to surrender and wait, “until I come and take you away to a land like your own land, a land of corn and **wine** (תִּירוֹשׁ | tē-rōsh'), a land of bread and vineyards” (Isaiah 36:17). But rather than receive that vain promise, “the **new wine** (תִּירוֹשׁ | tē-rōsh') mourneth, the vine languisheth, all the merryhearted do sigh” (Isaiah 24:7).

The wine may be a symbol not only of safety and peace, but also of people. Despite the tribulations that come, some individuals will find grace in God's eyes. “Thus saith the Lord, As the **new wine** (תִּירוֹשׁ | tē-rōsh') is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sake, that I may not destroy them all” (Isaiah 65:8). When the end-time servant of the Lord comes, the people will have confidence that when they plant, they will harvest. The wine they set up will be enjoyed by those who actually made it. “The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy **wine** (תִּירוֹשׁ | tē-rōsh'), for the which thou hast labored” (Isaiah 62:8).

#### Sweet Wine (עֲסֵסׁ | ä-sēs')

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This word is only used once by Isaiah, and like יָיִן | yā'-yēn can represent drunkenness, particularly in rage. “And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own

blood, as with **sweet wine** (סִסֵּץ | ä-sēs’); and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob” (Isaiah 49:26).

### Red Wine (דָּמָן | ḥe’-med)

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This word only appears once in Isaiah’s writings and is in reference to the Lord’s righteous covenant children. In this context, this word may symbolically suggest righteous individuals or the purity of their hearts. “In that day sing ye unto her, A vineyard of **red wine** (דָּמָן | ḥe’-med). I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day. Fury is not in me; who would set the briers and thorns against me in battle; I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit” (Isaiah 27:2-6).

Given the symbolism of red, perhaps the symbolism points to their purification from the blood of the Savior. “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment” (Isaiah 63:1-3).

### Wine on the Lees (שְׂמָרִים | sh<sup>s</sup>-mä’-rēm)

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There is only one verse using שְׂמָרִים | sh<sup>s</sup>-mä’-rēm, which means the *dregs* of the wine. It can also mean *old wine*, or that which has been stored for some time. This use of wine has a connotation perhaps of something being preserved and refined over time. When the Lord redeems his people, the remnant of Israel, this wine will be in the feast of the Lord. “And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of **wines on the lees**, of fat things full of marrow, of **wines on the lees** well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his

people shall he take away from off all the earth; for the Lord hath spoken it” (25:6-8).

## WINEPRESS

*May represent the refinement of the Lord’s people. Can also represent the judgment of God upon the people.*

In a parable of the Lord’s vineyard. Isaiah compares the vineyard to the house of Israel and the vine to the men of Judah. Within that vineyard he places a winepress which is used for squeezing the juice out of the grapes. In a symbolic sense, the winepress could suggest the process of purification of the people. A prominent place for purification throughout time is the temple of God. “And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a **winepress** (כֶּבֶץ | ye’-kev) therein; and he looked that it should bring forth grapes, and it brought forth wild grapes” (Isaiah 5:2).

Continuing with the idea of sanctification or purification, when the Lord comes again he will find that none were able to purify themselves sufficiently for his coming. Remember, he alone can sanctify and purify the people. Those who come not to him will be trodden down in anger. “I have trodden the **winepress** (פִּירָה | pü-rä) alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment” (Isaiah 63:3). When he is done purifying the people, only a few will remain who are sufficiently sanctified. These will be part of the remnant of Israel that the Lord will gather.

## VOMIT

As disgusting as it may sound, even vomit has some symbolic meaning in Isaiah’s writings. The symbolism of vomit regards the regurgitated half-truths that are spewed out by those who claim to know truth but do not either truly know what they are talking about or mangle truth with their own philosophies. In both instances where Isaiah uses vomit, they reference the errant words or works that come out of those who lead. One is in a sense of civic or political rhetoric that leaves the people and their leaders as drunks who stagger in their own spew. “The princes of Zoan are become fools, the princes of Noph are deceived; they have

also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his **vomit** (נִזְ|kā). Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do” (Isaiah 19:13-15). The symbolism for Egypt is a representation of a waning world power in our day, and strongly suggests our own nation. Also, Isaiah describes how the head is the leader and the tail the prophet who teaches lies. Spiritually and civilly, the people of Egypt are in a drunken stupor.

In a very similar analogy, Isaiah talks about the drunkards of Ephraim, which is also a symbolic representation of our nation and people. Isaiah declares, “Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine” (Isaiah 28:1)! This description of a waning world power seems to be geared more toward a covenant people who have forsaken that covenant, just as the house of Ephraim did anciently—also known as the northern kingdom of Israel. Isaiah describes how the prophets are full of drunkenness, imbibed with their own doctrines and philosophies. Then they spew those out all over the table, and what we have left to feast upon are not the words of Christ, but the half regurgitated philosophies of our spiritual leaders. “But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of **vomit** (נִזְ|kā) and filthiness, so that there is no place clean” (Isaiah 28:7-8).

## WAVES

*Can represent chaos. Can also represent the disquiet or the peace of a soul.*

*See symbol for “Sea”*



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# MISCELLANEOUS SYMBOLS

## ANGER

*A symbol of the Assyrian tyrant that becomes the means of the Lord's judgment upon the house of Israel and the world.*

It is through the antichrist that the Lord will express his anger in the last days. Anger is a symbol of the Assyrian tyrant who will come to overthrow the nations of the wicked and subdue them. “For they would not walk in his ways, neither were they obedient unto his law; therefore he hath poured upon them the **fury** (חַמָּה | ḥā-mā’) of his **anger** (אַף | äf), and the strength of battle” (Isaiah 42:25 [42:24]). “Through the **wrath** (עֶבְרָה | ev-rā’) of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother” (Isaiah 9:19).

Speaking of the king of Babylon—the Assyrian tyrant—Isaiah records the kings of the earth marveling at the fall of that great villain, saying, “The Lord hath broken the staff of the wicked and the scepters of the rulers. He who smote the people in **wrath** (עֶבְרָה | ev-rā’) with a continual stroke, he that ruled the nations in **anger** (אַף | äf), is persecuted, and none hindereth” (Isaiah 14:5-6). Anger is use synonymously with wrath and fury, which also represent the Assyrian. “Behold, the day of the Lord cometh, cruel both with **wrath** (עֶבְרָה | ev-rā’) and fierce **anger** (אַף | äf), to lay the land desolate; and he shall destroy the sinners thereof out of it” (Isaiah 13:9).

The Lord’s will allows the Assyrian to oppress those he subjects for a specified amount of time. “For all this his **anger** (אַף | äf) is not turned away, but his hand is stretched out still” (see Isaiah 9:12, 17, 21, and 10:4). This phrase is repeated verbatim four times. The use of four in this instance may suggest up to four years or may suggest a completeness or fullness according to the Lord’s time. The word hand and in this occurrence symbolizes the Assyrian tyrant, not the Davidic servant.

## DAY OF THE LORD

*A period of time representing the second coming of the Lord. It is not a specific day but represents a season or time period where the culmination of prophesied events are fulfilled.*

This is a phrase Isaiah uses to foretell a specific time. The “day of the Lord” refers to an end-time day where the judgments of the Lord will finally come forth as prophesied. Though it is called the day of the Lord, it is not really a day, but a time period. It is the day that becomes the catalyst for the flow of events to mark the coming of the Savior the second time, and the Lord’s fulfilling of his covenant to the children of Israel. This phrase is placed throughout Isaiah’s writings linking his entire book into one end-time prophecy.

Isaiah is the first recorded prophet to use this term, and it is assumed that those who use it afterward are linking their prophecies to that same day of the Lord to which Isaiah is referring. There are seven other Old Testament prophets who use the phrase. It is used twice by Peter and twice by Paul in the New Testament. Alma uses the phrase in the Book of Mormon, and it is used by Nephi and Jesus as they quote Isaiah and Malachi, respectively. It is also found 15 times in the Doctrine and Covenants. Each refer to that same end-day scenarios seen by Isaiah.

## DESOLATION

*A symbol of the Assyrian tyrant that becomes the means of the Lord’s judgment upon the house of Israel and the world.*

Just as other words of destruction that can symbolize the antichrist, desolation can represent a characteristic of the end-time Assyrian tyrant. The tool that the Lord uses to destroy the wicked can be referred to as desolation, his indignation, a judgment, among other similar words. The Lord asks his covenant people what they would “do in the day of visitation, and in the **desolation** (שׁוֹמֵם | shō) which shall come from far” (Isaiah 10:3). He describes the antichrist in terms of what he does. “Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and **desolation** (שׁוֹמֵם | shō) shall come upon thee suddenly, which thou shalt not know” (Isaiah 47:11).

## FURY

*A symbol of the Assyrian tyrant that becomes the means of the Lord's judgment upon the house of Israel and the world.*

*See symbol for "Anger"*

## INCENSE

*A symbol of prayer as it ascends to God.*

The word incense is only used once in the book of Isaiah, but it completes the imagery of temple worship as describe in Isaiah 1:10-15. In the ancient tabernacle, incense was placed in front of the curtain separating the Holy of Hollies and burned twice each day, morning and evening. It represented the prayers of the children of Israel wafting up to heaven at the feet of the throne of God. Isaiah links incense to prayers in his chiasmus of this section. John similarly symbolizes incense with prayers as he describes the angel burning the incense before the mercy seat of God in heaven (see Revelation 8:3-4).

## INDIGNATION

*A symbol of the Assyrian tyrant that becomes the means of the Lord's judgment upon the house of Israel and the world.*

Isaiah clearly defines what he means by the use of the word indignation. The symbol is the antichrist who seeks the destruction of God's covenant people and the overthrow of the world. This antichrist is also called the Assyrian or and the King of Babylon. "O Assyrian, the rod of mine anger, and the staff in their hand is mine **indignation** (אַמַּי | zä-äm')" (Isaiah 10:5).

The Lord uses the Assyrian tyrant as a tool or means for accomplishing his judgment against his rebellious sons and the world. "They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his **indignation** (אַמַּי | zä-äm'), to destroy the whole land" (Isaiah 13:5). For the wicked, this indignation—the Assyrian tyrant—means destruction and oppression. But for those who cling to the Lord, who are faithful to his words, the indignation will have little lasting effects. "And when ye see this, your heart shall rejoice, and your bones

shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his **indignation** (זַאֵם | zā-ām) toward his enemies” (Isaiah 66:14).

## JUDGMENT

*A symbol of one or more end-time individuals who personifies the pursuit of justice and equity before God.*

In Western culture, judgment often carries a negative connotation of a sentencing or pending proclamation of doom. Yet in many of the uses of judgment (מִשְׁפָּט | mēsh-pāt) in Isaiah’s writings, it carries a positive or holy connotation. Though not every use of this word in Isaiah’s writings carries a symbolic meaning, many of the instances do. The symbol of judgement points to one or more end-time individuals who personify the pursuit of justice in a righteous sense. Just as the word “righteousness” connotes the end-time Davidic servant, so “judgment” likewise connotes those who justly serve God’s people. “But the Lord of hosts shall be exalted in **judgment**, (מִשְׁפָּט | mēsh-pāt) and God that is holy shall be sanctified in righteousness” (Isaiah 5:16). Those who are the personification of righteousness and judgment become those who rule in Zion. “Behold, a King shall reign in righteousness, and princes shall rule in **judgment** (מִשְׁפָּט | mēsh-pāt)” (Isaiah 32:1).

Throughout Isaiah’s narrative, judgment is always absent when wickedness abounds. “How is the faithful city become a harlot! it was full of **judgment** (מִשְׁפָּט | mēsh-pāt); righteousness lodged in it; but now murderers” (Isaiah 1:21). “For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for **judgment** (מִשְׁפָּט | mēsh-pāt), but behold oppression; for righteousness, but behold a cry” (Isaiah 5:7).

But in the end, when he “will restore thy **judges** (שֹׁפֵט | shā-fāt) as at the first” (Isaiah 1:26), he will also restore judgment. “He shall not fail nor be discouraged, till he have set **judgment** (מִשְׁפָּט | mēsh-pāt) in the earth” (Isaiah 42:4).

## RIGHTEOUSNESS

*A symbol of the Davidic end-time servant who functions as one of the Lord's hands and personifies righteous obedience to God.*

Throughout Isaiah's writings, the reference to righteousness is symbolic of a person representing righteousness. Speaking of the end-time Davidic servant, Isaiah writes, "Who raised up the **righteous man** (קִדְמוֹ | tse'-dek) from the east, called him to his foot, gave the nations before him, and made him rule over kings" (Isaiah 41:2). The word "man" in this scripture does not actually appear in the Hebrew text but is an inference. The actual text should read something like: "Who raised up righteousness from the east, called him to his foot..." As you apply the symbolism of righteousness throughout Isaiah's narrative, you'll begin to see a pattern of the righteous characteristics and actions of this end-time persons.

There are many symbolic references to the end-time Davidic servant. In Isaiah's writings, he is the personification of righteousness. "My **righteousness** (קִדְמוֹ | tse'-dek) is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust" (Isaiah 51:5). "Hearken unto me, ye that know **righteousness** (קִדְמוֹ | tse'-dek), the people in whose heart I have written my law; fear ye not the reproach of men, neither be ye afraid of their revilings" (Isaiah 51:7).

## WRATH

*A symbol of the Assyrian tyrant that becomes the means of the Lord's judgment upon the house of Israel and the world.*

*See symbol for "Anger"*



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# NUMBER SYMBOLS

## ONE (1)

*A number representing unity or oneness in solidarity with God. Can also symbolize primacy or a beginning.*

### Unity and Oneness

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One of the most universal uses of unity in scripture is the oneness of the Godhead. The scriptures repeatedly affirm that the Father, the Son, and the Holy Ghost are one (see 3 Nephi 11:27). Just as the Godhead are unified in oneness, so God requires the unity of his people. “And the Lord called his people, Zion, because they were of one heart and of **one** mind, and dwelt in righteousness” (Moses 7:18). Paul the apostle talked about how the church is one body. “For as we have many members in **one** body, and all members have not the same office; so we, being many, are **one** body in Christ, and everyone members one of another” (Romans 12:4-5). In the same manner, Isaiah uses this idea of a whole body to show the complete corruption of God’s covenant people. “From the sole of the foot even unto the head there is no soundness in it” (Isaiah 1:6).

### Beginning or Primacy

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Speaking of his primacy, Jesus Christ says he is the first and the last. “Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the **first**, and I am the last; and besides me there is no God” (Isaiah 44:6). To follow up that declaration, the Lord asks, “To whom will ye liken me, and make me equal, and compare me, that we may be like” (Isaiah 46:5). He is the only one who holds the keys to salvation. God alone has suffered for his people, and he alone has redeemed them. “I have trodden the winepress **alone**; and of the people there was **none with me**” (Isaiah 63:3). And in the end, only God will be worshiped and exalted by his people (see Isaiah 2:11, 17).

## TWO (2)

*A number representing support and unity. Also can conversely represent the divergence, division, or difference between man. Finally, it can represent a witness or testimony.*

### Support and Unity

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Throughout Isaiah's writings, he uses a dualistic display of words, themes, or symbols to create an idea of unity and solidarity. Often he uses the words Jerusalem and Zion as interchangeable or at least intricately linked through his writings. Prior to the Lord's coming, he calls Zion and Jerusalem to stand together and put on their glory. "Awake, awake, put on thy strength, O **Zion**; put on thy beautiful garments, O **Jerusalem**, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isaiah 52:1). In the millennial period, Isaiah predicts, "He will teach us of his ways, and we will walk in his paths; for out of **Zion** shall go forth the law, and the word of the Lord from **Jerusalem**" (Isaiah 2:3). Then God will reign in holiness. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount **Zion** and in **Jerusalem**, and before his ancients gloriously" (Isaiah 24:23).

### Division and the Dual Nature of Man

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One of the most common symbols of two sets throughout scripture is the dualistic nature of man and the differences or divergence of mankind. A prevailing theme throughout Isaiah's writings and throughout scripture is the choice between good and evil. As Jehovah gave the ancient Israelites a covenant promise, he declared, "I have set before you **life** and **death**, **blessing** and **cursing**" (Deuteronomy 30:19). Nephi declared similarly, "And they are **free to choose liberty and eternal life**, through the mediation of all men, or **to choose captivity and death**, according to the captivity and the power of the Devil" (2 Nephi 2:27).

Throughout Isaiah there is a perpetual theme of two divergent characters that seek to either destroy or to redeem the covenant children of God. Acting as God's right hand is his covenant end-time servant, or the **Davidic servant**. God's left hand is that **Assyrian tyrant**. Isaiah's book jumps back and forth between the two characters showing how they will bless or curse, elevate or tear down, save or destroy. Additionally, Isaiah uses sets of two to contrast other



characters. **Ahaz** is a rebellious king that rejects Isaiah and God (See Isaiah 7), whereas **Hezekiah** is a righteous king that pleads to God for his people (see Isaiah 36-38). These two contrasting kings represent end-time leaders. Another example is the difference between the two of the stewards of the house of Judah that also typifies future stewards in our day. **Shebna** is taken from his role as treasurer and steward because of his wickedness and replaced by **Eliakim** for his righteousness (see Isaiah 22:15-25).

### Witness and Testimony

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There are a few occurrence within Isaiah's work that show two as a symbol of witnesses. As a testimony against Israel, Isaiah writes two paralleled books that mirror each other, Isaiah 1-33 and again Isaiah 34-66. he also calls heaven and earth to record and witness his vision. "**Hear, O heavens, and give ear, O earth; for the Lord hath spoken**" (Isaiah 1:2). As he continues to record his testimony, he writes, "And I took unto me faithful witnesses to record, **Uriah the priest, and Zechariah the son of Jeberechiah**" (Isaiah 8:2). Isaiah also uses two of his sons as a witness against Judah. **Shear-jashub**, Isaiah's older son's name means "a remnant shall return" (see Isaiah 7:3). Contrast and also compare that with his younger son's name, **Maher-shalhash-baz**, meaning "spoil quickly, plunder speedily" (see Isaiah 8:1).

## THREE (3)

*A number representing divine intervention, completion, or guidance, and represents the Godhead. Can also represent a part of a perfect whole (seven), particularly when used as three and a half.*

Three is a commonly used symbol throughout scripture representing divine guidance or intervention. It is strongly linked to the atonement and resurrection of the Savior, Jesus Christ. In Isaiah, he uses this number to represent a complete timeframe in which Egypt is oppressed as divinely predetermined by God (see Isaiah 20:3). He does a similar symbolic link for the predetermined time in which Moab (and also Babylon) will be destroyed (see Isaiah 16:14). These symbolize that all these things will be done according to the wisdom and direction of God. He also uses words, phrases, and typology in sets of three to represent diving intervention and more specifically to signify the atonement of the Lord.

Symbolically, Isaiah uses sets of three to convey an idea of holiness. In Isaiah's call as a prophet, the Seraphim cry "Holy" three times in God's temple suggesting pure holiness in God's presence. "And one cried unto another, and said, **Holy, holy, holy**, is the Lord of hosts; the whole earth is full of his glory" (Isaiah 6:3). During that call from God, Isaiah is given a divine assignment from God portrayed by the use of three. "Make the **heart** of this people fat, and make their **ears** heavy, and shut their **eyes**; lest they see with their **eyes**, and hear with their **ears**, and understand with their **hearts**, and convert, and be healed" (Isaiah 6:10). In this idea, Isaiah uses a chiasmus to portray this assignment:

- A Make the **heart** of this people fat,
- B and make their **ears** heavy,
- C and shut their **eyes**;
- C' lest they see with their **eyes**,
- B' and hear with their **ears**,
- A' and understand with their **hearts**, and convert, and be healed

Divine Perfection or Completeness

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Sets of three are also used in areas to convey an idea of divine prediction or rejection from God and godliness. Describing how the covenant people have broken their divine Godly covenant, Isaiah says, "The earth also is defiled under the inhabitants thereof; because they have **transgressed the laws, changed the ordinance, broken the everlasting covenant**" (Isaiah 24:5). Isaiah shows how Israel is so corrupted that they have not sought divine healing or intervention from the Lord. "From the sole of the foot even unto the head there is no soundness in it; but **wounds**, and **bruises**, and **putrifying sores**; they have not been **closed**; neither **bound up**, neither **mollified** with ointment" (Isaiah 1:6).

## FOUR (4)

*A number representing entirety or wholeness, particularly concerning creation and events concerning this earth. It can also represent the creation or God's work on this world as well as man's relationship to the earth.*

### Creations of God

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Isaiah only specifically uses the number four once in reference to gathering the house of Israel from the “**four** corners of the earth” (Isaiah 11:12), meaning the entirety of the earth. However, he uses also words, phrases, and typology in sets of four to represent a complete whole concerning the events that have and will happen upon this earth. This has strong links to the fourth day of creation.

### Geographic Completeness or Fulness

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In Isaiah 1:1, Isaiah shows how his prophecy or vision is encompassed in the time frame of four kings, suggesting symbolically that the vision affects the entirety or whole of the house of Israel for the full or complete season of the earth. “The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of **Uzziah, Jotham, Ahaz, and Hezekiah**, kings of Judah” (Isaiah 1:1). Isaiah uses a set of four to reveal the fullness of the rebellion of the house of Israel from the Lord. This suggests how complete the corruption is. “**Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters**; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward” (Isaiah 1:4).

### Man's Relation to the Earth

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Another example portraying this rebellion from God is Isaiah's use of four occurrences of the phrase, “For all this his anger is not turned away, but his hand is stretched out still” (see Isaiah 9:12, 17, 21, and 10:4), suggesting a complete or full fulfillment of the Lord's wrath upon the earth. The Lord's wrath is unleashed because of the rebellion of the covenant people. He tells us that our hands are full of blood. He pleads that we wash ourselves clean and gives four actions that man can do to “learn to do well.” He says, “**seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.**” (Isaiah 1:17).

## FIVE (5)

*A number representing God's grace, mercy, and goodness. It's a symbol of his redemptive power. It is often also used as a symbol of God's laws, covenants, or teachings.*

### God's Grace, Goodness, and Mercy

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Throughout the scriptures, God's grace and mercy is demonstrated by the number five. An example of this mercy is described in the New Testament when Jesus uses five loaves and two fishes to feed the hungry gathers (see Matthew 14:17). Jehovah gives a parable of his vineyard in describing the house of Israel. In that parable, he mentions a set of five actions he did in building and nourishing Israel. "And he **fenced it**, and **gathered out the stones thereof**, and **planted it with the choicest vine**, and **built a tower in the midst of it**, and also **made a winepress therein**; and he looked that it should bring forth grapes, and it brought forth wild grapes" (Isaiah 5:2). This demonstrated God's mercy upon his children, and yet when he looked for covenant keeping children, he found rebellious sons.

Another example of God's mercy and grace is the five types of sacrificial offerings described in Leviticus. In conjunction with that, Isaiah says that the Lord is sick our offerings. "I am full of the **burnt offerings of rams**, and the **fat of fed beasts**; and I delight not in the **blood of bullocks**, or of **lambs**, or of **he goats**" (Isaiah 1:11). He listed five sacrificial animals that represents the mercies of God, yet the people have abused his mercy.

### Covenants, Laws, Teachings

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God's covenant and ancient law to Israel is written in a set of five books called the Pentateuch, or the five books of Moses. They are considered the Mosaic Law and represents God's divine laws to his people. In Isaiah's writings, he lists five names given to the divine law-giver that sits on David's throne. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called **Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace**" (Isaiah 9:6). As the Lord comes upon the earth, Isaiah says there will be five cities in Egypt that will speak Hebrew (see Isaiah 19:18) suggesting a symbol of covenant-keeping cities.

Sets of five are also used to show how the leaders of the covenant people have abused that covenant. Where they should be giving divine teachings, they are spewing vomit. “But they also have **erred through wine**, and **through strong drink are out of the way**; the priest and the prophet have **erred through strong drink**, they are **swallowed up of wine**, they are **out of the way through strong drink**; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean” (Isaiah 28:7-8).

## SIX(6)

*A number representing the fallen nature of man or man’s weakness or wickedness.*

### Fallen Nature of Man

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In anticipation of man’s destined fall from the grace of God, the Lord predicted symbolically the weakness of human frailty. “And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.... And the **evening and the morning were the sixth day**” (Moses 2:27, 31).

In Isaiah’s writings, he uses sets of six to demonstrate how Israel had fallen from God, showing their depraved and wicked state. Right after Isaiah writes a parable of the vineyard of the Lord showing the judgement of God upon the men of Judah, he declares six woes against the house of Israel:

1. “**Woe** unto them that join house to house, that lay field to field, till there can be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, and great and fair cities without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah” (Isaiah 5:8-10).
2. “**Woe** unto them that rise up early in the morning, that they may follow strong drink, and that continue until night, and wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands” (Isaiah 5:11-12).
3. “**Woe** unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope; hat say, Let him make speed, and hasten his

work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it” (Isaiah 5:18-19).

4. “**Woe** unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter” (Isaiah 5:20).
5. “**Woe** unto the wise in their own eyes, and prudent in their own sight” (Isaiah 5:21).
6. “**Who** unto the mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him” (Isaiah 5:22-23).

## SEVEN (7)

*A number representing spiritual completeness or perfection.*

### Spiritual Completeness and Perfection

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Perhaps one of the most used and most well-known symbolic number, seven represents the perfect completion of spiritual things. God created the world in seven days, symbolizing the completion of a spiritually perfect creation. “On the seventh day, I, God, ended my work, and all things which I had made; and I rested on the **seventh day** from all my work; and all things which I had made were finished. And I, God, saw that they were good” (Moses 3:2). This seventh day was part of the spiritual creation of the earth prior to its physical creation, and it was created perfectly in those seven days. “I, the Lord God, created all things of which I have spoken spiritually, before they were naturally upon the face of the earth; for I, the Lord God, had not caused it to rain upon the face of the earth” (Moses 3:5).

Likewise, Isaiah constructs his message into two seven-part chiasmic structures to represent a spiritually perfect and complete vision of the end days. Avraham Gileadi from the Isaiah Institute describes these seven-part structures thoroughly in his writings found on his website [www.isaiahexplained.com](http://www.isaiahexplained.com).

In the end days, Isaiah shows how there will be spiritual perfection on the earth through his description of the days following the end-time millennial time. “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be **sevenfold**, as the light of **seven days**, in the day that the Lord bindeth up the breach of his people, and

healeth the stroke of their wound” (Isaiah 30:26). There will also be a spiritual perfection in the people in the way they live God’s laws. “And in that day **seven** women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach” (Isaiah 3:27 [4:1]).

## TEN (10)

*A number representing completeness or wholeness in a divine order. As such, it can represent a complete round or cycle without anything lacking. It can also suggest the fullness of God’s law and man’s responsibility to it.*

Number sets of ten are often found within scripture, but may be more subtle than other scriptures. The number ten can represent the completion of something or a complete time period or cycle. There were ten generations before the flood, Noah being the tenth. Concerning God’s laws, ten can represent a complete or full law and man’s responsibility toward that law. When Moses descended from the mountain with tables written by the finger of God, there were ten commandments written upon those stones (see Exodus 20:3-17). Additionally, in the law of the tithe, the word tithe means a tenth, suggesting a whole or complete law of giving (see Deuteronomy 26:12).

### Complete or wholeness

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Ten can also represent a complete part of something. Representing complete and total apostasy from God, the ten tribes of Israel were scattered to the north by the Assyrians. The majority of Isaiah’s prophesy is regarding the gathering of those lost tribes to Zion and to the Lord. Just as the ten tribes of Israel symbolize part of a complete whole, Isaiah uses a set of ten nations to describe the complete wholeness of Babylon and its symbolic parts. Each nation Isaiah calls upon with a warning represents a symbolic portion of the greater part of Babylon.

1. “The burden of **Babylon**, which Isaiah the son of Amoz did see” (Isaiah 13:1).
2. “The burden of **Moab**” (Isaiah 15:1).
3. “The burden of **Damascus**” (Isaiah 17:1).
4. “Woe to the **land shadowing with wings**, which is beyond the rivers of Ethiopia” (Isaiah 18:1). This represents a part of Egypt.

5. “The burden of **Egypt**” (Isaiah 19:1).
6. “The burden of the **desert of the sea**” (Isaiah 21:1).
7. “The burden of **Dumah**” (Isaiah 22:11).
8. “The burden upon **Arabia**” (Isaiah 22:13).
9. “The burden of the **valley of vision**” (Isaiah 22:1). This represents Jerusalem and the nation of Judah.
10. “The burden of **Tyre**” (Isaiah 23:1).

## ADDITIONAL NUMBER SYMBOLS

|   |  |
|---|--|
| 1 | <ol style="list-style-type: none"> <li>1. <b>Singleness, unity, oneness</b> (e.g., Father, Son and Holy Ghost are one - 3 Nephi 11:27; church is one body - Romans 12:4)               <ol style="list-style-type: none"> <li>a) <i>Isaiah 1:6 – Israel is unsound from the soul of the foot to the head suggesting singleness or completeness of corruption</i></li> </ol> </li> <li>2. <b>Beginning, primacy</b> (e.g., Jesus Christ is the Firstborn - D&amp;C 93:21)               <ol style="list-style-type: none"> <li>a) <i>Isaiah 63:3 – Jehovah trod the winepress alone</i></li> <li>b) <i>Isaiah 2:11, 17 – Jehovah alone will be exalted in “that day”</i></li> <li>c) <i>Isaiah 46:5 – To whom will you compare Jehovah? He alone is God</i></li> </ol> </li> </ol>  |
| 2 | <ol style="list-style-type: none"> <li>1. <b>Witness, testimony</b> (e.g., Jesus sends the disciples two by two - Luke 10:1)               <ol style="list-style-type: none"> <li>a) <i>Isaiah 8:2 – Isaiah takes Uriah and Zechariah as witnesses</i></li> <li>b) <i>Isaiah 7:3, 8:1 – Isaiah has two sons, Shear-jashub and Maher-shalal-hash-baz, as witnesses against Judah</i></li> </ol> </li> <li>2. <b>Support, unity</b> (e.g., man and woman cling together - Matthew 19:5-6)               <ol style="list-style-type: none"> <li>a) <i>Isaiah 2:3 – Zion and Jerusalem are unified as the law goes from Zion and the word of the Lord from Jerusalem</i></li> </ol> </li> <li>3. <b>Divergence or division, difference, dual nature of man</b> (e.g., only two churches - 1 Nephi 14:10; good and evil)</li> </ol> |



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|   | <p>a) <i>Isaiah contrasts the Assyrian tyrant and the Davidic servant throughout his writings</i></p> <p>b) <i>Isaiah 22:15-25 – Shebna replaced by Eliakim as the steward of the house showing the division within the house</i></p>  |
| 3 | <p>1. <b>Divine perfection or completeness, godliness, holiness</b> (e.g., the Godhead consists of three individuals - Father, Son and Holy Ghost; Jesus will raise the temple in three days - John 2:19; three days of darkness in the new world at Jesus' death - 1 Nephi 19:10)</p> <p>a) <i>Isaiah 6:3 – The seraphim cry “Holy” three times in God’s temple suggesting purity and holiness in God’s presence</i></p> <p>b) <i>Isaiah 6:10 – Isaiah’s mission is divinely inspired to “make the heart of this people fat, and make their ears heavy, and shut their eyes”</i></p> <p>c) <i>Isaiah 24:5 – Israel shows complete rebellion from God as they transgressed the laws, changed the ordinances, broke the covenants</i></p>   |
| 4 | <p>1. <b>Geographic completeness or fulness</b> (e.g., four ends of the earth - Isaiah 11:12; four beasts rise out of the sea - Daniel 7:3)</p> <p>a) <i>Isaiah 1:1 – Isaiah declares that his prophecies span the reign of four kings suggesting a complete or full prophecy</i></p> <p style="padding-left: 20px;">i. <i>Interestingly he fails to mention the fifth king to whom he also prophesied, Manasseh, son of Hezekiah.</i></p> <p style="padding-left: 20px;">ii. <i>This symbolic meaning suggests Isaiah’s vision encompasses not only the complete length of time during the reign of those kings, but also encompasses the whole of God’s earthly works from the beginning to the end.</i></p> <p>b) <i>Isaiah 1:4 – Descriptions of the rebellion of the house of Israel showing how complete is the corruption</i></p> <p>2. <b>Creation, God’s work, the world, mortality, all things created</b> (e.g., the material earth is created in the fourth day of creation - Moses 2:1-19)</p> <p>a) <i>Isaiah 11:12 – Dispersed will be gathered from the four corners of the earth, showing a worldly or temporal salvation</i></p> |

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|   | <p>3. <b>Man's relation to the earth</b> (e.g., parable of the sower given by Jesus - Matthew 13:1-9)</p> <p>a) <i>Isaiah 1:17 – Jehovah teaches four ways to “learn to do well,” connecting man with his temporal responsibilities</i></p> <p>b) <i>Isaiah 9:12, 17, 21, 10:4 – Jehovah declares four times that his “hand is stretched out,” showing our temporal consequence for rebellion</i></p>  |
| 5 | <p>1. <b>God's grace and goodness, redemption, mercy</b> (e.g., five loaves and two fishes - Matthew 14:17; five types of offerings in the temple - Leviticus 1-5)</p> <p>a) <i>Isaiah 1:11-14 – Isaiah lists two sets of five worship rites that Jehovah is troubled by, the first are the offerings (see verse 11), the second are the worship ordinances and rites</i></p> <p>2. <b>Covenant, law, teachings</b> (e.g., five books of Moses or Pentateuch)</p> <p>a) <i>Isaiah 9:6 – Five names given to him that sits on David's throne sealing the covenant of his rule</i></p> <p>b) <i>Isaiah 19:18 – Five cities in Egypt will speak Hebrew in the last days, suggesting they are covenanted with God</i></p> <p>c) <i>Isaiah 28:7 – Isaiah repeats five times the prophets and priests have erred through strong drink suggesting the false teachings</i></p> |
| 6 | <p>1. <b>Fallen nature of man, weakness, wickedness, iniquity, imperfection</b> (e.g., man is created on the sixth day - Genesis 1:31)</p> <p>a) <i>Isaiah 5:11-23 – Six woes are given to the rebellious house of Israel, suggesting the fallen nature of these man</i></p> <p>2. <b>Man's opposition to God</b> (e.g., mark of the beast is 666 - Revelation 13:15-18)</p>   |
| 7 | <p>1. <b>Spiritual perfection, spiritual completeness</b> (e.g., creation completed in seven days - Genesis 2:2; seven churches in the book of Revelation - Revelation 2-3)</p> <p>a) <i>The book of Isaiah is divided into two sets of seven sections</i></p> <p>b) <i>Isaiah 4:1 – Seven women will take hold of one man suggesting a transformation of spiritual perfection among the people</i></p> <p>c) <i>Isaiah 30:26 – Light of the sun will be seven-fold, as the light of seven days, suggesting spiritual perfection in that day</i></p>   |

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| 8  | <p>1) <b>Newness, new beginning, renewal, new birth, resurrection</b> (e.g., children baptized at age eight - D&amp;C 68:27; eight people saved from the great flood - Genesis 7:13; baby boys circumcised at eight days old - Genesis 17:12)</p> <p>a) <i>Isaiah 11:11 – When the Lord sets his hand again a second time, he lists eight locations from where the residue of his people are collected</i></p>  |
| 10 | <p>1. <b>Completeness, wholeness, divine order</b> (e.g., Passover lamb selected on 10<sup>th</sup> day of the first month - Exodus 12:3)</p> <p>a) <i>Isaiah 13-21 – There are 10 locations that make up the whole of greater Babylon</i></p> <p>2. <b>One complete round or cycle, nothing lacking</b> (e.g., ten complete generations before the flood, Noah being the 10<sup>th</sup>; ten lost tribes that will be gathered again)</p> <p>3. <b>Complete law, man’s responsibility</b> (e.g., there are 10 commandments given - Exodus 20:3-17; paying a tithe is a tenth - Deuteronomy 26:12)</p> |
| 11 | <p>1. <b>Disorder, chaos, apostasy, judgment</b> (e.g., Genesis 11 depicts God’s judgment of the tower of Babel; the “little horn” in Daniel’s prophecy is the 11<sup>th</sup> horn - Daniel 7:8)</p> <p>a) <i>Isaiah 3:2-3 – 11 types of people removed from Jerusalem, symbolizing chaos and disorder, apostasy, judgment</i></p>   |
| 12 | <p>1. <b>Divine government, priesthood</b> (e.g., Jesus called 12 apostles - Matthew 10:2-4; twelve tribes of Israel)</p> <p>2. <b>God’s authority</b> (e.g., twelve baskets remained after feeding the 5,000 - Matthew 14:20)</p>  |
| 13 | <p>1. <b>Apostasy, depravity, rebellion, corruption</b> (e.g., Nimrod is the 13<sup>th</sup> generation from Noah - Genesis 10:9; the dragon is referenced 13 times in the book of Revelation; Jesus teaches 13 things that defile a person - Mark 7:20-23)</p> <p>a) <i>Isaiah 10:28-32 - There are 13 nations and cities listed that are affected by the Assyrian</i></p>   |
| 40 | <p>1. <b>Testing, trial, period of sanctification</b> (e.g., rained 40 days and nights at the flood - Genesis 7:4; Moses</p>  |

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|    | in the mountain 40 days and nights - Exodus 24:18; Israelites in the wilderness 40 years - Numbers 14:33; Jesus fasted 40 days - Matthew 4:2)   |
| 50 | 1. <b>Feasts, jubilee, celebration, ceremony, deliverance</b> (e.g., year of jubilee - Leviticus 27:17-24)  |
| 70 | 1. <b>Judgment</b> (e.g., Israelites in captivity to Babylon for 70 years - Jeremiah 25:11-12)<br>a) <i>Isaiah 23:15-17 - Tyre is forgotten 70 years suggesting that after judgment she will again resumes commerce</i> |

### COMBINATIONS OF NUMBERS

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| 21   | 1. <b>Great Wickedness</b> (13 + 8 - apostasy or rebellion [13] added to a new beginning [8] suggests a starting a new or deeper level of wickedness or rebellion against God; e.g., Children of Israel had 21 major rebellious events while wandering in the wilderness; Paul lists 21 sins showing exceeding wickedness - 2 Timothy 3:1-4)<br>a) <i>Isaiah 3:18-23 - The Lord removes 21 items from the baughty daughters of Zion as part of their punishment showing their great wickedness</i> |
| 50   | 1. <b>God's grace intensified</b> (5 x 10 - God's grace and mercy [5] combined with a wholeness or completeness [10]; e.g., spiritual witness on the day of Pentecost, 50 days after the feast of the first fruits - Acts 2:1-4)   |
| 70   | 1. <b>Spiritual perfection and order</b> (7 x 10 - spiritual perfection [7] combined with a wholeness or completeness [10]; e.g., we should forgive seventy times seven - Matthew 18:22; Moses called 70 elders to help judge the Israelites - Numbers 11:16)  |
| 666  | 1. <b>The antichrist</b> (6 three times - a combination of divine completeness or perfection [3] and the fallen nature of man or man's opposition to God [6], a perfect counterfeit to God)  |
| 1000 | 1. <b>Complete or utter fullness</b> (10 x 10 x 10 - combination of completeness or wholeness [10] multiplied with a perfectly divine number [3]; e.g., Satan is bound 1000 years during the millennium - Revelation 10:2)   |

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1. **Righteous end-time servants of Christ** (12 x 12 x 10 x 10 x 10 - combination of unity [2] in God's holy priesthood [12] which constitutes a fulness of priesthood, combined with completeness or wholeness [10], multiplied with a perfectly divinity [3]; e.g., calling and sealing of the 144,000 - Revelation 7:4)



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# PEOPLE SYMBOLS

## ABRAHAM & SARAH

*Symbolizes the father and mother of the covenant. Also Symbolizes a characteristic of an end-time servant who will help establish Zion and fulfill the Lord's covenant to Israel.*

Abraham and Sarah represent the father and mother of the covenant. The Lord declared to Israel, “Look unto **Abraham** (אַבְרָהָם | äv-rä-häm) your father, and unto **Sarah** (סָרָה | sä-rä) that bare you; for I called him alone, and blessed him, and increased him,” (Isaiah 51:2). Using these ancestral parents as symbols of end-time servants helps to describe people who carry the covenant of God. The promises within the Abrahamic covenant are central to the story in Isaiah’s writings. And just as the Lord promised that he would save Abraham, he also promises that he would save his people. “Therefore thus saith the LORD, who redeemed **Abraham** (אַבְרָהָם | äv-rä-häm), concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale” (Isaiah 29:22).

Those nursing fathers and nursing mothers who will bring the scattered children of Israel back to Zion are kings like Abraham and queens like Sarah. In Heber, the name Sarah (סָרָה | sä-rä) means queen and is used in this scripture reference. “Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their **queens** (סָרָה | sä-rä) thy nursing mothers” (Isaiah 49:23). In a very real sense, Sarah symbolizes those righteous covenant queens who will help redeem Israel in the last days.

## AHAZ

*A symbol or typifying of one or more wicked end-time leaders of Judah. This symbolizes those who have covenanted to rule God's people but fail to do so righteously, whether in the political or the spiritual arenas.*

Ahaz was a wicked and idolatrous king of Judah during the days before the Assyrian invasions. He represents a king or leader of the covenant people who has dismissed his allegiance to Jehovah in pursuit of other idol gods (see 2 Kings 16:2-3). He disregarded the warning voices of the prophets and led the covenant people astray from the worship of their God and taught them to worship idols gods.

Though Ahaz only appears in a handful of verses in Isaiah, and most notably in Isaiah 7, he becomes a type and shadow of one or more end-time leaders of the covenant people that disregard the warning voice of the Lord's true servant in pursuit of that which is not of God. His appearance in the writings of Isaiah is intended to contrast the rule of the righteous king Hezekiah. Where king Hezekiah becomes a mediator for covenant promises for his people, king Ahaz become the lightning rod for covenant curses upon the people of Judah.

## ASSYRIAN

*Represents the antichrist who plays a major role in performing the Lord's work of punishing the wicked.*

The "Assyrian" or the "king of Assyria" is one of the major characters that shows up in Isaiah's writings as an end-time antagonist to the covenant people of God. The Lord uses this Assyrian tyrant and his people as a judgment upon the rebellious sons of God. "O **Assyrian** (אַשּׁוּר | äsh-shür), the rod of mine anger, and the staff in their hand is mine indignation" (Isaiah 10:5). The Assyrian will aggressively invade the land of the covenant people as the Assyrian kings of old did to Israel, Egypt, and the surrounding nations. Likewise, he will at one point invade our nation and subjugate many of our people. "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of **Assyria** (אַשּׁוּר | äsh-shür), the head, and the hair of the feet; and it shall also consume the beard" (Isaiah 7:20).

The promise of the Lord is that they will be liberated from their captive oppression. "Therefore thus saith the Lord God of Hosts, O my people



that dwellest in Zion, be not afraid of the **Assyrian** (אַשּׁוּר | āsh-shūr’); he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt” (Isaiah 10:24). After the people have been oppressed and return to a covenant with the Lord through a refining process, this Assyrian oppression will be lifted. “That I will break the **Assyrian** (אַשּׁוּר | āsh-shūr’) in my land, and upon my mountains tread him underfoot; then shall his yoke depart from off them, and his burden depart from off their shoulders” (Isaiah 14:25). “Then shall the **Assyrian** (אַשּׁוּר | āsh-shūr’) fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him” (Isaiah 31:8). Historically, Sennacherib, the Assyrian king that besiege Jerusalem, was killed by the sword as he worshiped in his own kingdom. “And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword” (Isaiah 37:38).

## CHILDREN/SONS

*Symbolizes those sons and daughters who made covenant promises with the Lord, particularly in reference to the children (or sons) of Israel or Jacob. It can symbolize a personal covenant relationship with another person as well.*

In several instances in the King James Version, the Hebrew word בֶּן | ben is translated as “child” or “children,” but more accurately means “son” or “sons.” The use of sons is a symbolic term connoting a covenant connection between God and his covenant children/sons. This does not exclude daughters but is referencing ancient types and patters. Avraham Gileadi explains how Isaiah uses this concept to refer to an Emperor-Vassal covenant relationships. Avraham gives a more thorough description of it on his website. He writes the following:

*Over time, when a vassal proved loyal to the emperor under all conditions, the emperor legally adopted him as his “son.” At that point, the relationship between emperor and vassal changed from a “lord–servant” to a “father–son” relationship. Before that, the vassal’s covenant with the emperor had been conditional—it had depended on whether the vassal remained loyal to the emperor. Now, the covenant became unconditional or “forever” and the blessed heritage of his posterity*

*Avraham Gileadi ([IsaiahExplained.com](http://IsaiahExplained.com))*

## CYRUS

*Symbolizes a characteristic of an end-time servant who will help to establish Zion and fulfill the Lord's covenant to Israel. This character is one who liberates the house of Israel from bondage and helps to rebuild the temple.*

Though Isaiah mostly uses people in his time or prior to his day as symbols of end-time people and characters, there is one man in particular that he predicted by name that lived more than 600 years after Isaiah's time. This shows the true prophetic insight that Isaiah had. He predicted the coming of Cyrus the Great and his future deliverance of Israel from the bondage of Babylon. Isaiah reference Cyrus in Isaiah 44:28 and 45:1, and accurately predicted his encouragement of the Jewish people to go home and build their temple, "saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isaiah 44:28).

Yet in the next verse (Isaiah 45:1), Isaiah says that Cyrus is the Lord's "anointed" and that "he is my shepherd, and shall perform all my pleasure." This was not the character of Cyrus as he was not the shepherd of the Lord, nor did he even believe in Jehovah. Instead, Isaiah takes opportunity to use Cyrus as a symbol of an end-time servant who will deliver captive Israel and rebuild Jerusalem.

## DAVID

*Symbolizes a characteristic of an end-time servant who will help to establish Zion and fulfill the Lord's covenant to Israel. He is often called the Davidic servant and represents one or more end-time obedient servant(s) that typify the Savior.*

One of the key characteristics in Isaiah's screenplay is David, the father of Israel in that he united Israel under one kingdom. He was seen as the deliverer of Israel, and all references to David connect objects or people to this deliverer, in part foreshadowing the Lord and his prophesied deliverance of the people. There is reference to the house of David, which often refers to the ruling kings. Similarly, there is reference to the throne of David, symbolizing the king's right to rule. All of the kings of Judah after David were called by David's name in such a manner.

There are additional symbolic reference to David throughout Isaiah's writings. The tabernacle of David symbolizes the temple, the city of

David is Jerusalem, and the God of David refers to Jehovah. Yet one of the most important symbolic aspects of Isaiah's writings is not his reference to David, per se, but his reference to his character, which foreshadows the coming of a similar Davidic type servant who will unite and redeem Israel like David of old.

## ELIAKIM

*Represents a righteous covenant servant. A symbol of one who is faithful in his station and receives eternal rewards for his diligence.*

One of the servants of the house of king Hezekiah, Eliakim shows up only a handful of times within Isaiah's writings. Most of those references are found in Isaiah 36-37 when the Assyrian armies have besieged Jerusalem. We learn that Eliakim was "over the house" of Hezekiah (Isaiah 36:3), meaning he was probably the royal steward of Hezekiah's house. He and two others go out to meet the Assyrian messenger Rabshakeh. In this role, Eliakim and his companions are the messengers for Hezekiah and may represent end-time servants of God working with the end-time Davidic servant in restoring Israel and establishing Zion.

One of the unique stories of Eliakim shows how he was chosen by God to replace a wicked steward. This could symbolize a type foreshadowing how the Lord in the last days will put down a wicked covenant steward of the house of Israel and replace him with a faithful covenant servant.

*And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiab; and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.*

*Isaiah 22:20-24*

## FATHERLESS

*Represents those who are humble and dependent upon others or upon God. It is used in conjunction with “widow” to 1) represent those poorest and most vulnerable individuals among society and 2) exemplify the unrighteousness of the those who oppress them.*

Isaiah uses the fatherless and the widows as a means of classifying righteous and unrighteous actions toward the most destitute members of society. One of the Lord’s core messages throughout his sermons and commandments was to love our neighbors whomever they may be (see Leviticus 19:18), and one of the essential characteristics of a Zion society is there are no poor among them (see Moses 7:18). In understanding how Isaiah uses the term “fatherless” and “widow,” we need to understand the contemporary cultural beliefs of ancient Israel with regard to social and economic power and influence. Property and influence were obtained through a man of adult age. Thus, when children lost their father, it was an economic and social tragedy. The property which he owned usually went to his nearest male kin of age. If that was not a son, then it was another male relative. The widow and her children were then left to the mercy of the family.

Throughout the Old Testament, references to the widow and fatherless contextually symbolize some of the most despondent individuals in society, along with “strangers” (or foreigners). Of the poor, the fatherless and widows were some of the poorest and had the least influence in society. In the law of Moses, there were provisions written to look after the poor and needy, specifically the widows and fatherless. The Lord commanded, “Ye shall not afflict any widow, or fatherless child” (Exodus 22:22). Additionally, gleaning of fields was left to the poorest in society.

*When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow.*

*Deuteronomy 25:19-21*

Isaiah's use of the widow and the fatherless provides symbolic implication of our righteous and wicked action toward these individuals. To the rebellious house of Israel, the Lord pleads they should "do well" and gives definition of what that entails. "Learn to do well; seek judgment, relieve the oppressed, judge the **fatherless** (אֲבוֹתָיו | yā-thōm'), plead for the widow" (Isaiah 1:17). He further condemns the "princes" or leaders of Israel in part because "they judge not the **fatherless** (אֲבוֹתָיו | yā-thōm'), neither doth the cause of the widow come unto them" (Isaiah 1:23). James teaches that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world" (James 1:27), and Moses declared that the Lord regards no person, but "doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment" (Deuteronomy 10:18).

In Isaiah's story, the widows and the fatherless are considered part of the society and ultimately one of the catalysts for the Lord's judgment upon his covenant children. They will suffer even as the rest of the covenant children will suffer. "The Lord shall have no joy in their young men, neither shall have mercy on their **fatherless** (אֲבוֹתָיו | yā-thōm') and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still" (Isaiah 9:17). Just because these individuals are destitute does not mean they are humbled before God. Yet in the end, those who are fatherless may look to God as their Father and righteous caregiver. "A father of the fatherless, and a judge of the widows, is God in his holy habitation" (Psalms 68:5).

## HEZEKIAH

*A righteous end-time leader of the covenant people. Symbolizes a characteristic of an end-time servant who will help to establish Zion and fulfill the Lord's covenant to Israel*

Hezekiah is the son of the wicked king Ahaz. But, unlike his father, upon coronation Hezekiah immediately put down the idol worship pervasive among the Jews at that time and reconstruct the righteous worship of Jehovah. Hezekiah most notably appeared in the writings of Isaiah in chapters 36-39, but is referred to in other areas foreshadowing

the future Messiah as well as the end-time Davidic servant (see Isaiah 7:14-16).

Hezekiah is placed in juxtaposition to his wicked father Ahaz. Where Ahaz' evil words bring the house of Judah under the oppression of Assyria, Hezekiah's righteous sacrifices in behalf of his people liberate Judah from the grasp of Assyria. Thus, Hezekiah symbolizes the relationship between a king and his people and becomes a mediator acting on behalf of the Savior for his people, and answering before God for the sins of his people. This becomes a type and shadow of one of the roles of the end-time Davidic servant.

## ISAIAH

*Isaiah symbolizes a messenger from God. His spiritual path symbolizes the path of the Davidic servant's spiritual growth.*

The message of Isaiah was structured in such a way that though some events chronologically may seem out of sequence, they appear in the sequential order needed to create symbolic meaning for our day. Isaiah (יְיִשָּׁי | yē-shā-yā) means "God has saved" and his symbolic presence demonstrates that meaning in the patterns of his involvement within his own vision. This is evidenced through his personal spiritual experiences, but also demonstrated as he plays the role of a messenger in behalf of the Lord. The vision of Isaiah (Isaiah 1:1) and the words of Isaiah (Isaiah 2:1) are about the covenant promises of the house of Israel and the Davidic servant and his role in the end-time scenes.

Isaiah describes his own calling as a prophet and messenger in Isaiah 6. He proceeded to show his interactions with both the wicked king Ahaz (see Isaiah 7-8) and the righteous king Hezekiah (see Isaiah 36-40). Isaiah also becomes the type and shadow of the shame and captivity of Egypt (see Isaiah 20). Even though his name only appears in the above-mentioned chapters, he becomes the unseen messenger of God's words throughout the book, symbolic of the Davidic servant who will rise to lead God's people in the last days.

*A level of spirituality upon a spiritual continuum ascending toward God. It represents those who have made a covenant with God and in return received a covenant promise from him. It has a very similar symbolism meaning to Jacob and often used in conjunction with Jacob.*

Israel is the name given by God to Jacob after God made an everlasting covenant with him, similar to the covenant made to his grandfather, Abraham, and his father, Isaac. His name derives from two Hebrew words that mean “He will rule as God.” אֶרַץ | sā-rā’, meaning *to prevail*, and אֱל | āl, meaning *God*. Jacob was born into a covenant promise based on his Father’s covenant. He later received the same covenant promise himself. This journey through the covenant path is a symbolic journey that the house of Jacob (or house of Israel) takes through Isaiah’s book.

Israel can represent a person, but more often represents an entire covenant people or nation. Just as the house of Israel anciently composed a nation of believers, so in Isaiah’s writings the believers in Christ who have made a covenant with him are symbolized as Israel or Jacob. There is a slightly different distinction between the symbols of Jacob and Israel, one representing a time before the covenant, and the second after the covenant.

Isaiah’s begins his prediction of end-time events by detailing how those covenant sons of God have rebelled from him. “The ox knoweth his owner, and the ass his master’s crib; but **Israel** (יִשְׂרָאֵל | y<sup>ε</sup>-shā-yā’) doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward” (Isaiah 1:3-4). Isaiah describes how those who should have kept the covenant, “have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left” (Isaiah 24:5-6).

Yet the Lord will not forget his covenant with the children of Israel. “O **Israel** (יִשְׂרָאֵל | y<sup>ε</sup>-shā-yā’), thou shalt not be forgotten of me” (Isaiah 44:21). Regarding Jacob and Israel, he says, “The Lord will have mercy on Jacob, and will yet choose **Israel** (יִשְׂרָאֵל | y<sup>ε</sup>-shā-yā’)” (Isaiah 14:1). As we being to repent and return to the Lord, “he shall cause them that come of Jacob to take root; **Israel** (יִשְׂרָאֵל | y<sup>ε</sup>-shā-yā’) shall blossom and

bud, and fill the face of the world with fruit” (Isaiah 27:6). As Isaiah’s predictions come to a close, those remnant few who remember their covenants or make them anew will be called “**Israel** (יִשְׂרָאֵל | yē-shā-yā) mine elect” (Isaiah 45:4) and “**Israel** (יִשְׂרָאֵל | yē-shā-yā) mine inheritance” (Isaiah 19:25).

## JACOB

*A level of spirituality upon a spiritual continuum ascending closer toward God. It represents those who have made a covenant with God. It has a very similar symbolism meaning to Israel and often used in conjunction with Israel.*

Jacob is the son of Isaac, and grandson of Abraham. His name was later changed from Jacob to Israel after he received a covenant promise from God. Jacob in Hebrew means “supplanter” and is an apt name given the story of how he took the covenant birthright promise from his older brother Esau. Isaiah uses Jacob as a symbol of an individual who has made a covenant with God and is on his or her journey to receive a personal covenant promise from God.

Jacob can represent a person, but more often represents an entire covenant people or nation. It represents the people who inherit the covenant promise from their fathers. There is a slight distinction between the symbolism of Jacob and Israel, one representing a time before the covenant, and the second after the covenant.

The end-time scene depicts how the house of Jacob has rebelled from God. “Hear ye this, O house of **Jacob** (יַעֲקֹב | yā-ā-kōv), which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name” (Isaiah 48:1-2). Our rebellion becomes the catalyst of the Lord’s end-time events. The Lord pleads, “O house of **Jacob** (יַעֲקֹב | yā-ā-kōv), come ye, and let us walk in the light of the Lord; yea, come, for ye have all gone astray, everyone to his wicked ways.” Yet he knows we will not come without first being chastened, “Therefore, O Lord, thou hast forsaken thy people the house of **Jacob** (יַעֲקֹב | yā-ā-kōv)” (Isaiah 2:5-6).

Despite the rebellion of the covenant children from God, he will not forget his covenant with them. “Hearken unto me, O house of **Jacob**



(צִלְפָּנִי | yä-ä-kōv),” he calls, “and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb; and even to your old age I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you” (Isaiah 46:3-4). Isaiah declared, “The Lord will have mercy on **Jacob** (צִלְפָּנִי | yä-ä-kōv), and will yet choose Israel” (Isaiah 14:1). The great promise is that “the Redeemer shall come to Zion, and unto them that turn from transgression in **Jacob** (צִלְפָּנִי | yä-ä-kōv), saith the Lord” (Isaiah 59:20). As he establishes Zion, he promises, “I will bring forth a seed out of **Jacob** (צִלְפָּנִי | yä-ä-kōv), and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there” (Isaiah 65:9).

## KING OF BABYLON

*Represents the antichrist who plays a major role in performing the Lord’s work of punishing the wicked.*

Although the reference of the King of Babylon appears only twice in Isaiah’s writings, the context in which it appears describes the antichrist or the Assyrian tyrant. Isaiah gives a proverb about the demise of the antichrist, “And it shall come to pass in that day that thou shalt take up this proverb against the **king of Babylon**, and say, How hath the oppressor ceased! the golden city ceased” (Isaiah 14:4). This proverb is declared by those who were once persecuted by this tyrant. “Since thou art laid down, no feller is come up against us,” they declare (Isaiah 14:8). This is the actor who “smote the people in wrath with a continual stroke, he that ruled the nations in anger” (Isaiah 14:6). Isaiah compared the fall of the covenant people and their allies to the fall of Babylon. “Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith the Lord” (Isaiah 39:6).

## KINGS AND QUEENS

*A symbol of end-time covenant men and women who serve as saviors to scattered Israel. Kings can also symbolize various end-time leaders who represent both good and bad aspects of end-time characters.*

There are many kings listed in Isaiah’s writings, including references to the kings of the covenant people, representing the covenant end-time leaders of Israel—both good and bad—as well as kings of the antagonists to Israel who represent the antichrist or other aggressors. Examples of covenant kings include Ahaz and Hezekiah, one rebellious from God and the other obedient to God. Examples of antagonistic kings include the king of Babylon and the king of Assyria, who symbolically represent the same individual, the antichrist.

There is another king referenced by Isaiah that represents Jesus Christ or his end-time servant. “Behold, a **King** (מֶלֶךְ | me’-leḥ) shall reign in righteousness, and princes shall rule in judgment” (Isaiah 32:1). In the last days, when some are looking to the kings of this or that nation to save them, those who see after the Lord will declare, “For the Lord is our judge, the Lord is our lawgiver, the Lord is our **King** (מֶלֶךְ | me’-leḥ); he will save us” (Isaiah 33:22).

There is a third reference to kings and queens that represents end-time covenant men and women who serve as saviors to scattered Israel. The Hebrew word מַלְאָכָה | sā-rā’ is used only twice, once translated as “queen” and the other occurrence translated as “Sarah.” In the reference of these king and queens, Isaiah stated that the Gentile kings and queens will be saviors to the lost and scattered Israelites. “And **kings** (מֶלֶךְ | me’-leḥ) shall be thy nursing fathers, and their **queens** (מַלְאָכָה | sā-rā’) thy nursing mothers; they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me” (Isaiah 49:23).

## MOSES

*Symbolizes a characteristic of an end-time servant who will help to establish Zion and fulfill the Lord’s covenant to Israel. This characteristic symbolically represents the exodus of the house of Israel from their bondage and leading them to Zion.*

Another covenant father that Isaiah uses as a symbol which predates his own time is Moses. Moses played a significant role in the history of Israel and was seen as a savior of Israel. Throughout Isaiah’s writings are parts and pieces of Israel’s deliverance from Egypt. Though Isaiah rarely uses Moses’ name, the imagery he uses often depicts the actions Moses performed in delivering Israel from bondage. “Then he

remembered the days of old, **Moses** (מֹשֶׁה | mō-sheʿ), and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? That led them by the right hand of **Moses** (מֹשֶׁה | mō-sheʿ) with his glorious arm, dividing the water before them, to make himself an everlasting name” (Isaiah 63:11-12)?

Using Moses as a symbol depicts some of the characteristics of an end-time servant. The Lord calls to the end-time Davidic servant, “Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep that hath made the depths of the sea a way for the ransomed to pass over?” (Isaiah 51:9-10)?

## NEEDY

*Represents those who are humble and dependent upon others and upon God. Used in conjunction with poor to 1) represent the righteous and humble followers of God and 2) exemplify the unrighteousness of the those who oppress them.*

*See symbol for “Poor and Needy”*

## POOR AND NEEDY

*Represents those who are humble and dependent upon others and upon God. Used in conjunction with needy to 1) represent the righteous and humble followers of God and 2) exemplify the unrighteousness of the those who oppress them.*

Throughout Isaiah’s writings, he uses the poor and the needy to represent the weak and lowly of the earth. The Lord said, “Blessed are the meek; for they shall inherit the earth” (Matthew 5:7). That does not mean that the meek are poor or needy, but the poor and needy are often meek. They are often the humblest in society. They are also those who are most abused and taken advantage of. In Isaiah’s writings, the poor and needy are used almost interchangeably.

Isaiah uses three Hebrew words to describe the poor and needy. דָּל | dāl is an adjective from the verb לָלַד | dā-lālʾ. It means *poor*, *weak*, or *humble*, and also has the idea of *hanging*, *swinging*, or, *tottering*, like in weakness or

slackness. This is most commonly translated as “poor” but is also occasionally translated as “needy.” עֲנִי | ev-yōn’ is an adjective from the verb אָבָה | ā-vā’. It means *needy, poor, miserable, or wretched*. It is most commonly translated as “needy” but is also translated as “poor.” The last one is עָנִי | ā-nē’, an adjective of the verb אָנָה | ā-nā’. This means *oppressed or afflicted*, and can also mean *humble or meek*. This word is often translated as “poor” and once in a while translated as “afflicted.”

The Lord shows his anger toward the leaders of the covenant people because of their disregard for the poor and need. They “turn aside the **needy** (דָּל | dāl ) from judgment, and to take away the right from the **poor** (עָנִי | ā-nē’) of my people, that widows may be their prey, and that they may rob the fatherless” (Isaiah 10:2). Not only do they neglect their needs, they abuse the poor as well. “The Lord will enter into judgment with the ancients of his people, and the princes thereof; for ye have eaten up the vineyard; and the spoil of the **poor** (עָנִי | ā-nē’) is in your houses. What mean ye? ye beat my people to pieces, and grind the faces of the **poor** (עָנִי | ā-nē’), saith the Lord God of hosts” (Isaiah 3:14-15).

The Lord tells the Israelites that in order to do good they must “seek judgment, relieve the oppressed, judge the fatherless, plead for the widow” (Isaiah 1:17). He rejects their fasting and their worship and reminds them of the purposes of their fast. “Is it not to deal thy bread to the hungry, and that thou bring the **poor** (עָנִי | ā-nē’) that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh” (Isaiah 58:7). Yet that is now what Israel or its leaders have done. Instead, “when the **poor** (עָנִי | ā-nē’) and **needy** (עֲנִי | ev-yōn’) seek water, and there is none, and their tongue faileth for thirst.” Though Israel has forsaken their poor and needy, the Lord will not. “I the Lord will hear them, I the God of Israel will not forsake them” (Isaiah 41:17).

In the end, only those who are humble and meek like the poor and needy will find refuge from the Lord. “For thou hast been a strength to the **poor** (דָּל | dāl), a strength to the **needy** (עֲנִי | ev-yōn’) in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall” (Isaiah 25:4). The Lord declared, “Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his **afflicted** (עָנִי | ā-nē’)” (Isaiah 49:13).

## QUEENS

*A symbol of end-time covenant women who serve as saviors to scattered Israel.*

*See the symbol for “Kings and Queens”*

## RABSHAKEH

*A representation of the antichrist or one of his servants.*

There are antagonists to the work of God who are symbolized by people contemporary to Isaiah. Isaiah uses the king of Assyria, Sennacherib, and his servant or general, Rabshakeh, as symbols of the antichrist and his servants. They seek to destroy God’s covenant people and city. These show up most prominently in Isaiah 36-37. As you read those chapters, note the contrasts of this tyrannous king and his blasphemous servant with the righteous king Hezekiah and his prophet Isaiah.

## REMNANT

*Represents those from the house of Israel that survive the last days because they are preserved by the Lord.*

In Isaiah’s writings, the Lord predicted that after the devastation that would encompass the world, only small portion of the house of Israel would survive. “For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness” (Isaiah 10:22).

The Hebrew word in many if the appearances of “remnant” in Isaiah’s book means *the remainder*, and can also be translated as *residue* or *the rest, that which is left over*. These are not those of the world who survive, but specifically the children of the covenant. “And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth” (Isaiah 10:20).

Though the remnant represents a righteous preserved group, it is only after they are humbled and chastened that they are elevated to a higher and more elect spiritual state. It is because God covenant with our father Abraham that he will save the remaining souls.

*For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another. Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.*

*Isaiah 48:9-12*

## SARAH

*Symbolizes the mother of the covenant and a savior on mount Zion.*

*See the symbol for “Abraham & Sarah.” See also symbol for “Queen”*

## SENNACHERIB

*Represents the antichrist who plays a major role in performing the Lord's work of punishing the wicked covenant children.*

There are antagonists to the work of God who are symbolized by people contemporary to Isaiah. Isaiah uses the king of Assyria, Sennacherib, and his servant or general, Rabshekeh, as symbols of the antichrist and his servants. They seek to destroy God's covenant people and city. Sennacherib shows up most prominently in Isaiah 36-37. As you read those chapters, note the contrasts of this tyrannous king and his blasphemous servant with the righteous king Hezekiah and his prophet Isaiah.

Though Sennacherib is successful in overthrowing much of Israel, in the end the Lord miraculously saves Jerusalem from the Assyrians. Then we see the fall of Sennacherib as he returns home. “So **Sennacherib** (סַנְחֶרִיב | sān-ḥā-rēv) king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia; and Esarhaddon his son reigned in his stead” (Isaiah

37:37-38). This possibly foreshadows the eventual demise of the end-time antichrist who will persecute the covenant children of God.

## SHEBNA

*Represents a wicked covenant servant. A symbol of one who is unfaithful in his station and is removed from his station to be replaced by someone more faithful.*

One of the servants of the house of king Hezekiah, Shebna shows up only a handful of times within Isaiah's writings. Most of those references are found in Isaiah 36-37 when the Assyrian armies have besieged Jerusalem. We learn that Shebna was scribe for Hezekiah (see Isaiah 36:3). He and two others go out to meet the Assyrian messenger Rabshakeh. In this role, Shebna and his companions are witnesses and messengers for Hezekiah and may represent end-time servants of God working with the end-time Davidic servant in restoring Israel and establishing Zion.

Yet in the case of Shebna, we see how the Lord is disappointed with his service and will remove him from his role as a steward in the house of Israel. This could symbolize in the end-days a type foreshadowing how the Lord will put down a wicked covenant steward of the house of Israel and replace him with a faithful covenant servant.

*Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulcher here, as he that beweth him out a sepulcher on high, and that graveth a habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country; there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.... In that day saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off; for the Lord hath spoken it.*

## SHEPHERD

*Represents a spiritual leader who is responsible for the guidance and protection of a flock of followers.*

The symbol of a shepherd in the scriptures is often very clear. Jesus Christ called himself the Good Shepherd. “I am the good shepherd,” he proclaimed. “The good shepherd giveth his life for his sheep” (John 10:11). He again declared this same thing to Joseph Smith in 1831, “I am the good shepherd” (D&C 50:44). Those who lead God’s children are also shepherds. Ancient Israelites were an agricultural people. They understood very well the symbolism in the pastoral lifestyle. Isaiah uses this symbolism to portray two types of shepherds, those good shepherds who typify the Savior and his servants, and other shepherds who should tend to the flocks but do not.

The Lord is the primary symbol of a good shepherd. Speaking of the Lord God, Isaiah says, “He shall feed his **flock** (הַצֹּרֵן | rä-ä) like a **shepherd** (הַצֹּרֵן | rä-ä); he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young” (Isaiah 40:11). The Lord calls other shepherds to serve in his stead. In the end-days, the Lord will raise up an end-time servant symbolized by the ancient king Cyrus, “He is my **shepherd** (הַצֹּרֵן | rä-ä), and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid” (Isaiah 44:28).

Not all of the shepherds fulfill their righteous obligations. Isaiah predicts that in the last days there will be spiritual leaders that fail to protect or guide their sheep. “His watchmen are blind; they are all ignorant..., they are **shepherd** (הַצֹּרֵן | rä-ä) that cannot understand; they all look to their own way, everyone for his gain, from his quarter” (Isaiah 56:10-11). Jeremiah also recorded the Lord’s displeasure of errant pastors, “The priests said not, Where is the Lord? and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit” (Jeremiah 2:8).



## STRANGER

*Represents a non-covenant individual or group or nation that either 1) has lost the covenant and therefore become a stranger to God, 2) seeks to fight against or oppress the covenant people, or 3) seeks to enter into the covenant or be associated with the covenant people.*

There are two main Hebrew words that are translated into the word “strangers,” and by the context of their uses Isaiah paints a picture of the characteristic symbolism of each use.

### Errant Strangers

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The first word, זֵר | zür, tends to have the connotation of a non-covenant individual or group who fight against God and his covenant children, either physically in the form of oppression, or spiritually in the form of apostasy. זֵר | zür means *foreigner*, and among the ancient Israelites means someone not in the covenant. It can also mean *to go away*, suggesting having left that which they once knew or had. Throughout the books of Exodus and Leviticus, Moses instructs that “strangers” or foreigners were not to associate with anything the Israelites considered holy.

Isaiah leads his book with the former idea of strangers, meaning those that have become strange because they have left the covenant path. Speaking of the covenant breakers, the Lord laments, “they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are **gone away** (זֵר | zür) backward” (Isaiah 1:4), “because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength” (Isaiah 17:10). He declares to his covenant children, “I have declared, and have saved, and I have showed, when there was no **strange** (זֵר | zür) god among you; therefore ye are my witnesses, saith the Lord, that I am God” (Isaiah 43:12), suggesting that at the time he says this, there are strange gods among the covenant children.

He later in that first introductory chapter uses זֵר | zür to describe strangers or foreigners who invade and overthrow the covenant land. “Your country is desolate, your cities are burned with fire; your land, **strangers** (זֵר | zür) devour it in your presence, and it is desolate, as overthrown by **strangers** (זֵר | zür)” (Isaiah 1:7). This foreign army is under the leadership of the Assyrian tyrant. “My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them

without cause” (Isaiah 52:4), yet before the Lord is through with his work, the tables will turn for these foreigners. “They shall take them captives, whose captives they were; and they shall rule over their oppressors” (Isaiah 14:2)

### Converted Strangers

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The second word, נָכַר | nā-ḥār’, also means a *foreigner* or *alien*, but in the context used by Isaiah seems to portray strangers that are subdued by the Israelites or who wish to make a covenant with the Lord even though they are not of the covenant children. “And the sons of **strangers** (נָכַר | nā-ḥār’) shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee” (Isaiah 60:10).

The Lord will make covenant with any who come unto him with humble and sincere petitions.

*Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.*

Isaiah 56:3-7

## WIDOW

*Represents those who are humble and dependent upon others and upon God. Used in conjunction with fatherless to 1) represent those poorest and most vulnerable individuals among society and 2) exemplify the unrighteousness of the those who oppress them. Widowhood can also represent a loss of prosperity and wealth.*

Isaiah uses the fatherless and the widows as a means of classifying righteous and unrighteous actions toward the most destitute members of society. One of the Lord's core messages throughout his sermons and commandments was to love our neighbors whomever they may be (see Leviticus 19:18) and one of the essential characteristics of a Zion society is there are no poor among them (see Moses 7:18). In understanding how Isaiah uses the term "widow" in his book, we need to step back from our contemporary context of equal rights and view women through the lens of the ancient Hebrew culture. Unlike today, where a woman can purchase and hold land as well as have great political and social influence, women in ancient Israel did not have that right or privilege. Property and influence were obtained through her husband. Thus, when a woman was divorced or her husband died, it was an economic and social tragedy. The property which the husband owned usually went to his nearest male kin of age. If that was not a son, then it was another male relative.

Throughout the Old Testament, references to the widow contextually symbolize some of the most despondent individuals in society, along with "strangers" (or foreigners) and the orphans and fatherless. Another translation for widow (אלמנה | *äl-mä-nä*) is *desolate place* or *house*, suggesting truly that a widowed woman is truly desolate. Of the poor, they were to the poorest and had the least influence in society. In the law of Moses, there were provisions written to look after the poor and needy, specifically the widows and fatherless. Gleaning of fields was left to the poorest in society.

*When thou cuttest down thine harvest in thy field,  
and hast forgot a sheaf in the field, thou shalt not  
go again to fetch it; it shall be for the stranger, for  
the fatherless, and for the widow; that the Lord thy  
God may bless thee in all the work of thine hands.  
When thou beatest thine olive tree, thou shalt not  
go over the boughs again; it shall be for the stranger,*

*for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow.*

*Deuteronomy 25:19-21*

Isaiah's use of the widow and the fatherless provides symbolic implication of our righteous and wicked action toward these individuals. To the rebellious house of Israel, the Lord pleads they should "do well" and gives definition of what that entails: "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the **widow** (אֵלְמָנָה | *äl-mä-nä*)" (Isaiah 1:17). He further condemns the "princes" or leaders of Israel in part because "they judge not the fatherless, neither doth the cause of the **widow** (אֵלְמָנָה | *äl-mä-nä*) come unto them" (Isaiah 1:23). James teaches that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world" (James 1:27), and Moses declared that the Lord regards no person, but "doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment" (Deuteronomy 10:18).

In Isaiah's story, the widows and the fatherless are considered part of the society and ultimately one of the catalysts for the Lord's judgment upon his covenant children. They will suffer even as the rest of the covenant children will suffer. "The Lord shall have no joy in their young men, neither shall have mercy on their fatherless and **widows** (אֵלְמָנָה | *äl-mä-nä*); for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still" (Isaiah 9:17). Just because these are destitute does not mean they are humbled before God.

Isaiah also uses widowhood in conjunction with the end-time societies of Zion and Babylon. Zion, like the widows in ancient Israel, was left desolate. Her husband had long been missing and none of her sons came to raise her up. Yet the Lord promises her that he has not forgotten her. "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy **widowhood** (אֵלְמָנָה | *äl-mä-nūth*) anymore" (Isaiah 54:4). In contrast, the woman Babylon who represents the wealth and prosperity of the world—everything worldly—who claims preeminence and infallibility

will have the tables turned on her. “But these two things shall come to thee in a moment in one day, the loss of children, and **widowhood** (יָתוּם | ä-l-mōn’); they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments” (Isaiah 47:9).



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# PLACE SYMBOLS

## ARABIA

*A symbol referring to a non-covenant nomadic people. Also one of ten nations representing a conglomeration of symbolic Babylon.*

The Arabians are mentioned a handful of times in the Old Testament in reference commonly to the nomadic tribes that wandered the northeast deserts. Jeremiah links the Arabians with “the mingled people that dwell in the deserts,” meaning nomadic tribes (see Jeremiah 25:24). Isaiah proclaims an oracle against Arabia. “In the forest in **Arabia** (אֲרָבָה | *ā-rāv*) shall ye lodge, O ye traveling companies of Dedanim” (Isaiah 21:13). The Dedanites were one of many Arabian tribes. During the days of Isaiah, Kedar was the most prominent Arabian tribe.

A portion of the oracle against Arabia (see Isaiah 21) includes the destruction of Kedar, “all the glory of **Kedar** (קֶדָר | *kā-dār*) shall fail; and the residue of the number of archers, the mighty men of the children of **Kedar** (קֶדָר | *kā-dār*), shall be diminished” (Isaiah 21:16-17). In the end-days, when Babylon falls, some of those nomadic people will aid those who flee the destruction. “The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled” (Isaiah 21:14).

## ASSYRIA

*A personal level of spirituality upon a continuum ascending to heaven. Represents the tool of the Lord that will punish the wicked through its aggressive campaigns. Also represents the end-time antagonist, the Assyrian tyrant or the last-day antichrist.*

### Historical Context

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Assyria came to power about the same time David and Solomon were reigning as kings of Israel. Assyria would be located in modern day Iraq. In the establishment and rise of the Israelite nation, Assyria always loomed as a powerful neighboring nation. There is quite a bit of history known about Assyria. They grew to affluence through their military

might. At its pinnacle of power, it spread across the Persian Gulf all the way to Armenia in the north, along the Mediterranean Sea in the west, and even into Egypt in the southern part.

It was under the rule of Tiglath-Pileser III that the northern kingdom of Israel was conquered and the ten tribes in that region were assimilated into the Assyrian empire. When Sennacherib came to Jerusalem in 701 BC, he laid siege against the city, but was unable to take it. “He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it; by the way that he came, by the same shall he return, and shall not come into this city, saith the Lord” (Isaiah 37:33-34).

The capital of Assyria was Nineveh. This was the same city which Jonah was called to prophesy against. Assyria was in power until around 700 BC. The Babylonians broke away from Assyria around 626 BC establishing their own empire. It was 14 years afterward that the Babylonian armies marched into Nineveh, ending the Assyrian empire.

### Spiritual Assyria

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Isaiah uses a continuum of spirituality symbolized by different nations as they ascend to heaven. Assyria and Babylon are on the bottom of that ladder of ascension and represent the world and its worldliness. Assyria is most commonly personified by its ruler, the king of Assyria, and given a connotation of an antagonistic aggressor against the children of Israel. Isaiah describes the invading army of the Assyrian people, led by that Assyrian tyrant.

*And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; whose arrows shall be sharp, and all their bows bent, and their horses' hooves shall be counted like flint, and their wheels like a whirlwind; their roaring shall be like a lion. They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver. And in that day they shall roar against them like the roaring of the sea; and if they*



*look unto the land, behold darkness and sorrow;  
and the light is darkened in the heavens thereof.*

*Isaiah 5:26-30*

Though these aggressors have worked as the Lord's tools to oppress the covenant people, they eventually will be humbled as well. Isaiah predicts the fall of the Assyrian nation by telling the story of how the Assyrians besieged Jerusalem. The Lord declared that not only would they not be able to enter the city, but the Lord prophesied, "I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land" (Isaiah 37:7).

After the fall of that Assyrian tyrant, there will be a change in the spiritual nature of the Assyrian people. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of **Assyria** (אַשּׁוּר | āsh-shūr), and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isaiah 27:13). The Lord will provide a way even for the remnant of the covenant people in that nation to come to safety. "And there shall be a highway for the remnant of his people, which shall be left from **Assyria**; like as it was to Israel in the day that he came up out of the land of Egypt" (Isaiah 11:16).

In the end, the Assyrians will be a blessing to the Lord. "In that day shall there be a highway out of Egypt to **Assyria** (אַשּׁוּר | āsh-shūr), and the **Assyrian** (אַשּׁוּר | āsh-shūr) shall come into Egypt, and the Egyptian into **Assyria** (אַשּׁוּר | āsh-shūr), and the Egyptians shall serve with the **Assyrians** (אַשּׁוּר | āsh-shūr). In that day shall Israel be the third with Egypt and with **Assyria** (אַשּׁוּר | āsh-shūr), even a blessing in the midst of the land; Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and **Assyria** (אַשּׁוּר | āsh-shūr) the work of my hands, and Israel mine inheritance" (Isaiah 19:23-25).

## BABYLON

*A personal level of spirituality upon a continuum ascending to heaven. Also represents the world and worldliness. Babylon also represents the greater whole of lesser aspects of worldliness symbolizes by other nations or cities.*

### Historical Context

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Babylon was established many millennia ago along the Euphrates River in the region known today as Iraq. Yet the history may go farther back

than that. Babylon in Hebrew is also translated as Babel (בָּבֶל | bā-vel'). Babel was that ancient city found in the land of Shinar established by the mighty hunter Nimrod. It was that same city whose people said in about 2200 BC, "Come, go to, let us build us a city, and a tower whose top will be high, nigh unto heaven" (Genesis 11:3). It is possible that Babylon was built upon the ruins of Babel, though there is not much evidence other than a shared name.

Though Babylonia came to some power between 1800-1750 BC, it was not much more than a port city along the Euphrates River. The rise of Babylon as a Mesopotamian superpower came in the time period historians call the Neo-Babylonian age. The nation rose to prominence and after defeating Assyria in 612 BC, and emerged as the most powerful state in the region for almost 100 years. This was a prosperous time for the Babylonians who built lavish buildings and sought the glory and treasures and beauty of the world.

Babylon was the largest city in the world at one time, believed to be about four square miles inside the thickly fortified walls. Nebuchadnezzar II fortified the city with three perimeter walls about 40 feet high. They were said to be so wide that chariot races could be held on top of the walls. The river Euphrates flowed through the city. Within the walls, Nebuchadnezzar had three opulent palaces. Temples and shrines filled the city. Babylon was also touted to be the home to one of the seven ancient wonders of the world, the hanging gardens of Babylon.

At the pinnacle of Babylonian power, Nebuchadnezzar II conquered Jerusalem and carried the Jews away into various parts of the Babylon empire. Most of Biblical references to Babylon are during this period of Jerusalem's captivity, up through Babylon's eventual fall. The reign of the Babylonian empire ended in 539 BC when Cyrus, leading the Medes and Persians, overthrew it. Eventually, Cyrus allowed the Jews and others to return home to rebuild Jerusalem.

### Spiritual Babylon

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In scriptural references, Babylon had great symbolic importance in Isaiah's day and later through many of the prophets of the Old Testament. Babylon was not only a military superpower that influenced world politics and economics, but it was also a symbol of the worldly pursuits of power, prestige, wealth, and pleasure. For Isaiah, it became a symbol of the heathenistic pursuits of the world, and even today continues to carry a similar spiritual context. The idolatry and

worldliness of the ancient kingdom of Babylon becomes a type or shadow of that idolatry and worldliness today. “**Babylon** (בָּבֶל | bā-vel’), the glory of kingdoms, the beauty of the Chaldees’ excellency” (Isaiah 13:19).

John the Revelator also added or expanded upon the vision of Isaiah as he viewed the woman Babylon sitting upon the earth in his vision of the last days. “I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Revelation 17:4-5).

Just as Zion can be a symbolic condition of one’s heart, so Babylon describes the condition of others’ hearts. Both were actual historic cities, one of God, the other of the world. Both are or will be actual locations in our day. Yet symbolically and spiritual, both describe the condition of the hearts of people and nations. It does not matter one’s religious affiliation, political preference, economic status, or physical appearance or stature. It boils down to what our hearts seek. Those who appear most pious outwardly may be the most spiritually depraved within, just as those who may be closest to Christ in their hearts may appear to be heretical superficially. This is perhaps why the Lord commanded us not to judge one another, for we cannot know what is in another person’s heart. Yet this is the plea of Isaiah, who spoke as the mouthpiece of God: “Go ye forth of **Babylon** (בָּבֶל | bā-vel’), flee ye from the Chaldeans” (Isaiah 48:20)!

### The Fall of Babylon the Great

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Isaiah uses Babylon to emphasize the coming judgments of God against the wicked of the world. In describing the fall of the wicked, Isaiah uses Babylon as the symbolic personification of that demise. In Isaiah chapters 13-23, Isaiah uses ten nations as a combined symbol of the worldliness and wickedness of the world. These represent a conglomeration of nations that create one composite nation Isaiah calls Babylon. Avraham Gileadi calls this conglomeration of nations “Greater Babylon,” which he extrapolates well in several of his books and on his website at [www.isaiahexplained.com](http://www.isaiahexplained.com).

Isaiah sees an oracle against the nation of Babylon (see Isaiah 13:1) and forewarns of its fall. “I will rise up against them, saith the Lord of hosts, and cut off from **Babylon** (בְּבֶל | bā-vel’) the name, and remnant, and son, and nephew, saith the Lord” (Isaiah 14:22). Babylon, representing the worldliness of the world, will be brought to its knees by the Assyrian tyrant. “Come down, and sit in the dust, O virgin daughter of **Babylon** (בְּבֶל | bā-vel’), sit on the ground; there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate” (Isaiah 47:1). As the people of the world scatter in chaos, watchmen will cry, “**Babylon** (בְּבֶל | bā-vel’) is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground” (Isaiah 21:9).

## BOZRAH

*A symbol of a people born of a covenant promise of Abraham who sell their covenant promise or reject the covenant promise.*

*See symbol for “Edom”*

## CHALDEA

*A personal level of spirituality upon a continuum ascending to heaven at a parallel with Babylon. Also represents the world and worldliness and the beauty and power thereof, particularly related to the learning of the world.*

### Historical Context

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The first mention of Chaldea in the Bible was generations before Isaiah’s time. Abraham, father of nations, came out of Ur of the Chaldees (see Genesis 11:28). The Chaldeans lived in the southern part of Babylon in what is now regions of southern Iraq. Throughout their history they were subjugated by Assyria and then Babylon. They were a people who were considered knowledgeable about the stars and were considered very learned in many areas. They became the sophisticated or educated class of the Babylonian empire.

In the time of the Babylonian captivity, the king of Babylon, Nebuchadnezzar II, was Chaldean. Sometime around 620 BC the districts of the Chaldeans in the Babylonian empire were able to take power. During Isaiah’s time, he used Babylon and Chaldees interchangeably. The Chaldean power ended with the end of the

Babylonian empire in 539 BC when Cyrus, leading the Medes and Persians, overthrew it.

### Spiritual Chaldea

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Throughout Isaiah's writing, Chaldea is synonymous with Babylon, but may have a slightly different symbolic meaning. Babylon is called "the glory of kingdoms, the beauty of the **Chaldees'** (כַּסְדֵּי | kās-dē) excellency" (Isaiah 13:19). Symbolically, similar to Babylon, Chaldea represented worldliness and pleasure, but it carried an additional idea of worldly sophistication or learning. Astrology was one of their foremost areas of knowledge. The Lord pled with his covenant children to flee from the worldliness and the pursuit of worldly knowledge or pleasure. "Go ye forth of Babylon, flee ye from the **Chaldeans** (כַּסְדֵּי | kās-dē)" (Isaiah 48:20)

When Isaiah described the destruction of Babylon, he included the Chaldeans. "Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground; there is no throne, O daughter of the **Chaldeans** (כַּסְדֵּי | kās-dē); for thou shalt no more be called tender and delicate" (Isaiah 47:1). He continued, "Sit thou silent, and get thee into darkness, O daughter of the **Chaldeans** (כַּסְדֵּי | kās-dē); for thou shalt no more be called, The lady of kingdoms" (Isaiah 47:5).

## CITY

*Represents the center of a nation and its people. Usually it represents a specific group of people symbolized more fully by the city that is named. The "Faithful City" refers to the covenant city or people of God who have rebelled (anciently referring to Jerusalem, presently referring to the covenant center of God's people). The "City of Righteousness" refers to the covenant people of God in the future who become united in uprightness before the Lord. The "Lofty City" represents those proud people who have not repented.*

There are several references to cities in the writings of Isaiah. Singularly, houses or buildings may represent specific individuals while cities or towns may represent groups of people. Some examples in Isaiah include the faithful city (Isaiah 1:21), the city of righteousness (Isaiah 1:26), the lofty city (Isaiah 26:5), the joyous city (Isaiah 22:2, 32:13), etc.

## Rebellious Cities and People

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There are several references to cities symbolizing the Lord's covenant people who have rebelled. The faithful city becomes a harlot because the people become wicked (see Isaiah 1:21), the tumultuous or joyous city represents a people full of worldly ambitions and entertainment who have forgotten the Lord (see Isaiah 22:2 and 32:13). The Israelites in Jerusalem call themselves the holy city despite their wicked ways (see Isaiah 48:2, 64:10), fulfilling Isaiah's prophecy that "this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me" (Isaiah 29:13).

On occasion, the city refers to those who are non-covenant people or those of Babylon. The lofty city is those full of pride and haughtiness, which is brought low (see Isaiah 26:5). Babylon is also called the golden city (see Isaiah 14:4). Many reference to cities simply represent one or more type of people who suffer through the end-days of the Lord, whether covenant or non-covenant people.

## Righteous Cities and People

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There are also representations of covenant people who have repented and been refined that become more pure and holy. When they arise and become holy, they will become a holy city (see Isaiah 52:1). The Lord describes the faithful city also as those who have been purified and become a city of righteousness after he refines them (see Isaiah 1:26). He also speaks of the city of destruction (see Isaiah 19:18), which is likely a mistranslation and may be better translated as the city of the sun or the city of righteousness. This becomes a strong city after they rely upon the Lord (see Isaiah 26:1).

## DAMASCUS

*Represents a symbol of independent power and strength. Also one of ten nations representing of a conglomeration of symbolic Babylon.*

### Historical Context

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Damascus is one of the oldest cities in the world. It was the capital city of Syria anciently (also called Aram), and still is the capital city of Syria today. Syria is about 150 miles northeast of Jerusalem. The Syrians or Arameans have a long history with the Israelites. Abraham's chief steward was Eliezer of Damascus (Genesis 15:2). During the ministry

of Elisha, a commander of the Aramean army from Damascus named Naaman was told to bathe in the river Jordan.

Throughout Israel's history, they had conflict with Syria. David at one point conquered Damascus and it was part of his kingdom, though that did not last long. They declared independence during the reign of Solomon. Though the Arameans and Israelites (northern ten tribes) were often in conflict as neighboring nations, they joined forces together to fight against the Assyrian attacks led by Shalmaneser III. This is about the time that Syria and Ephraim (the northern Israelite kingdom) also sought to dethrone Ahaz. Isaiah was called by the Lord to counsel Ahaz not to give heed to "these two firebrands," saying, "For the head of Syria is **Damascus** (דַּמְשֶׁק | dām-me'-sek), and the head of **Damascus** (דַּמְשֶׁק | dām-me'-sek) is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people" (Isaiah 7:8).

Northern Israel and Syria continued a contentious relationship until Assyria conquered both nations in 734 BC, taking the northern ten tribes and the people of Syria and assimilating them into the Assyrian empire. Isaiah uses this historic event to predict the aggression of the Assyrian in our day. "Is not Calno as Carchemish? Is not Hamath as Arpad? is not Samaria as **Damascus** (דַּמְשֶׁק | dām-me'-sek ) (Isaiah 10:9)?

### Damascus: Part of Babylon

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Isaiah uses ten nations symbolically as a conglomeration of one great idea of Babylon, each nation having a characteristic of Babylon society or types and shadows of individuals within those nations. Damascus is used synonymously by Isaiah with the entire nation of Syria. It is one of the cities/nations that falls with Babylon. "Behold, **Damascus** (דַּמְשֶׁק | dām-me'-sek) is taken away from being a city, and it shall be a ruinous heap" (Isaiah 17:1).

Damascus is a symbol of independent power and strength. As one of the oldest cities in the region, it had a history of affluence and stability. Aram (or Syria), as represented by Damascus, had close political ties with Israel, and the prophet Elijah anointed its king, Hazael. They also had a contentious presence. "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters" (Isaiah 17:12).

In our day, when the Assyrian comes to destroy Babylon and all of its symbolic nations, even those old proud cities feigning independent power will also come to a demise. “In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel; and there shall be desolation

## DUMAH

*Possibly represents a non-covenant people who rely upon the inspiration of others. Also one of ten nations representing of a conglomeration of symbolic Babylon.*

Dumah is a tribe of the Arabs. The tribe is named after the fourth son of Ishmael. Not much is known about the region known as Dumah, and Isaiah only references the region one time as part of a conglomeration of the symbolic Babylon. “The burden of **Dumah** (דִּמָּה | dü-mä). He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come” (Isaiah 21:11-12).

Seir is a mountain range coursing from the Dead Sea in the northwestern region of Edom down to the southeast regions of Judah. Some suggest that Isaiah’s use of Dumah really associates with Idumea or Edom. It is uncertain the symbolic meaning of Dumah in Isaiah’s writings, but it may represent a non-covenant people who may be enduring the end-time calamities. It appears they are asking from an inspired prophet—a watchman—how long the dark night will last. The prophet says the morning will come, alleviation will come, but it is not yet. But then he instructs them to go get their own answers.

## EDOM

*A symbol of a people born of a covenant promise of Abraham who sell their covenant promise or reject the covenant promise.*

### Historical Context

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Edom is the name that was given to Esau, the twin brother of Jacob, who sold his birthright for pottage. Edom comes from the root word דָּמָם | ä-däm’ meaning *to be red* or *ruddy*. Esau received his name because of the red hair that covered his body when he was born. Edom was the



land that Esau and his descendants inhabited, named after their red patriarch. Idumea is another word for Edom. Mount Sier is also in Edom. Its capital city was Bozrah. Sela was also one of the strongholds in Edom.

### Symbolic Edom and Idumea

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As a brother to Jacob, Esau and his descendants evoke a powerful symbol in Isaiah's writings. Jacob was the brother who secured the birthright and the covenant promise of God, afterward having his name changed to Israel. Esau, however, sold his birthright and never sought a covenant promise from the Lord. Symbolically, it suggest rebelliousness from God, selling that which is most precious for worldly sustenance.

There are no positive references in Isaiah's writings to Edom, Idumea, or its capital city Bozrah. All of the references are foreboding of doom, suggesting the judgment of a covenant curse upon them. "For my sword shall be bathed in heaven; behold, it shall come down upon **Idumea** (אֲדוּמָא<sup>ε</sup>-dōm'), and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in **Bozrah** (בֹּזְרָא|bats-rä'), and a great slaughter in the land of **Idumea** (אֲדוּמָא<sup>ε</sup>-dōm')" (Isaiah 34:5-6). When the Lord appears, he will be red from this sacrifice. "Who is this that cometh from **Edom** (אֲדוּמָא<sup>ε</sup>-dōm'), with dyed garments from **Bozrah** (בֹּזְרָא|bats-rä)? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save" (Isaiah 63:1)

Edom and Idumea symbolizes those who are given opportunities to receive covenant promises, but instead sell themselves out. We call that a covenant curse. This is reminiscent of the Lord's chastisement of the covenant people who sell themselves into bondage through their transgressions. "Yea, for thus saith the Lord, Have I put thee away, or have I cast thee off forever? For thus saith the Lord, Where is the bill of your mother's divorcement? To whom have I put thee away, or to which of my creditors have I sold you; yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away; wherefore, when I came there was no man; when I called there was none to answer" (Isaiah 50:1-2).

Timothy in the Mentinah prophesied about the covenant people today who will be more cursed than anyone else because they had the opportunity to obtain a covenant promise like their father Jacob, but would not.

*Behold, in those days, a great curse shall be upon the people. Yea, they shall think themselves blessed above all the people of the earth. They shall advertise their worthiness to each other in words and in tokens, and they shall broadcast their righteousness to all the world and stand them up a light on a hill for all to look upon. Yet, I say unto you, and I would that you should remember my words for they shall all come to pass, that they shall be cursed above all people. For, where they could have enjoyed the instruction of Angels, and even the very presence of God, in the day that they take pride in their service, their oblations shall become empty, and their ordinances shall become vanity. They shall shun the instruction of Angels and they shall persecute those few who have such visitations. And is this not a curse unto them who could have been blessed above all blessing? Consider my words and ponder them in your hearts. For, I would not that you should make a mockery of the ordinances and covenants of the High Place*

*Manti 5:25-27 [Mentinah]*

## EGYPT

*Represents a waning world power in our day. It mostly likely represents the United States. Also one of ten nations representing of a conglomeration of symbolic Babylon.*

### Historical Context

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Egypt is an integral part of the history of the Israeli people. Egypt was a dominant regional superpower for many centuries in that part of the world. Egypt shows up early in the Bible narrative as Abraham and Sarah seek refuge there. Later Jacob seeks refuge there as his estranged son, Joseph, becomes a regent of the Egyptian people. the book of

Exodus details the liberation of the Israelite people from the oppression of the Egyptian pharaohs about 400 years after Joseph's death.

More than three centuries later, in the era of the Israelite kings, Solomon took one of the daughters of the pharaoh to wife. The alliance did not last long. During the reign of his Solomon's son, Rehoboam, Egypt invaded the northern and southern kingdoms of Israel and made them into vassal states. Yet it was also during this time that many of the Israelites sought refuge in the land of Egypt because of other neighboring threats.

In Isaiah's day, Egypt still had great economic, political, and military influence, but the nation's regional influence and power was waning. During the reign of Ahaz and Hezekiah, Egypt was seen as a potential ally whom they called upon to help against the invasion of the Assyrians. Unfortunately, along with Assyria's campaign against Judah and besieging of Jerusalem, the Assyrians also fought and defeated Egypt, causing the downfall of Egypt as a regional superpower. Assyria reigned over Egypt for about 50 years from 671-627 BC, after which the Assyrian regime also fell.

### Spiritual Egypt

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During Isaiah's ministry in the kingdom of Judah, Egypt continued to decline in world dominance. Symbolically, Isaiah uses Egypt to foreshadow a world power waning in influence. Based on our current world stage, ancient Egypt mostly likely symbolizes the United States and its declining influence and power within the world theater.

As Egypt declines in influence and power, they become an easier spoil for the Assyrian tyrant. Isaiah gave an oracle about Egypt found in Isaiah 19-20. "The burden of **Egypt**" starts with the Egyptian people seeing the beginnings of societal decline as Babylon falls. This decline will cause much fear and desperation. "The Lord rideth upon a swift cloud, and shall come into **Egypt** (מִצְרַיִם | mēts-rä'-ēm); and the idols of **Egypt** (מִצְרַיִם | mēts-rä'-ēm) shall be moved at his presence and the heart of **Egypt** (מִצְרַיִם | mēts-rä'-ēm) shall melt in the midst of it" (Isiah 19:1). As that fear encompasses the hearts of these people, civil war or strife will ensue. "I will set the **Egyptians** (מִצְרַיִם | mēts-rä'-ēm) against the **Egyptians** (מִצְרַיִם | mēts-rä'-ēm); and they shall fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom" (Isaiah 19:2). You could replace the word "kingdom" with "state."

This inner strife within the heart of the nation is what will eventually lead to the utter downfall and weakening of that nation. “The spirit of **Egypt** (מִצְרַיִם | mēts-rā’-ēm) shall fail in the midst thereof” (Isaiah 19:3). Then, with weakened borders and chaos within the nation, an alien force will easily storm in and overwhelm those who remain. “The **Egyptians** (מִצְרַיִם | mēts-rā’-ēm) will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts” (Isaiah 19:4). Isaiah foreshadowed the fall and debasing of the Egyptian people as they are overpowered by the Assyrian armies.

*At the same time spake the Lord by Isaiah the son of Amos, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.*

*Isaiah 20:2-5*

During this time of oppression from the Assyrian tyrant, things will change within Egypt. Some will be afraid of even their own shadows. “In that day shall **Egypt** (מִצְרַיִם | mēts-rā’-ēm) be like unto women; and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts” (Isaiah 19:16). Others, however, will seek the Lord.

*In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them. And the Lord shall be known to*

*Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*

*Isaiah 19:18-25*

### Type or Shadow of Forewarning

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There are a handful of instances where Egypt is used as a type or shadow of what will happen to the covenant people of Judah if they will not repent. Isaiah foreshadows the invasion of an alien force that will oppress the house of Israel “after the manner of **Egypt** (מִצְרַיִם | mēts-rā’-ēm)” (Isaiah 10:24, 26).

## EPHRAIM

*Represent the nation of the birthright covenant, which anciently was Ephraim, and in modern days represents the United States and those covenant sons and daughters therein.*

### Historical Context

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Ephraim is one of the sons of Joseph and grandson of Jacob (or Israel). Yet Ephraim and his brother Manasseh both received an inheritance from their grandfather Jacob as one of the twelve tribes of Israel. Ephraim was also the covenant son of Joseph who received the birthright blessings. Joshua, who led the Israelites after Moses died, was of the tribe of Ephraim.

Over time, the tribe of Ephraim gained great eminence among the other tribes, and eventually became the ruling tribe of the northern ten tribes

of Israel. The northern kingdom was often called Ephraim, even though other tribes resided therein, while the southern kingdom was called Judah.

Though Ephraim carried the covenant promise of birthright from Joseph and his grandfather Israel, this tribe ultimately led the other ten tribes into idolatrous worship and were eventually conquered by the Assyrian tyrant and carried off into the northern countries. These scattered Israelites are those lost ten tribes that will be gathered again at the last days.

In the last days, it is prophesied that the tribe of Ephraim will do much of the gathering of the other lost tribes. This is one of the birthright blessings and responsibilities. According to a revelation given to Joseph Smith, those lost tribe members will come into Zion and “fall down & be crowned with glory even in Zion by the hands of the Servants of the Lord even the children of Ephraim & they shall be filled with songs of everlasting Joy.”<sup>1</sup>

Many of the covenant sons and daughters of God today are of the lineage of Ephraim. Those covenant sons and daughters are often call the Gentile church by Nephi. They are the kings and queens that will help to carry the house of Israel on their shoulders back to Zion. Isaiah says, “Kings shall be thy nursing fathers, and their queens thy nursing mothers” (Isaiah 49:23).

### Spiritual Ephraim

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This is where the symbolism comes into play with Isaiah’s writings. Ephraim is not necessarily a person in Isaiah’s narrative, but a place and people. They represent the nation of the birthright covenant, which anciently was Ephraim, and in modern days represents the United States and those covenant sons and daughters therein. Unfortunately, in ancient times, Ephraim was not committed to the Lord. “Woe to the crown of pride, to the drunkards of **Ephraim**, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.... The crown of pride, the drunkards of **Ephraim**, shall be trodden under feet; and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty

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<sup>1</sup> "Revelation, 3 November 1831 [D&C 133]," p. 118, The Joseph Smith Papers, accessed September 28, 2022, <https://www.josephsmithpapers.org/paper-summary/revelation-3-november-1831-dc-133/3>

fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up” (Isaiah 28:1, 3-4). This symbolizes the unfortunate spiritual state of our nation prior to the Lord’s coming.

The story of Ephraim is much like many others within Isaiah’s text. First the rebellious nation is judged and chastened by God. Then as they repent and are purged of their sins, they will again be acceptable before the Lord. “The envy also of **Ephraim** shall depart, and the adversaries of Judah shall be cut off; **Ephraim** shall not envy Judah, and Judah shall not vex **Ephraim**” (Isaiah 11:13). In time, they will also receive their covenant promise.

## ETHIOPIA

*A portion of Egypt, one of ten nations representing of a conglomeration of symbolic Babylon*

*See symbol for “Egypt”*

## GOMORRAH

*Represents a personal level of spirituality upon a continuum ascending to heaven. It represents a person or group/ nation that had rebelled from God to the point that the judgments of God are imminent.*

*See symbol for “Sodom and Gomorrah”*

## HILL

*A symbol of a nation, country, or kingdom. Mountains represent large nations and hills smaller nations.*

*See symbol for “Mountains and Hills”*

## IDUMEA

*A symbol of a people born of a covenant promise of Abraham who sell their covenant promise or reject their covenant promise.*

*See symbol for “Edom”*

## ISLAND

*Represents covenant people scattered upon the earth that will wait upon the Lord and eventually be gathered to Zion. Also a portion of Tyre, one of ten nations representing of a conglomeration of symbolic Babylon*

Just as in all of Isaiah's writings, there is a dual symbolic meaning in the word island. Some of the references to the islands are the scattered remnant of Israel. Others are part of those who will be chastened at the Lord's coming. These may constitute the same people, just a before and after representation, or they may be a separate and distinct people.

### Portions of Babylon

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“Be still, ye inhabitants of the **isle** (יָם | עֵ); thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.... As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the **isle** (יָם | עֵ)” (Isaiah 23:2-3, 5-6). As the Assyrian tyrant stretches out across the globe, the isles will fall to his hand. “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the **isles** (יָם | עֵ) as a very little thing” (Isaiah 40:15). Yet those scattered individuals will wait upon the Lord. “Surely the **isles** (יָם | עֵ) shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee” (Isaiah 60:9).

### Scattered Covenant Israel

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In Isaiah's writings, the isles or islands of the sea represented places far away that contained a scattered remnant of God's people. These are people who were scattered because of the wickedness of the leaders of the covenant nation. “And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O **isles** (יָם | עֵ), unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name” (1 Nephi 21:1; see also Isaiah 49:1).



In the end-days, these people will call to the Lord as the tyranny of the Assyrian wanes. “Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the **isles** (יָם | עֵ) and the inhabitants thereof.... Let them give glory unto the Lord, and declare his praise in the **islands** (יָם | עֵ)” (Isaiah 42:10, 12). These are faithful individuals who are waiting for God to give them further instruction. “The **isles** (יָם | עֵ) shall wait for his law” (Isaiah 42:4). “My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the **isles** (יָם | עֵ) shall wait upon me, and on mine arm shall they trust” (Isaiah 51:5).

After the Lord’s end-time servant restores Zion and gathers Israel, people will be gathered from across the globe, including the distant islands of the sea. “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the **islands** (יָם | עֵ) of the sea” (Isaiah 11:11).

## JERUSALEM

*A personal level of spirituality upon a continuum ascending to heaven. Also, the religious center of the people symbolized by Judah, or the covenant people, in the latter days.*

### Historical Context

The city Jerusalem sits upon a little plateau in the Judean mountain region. The first known people to live in that region were the Canaanites as far as 3000 BCE. Upon that spot sat a city or nation called Salem, ruled by a king named Melchizedek. The first known reference to this city was in Abraham’s meeting with Melchizedek when he paid tithes to the king of Salem. They met “at the valley of Shaveh, which is the king’s dale” (Genesis 14:17). Melchizedek reportedly comes from a Canaanite word meaning *My King Is Sedek* (or *God*). In Hebrew, the word for Melchizedek is מֶלְכִי-צֶדֶק | mäl-kē-tse<sup>2</sup>-dek, meaning *king of righteousness*.

Though there is no clear evidence that Salem was the original city where Jerusalem now sits, most scholars believe that Psalms 76:1-2 gives sufficient evidence of this. “In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion.” There are other historical documents also referencing ancient

Rushalimum or Urushalimum (Egyptian writings in 1900 BCE) and Urushalim (Amarna letters about 1330 BCE).

In 1000 BCE, king David unified Israel into one kingdom and conquered Jerusalem, making it the capital city of his kingdom. If it was the ancient city of the righteous king Melchizedek, it is no wonder that David wanted to make that his capital city. His son, Solomon, extended out the city and built the first temple, making it as a holy city to God. Upon Solomon's death, the kingdom was split into the northern and southern kingdoms. Isaiah lived in the southern kingdom, where king Ahaz and his son Hezekiah ruled in Jerusalem.

### Spiritual Jerusalem

When Isaiah speaks of Jerusalem, he is referring to a spiritual class of people who are more refined than the covenant people at large, but still of that same covenant. These are people who have stepped one rung higher on the spiritual ladder ascending to God than those typical of the Judah level of spirituality. Throughout the writings of Isaiah, there are two very different references to Jerusalem. One is referring to a person or a people who are invited by the Lord to come to him, but do not yet meet his standards and receive warning and judgement; these will be destroyed if they do not repent. The second group are those who have refined themselves and are eventually welcomed into Zion. This dichotomy parallels the contrast of two timeframes in ancient Israel under the reigns of the wicked king Ahaz and subsequently the righteous king Hezekiah.

In ancient context, Judah was the more faithful of the kingdoms of Israel. The northern kingdom fell into apostasy after the separation of the Israelite kingdom, while the southern kingdom (Judah) remained more faithful to the Lord. Jerusalem was the pinnacle city of righteousness, the center of religious worship. It is where the temple of God was constructed and dedicated after the traveling tabernacle was retired. It is the seat of religious authority and power. It is the headquarters, as it were, of the ancient church. It is, therefore, a symbol of such things today.

In sum Jerusalem can be a symbol of the religious center or headquarters of spiritual Judah, when used in a more global sense. For the covenant people of our day, that could mean the headquarters of the covenant church or the people who lead that church.

## JUDAH

*A personal level of spirituality upon a continuum ascending to heaven. Also, an individual or group who has made a covenant with God through baptism.*

When Isaiah references Judah, he is also referring to a spiritual class of people who are more spiritually refined than the rest of the world, as symbolized by other nations that appear in Isaiah's work, such as Egypt, Damascus, Ephraim, etc. However, they are not as refined as the spiritual cities of Jerusalem or Zion. Judah is the symbol of a people who hold a covenant promise with God through baptism and are invited to ascend a spiritual ladder toward God.

Just as with the symbol of Jerusalem, there are two very different references to Judah. One referring to a person or people who are invited by the Lord to come to him, but who do not yet meet his standards and receive warning and judgement; these will be destroyed if they do not repent and progress. The second group are those who have refined themselves and will be welcomed into Zion. This dichotomy parallels the contrast of two timeframes in ancient Israel under the reigns of the wicked king Ahaz and subsequently the righteous king Hezekiah.

The southern kingdom of Judah survived longer than their northern counterpart (Ephraim) because of their stricter adherence to the principles taught within the Law of Moses. Though eventually, both kingdoms ultimately rejected their God. In Isaiah's time, the two kings of Judah, Ahaz and Hezekiah, were contrasted giving a type and shadow of rebellion versus obedience. Those who lived under the reigns of both kings were of the house of Judah, and so the spiritual state of Judah depended heavily upon those who led her. The people tended to follow whoever ruled over them.

Symbolically, just as literally, Judah was and is now the covenant people of God. This does not necessarily reference the Jews, but more righteous covenant sons and daughters of God. When the Lord or Isaiah uses the term Judah, it is symbolically referring to a spiritual level of a people. In this case, the Lord's covenant children are those who have made a covenant with him both anciently and in modern times. Judah has always been a covenant or chosen people of God, even when they rejected him. Again, Judah does not only represent direct descendants of the lineage of Judah, meaning the Jews, but it symbolizes the chosen or covenant people of God who have made a new and everlasting covenant with him in our day. Judah is often used in

conjunction with Jerusalem. It symbolizes the people and their center places of worship or their religious headquarters.

## KEDAR

*A symbol referring to a non-covenant nomadic people. Also one of ten nations representing a conglomeration of symbolic Babylon.*

*See symbol for “Arabia(n)”*

## LEBANON

*The cedars of Lebanon may represents the elite and proud of the covenant people.*

### Historical Context

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Lebanon today is a country north of Israel. In biblical times, Lebanon was not a reference to a nation, but a mountain. The Hebrew word לְבָנוֹן |lā-vān’ means *white*. Though Lebanon comes from a different Hebrew word, לְבָנוֹן |lā-vā-nōn’ meaning *the white mountain*. This may have been because the mountain was often covered by snow or because the soil had a lighter coloration. “Lebanon” or “White Mountain” is possibly of Phoenician derivation.

On that mountain grew tall cedar trees that were highly revered. Isaiah often references the cedars of Lebanon, which were part of a forest of cedars that were highly prized in the mountains in Lebanon. The cedars were a great asset to whomever controlled the forests and were prized throughout the known world. It was a common practice among the conquering armies to cut down the cedars in that forest as part of a humiliation to the people whom they conquered, but more often to reap the rewards of victory by stripping the land of its most valuable resources.

### Spiritual Lebanon

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In a symbolic sense, Isaiah uses the cedars of Lebanon to represent people, particularly the covenant people of God. Symbolically, the Assyrian tyrant is the feller that cuts down the rebellious covenant people of God. “Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets

of the forest with iron, and Lebanon shall fall by a mighty one” (Isaiah 10:33-34).

When the Assyrian himself finally falls, the people will be freed and can finally find peace. “Yea, the fir trees rejoice at thee, and also the cedars of **Lebanon** (לְבָנוֹן | lē-vā-nōn’), saying, Since thou art laid down, no feller is come up against us” (Isaiah 14:8).

## MEDIA/MEDES

*A symbol of a ruthless foreign nation allied with Assyria to invade and destroy modern-day Babylon.*

The Medes were a collection of tribes who lived in the northern and western regions of present-day Iran. It is believed they became a powerful kingdom that contributed to the fall of Assyria. The last king of the Medes fell to the Persian king Cyrus the Great. Under the rule of Cyrus, the Medes participated in the fall of the Babylonian empire.

In the days of Isaiah, little is known about the Median kingdom. There are very few Biblical references to the kingdom, most of which are after Isaiah’s day. But the use of the Medes in Isaiah’s writings gives a symbolic nature of his intent. Isaiah references the Medes twice. In both instances the reference is placed in the context with the fall of Babylon, and in both instances, the Medes are an invading force. In Isaiah 13, the invading Median armies are ruthless, slaughtering men, women and children without compassion or restraint.

In the vision of Isaiah concerning our day, the Medes could be a reference to the Assyrian army that invades and defeats Babylon, or it could be an allied nation that assists in their overthrow. Either way, it represents a ruthless invading nation intent on the downfall of Babylon.

## MOAB

*Possibly represents a non-covenant people who are proud and reject God. Also one of ten nations representing of a conglomeration of symbolic Babylon.*

### Historical Context

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Moab was a nation in current Jordan Valley area located directly east of the kingdom of Judah and east of the Dead Sea. Moab was the son of

Lot, born from his daughter after fleeing from burning Sodom and Gomorrah. The scriptures record how the two surviving daughters of Lot, nephew of Abraham, were distraught over the destruction of Sodom. They got their father, Lot, drunk and both in turn slept with him and bore children to him. Though technically the two nations were cousins, the Israelites had a low esteem of the Moabite people because of this incestuous relationship.

It is reported in the Old Testament that there were excellent plains in Moab, and that the people thrived in those plains. The people of Moab mainly worshiped their idol god Chemosh. They also had other gods including Ashtar, Nebo, and Baal.

After the exodus of Israel from Egypt, and prior to crossing the Jordan River, the Israelites camped on the fields of Moab. It was upon Mount Nebo that Moses looked upon their promised land. Ruth, the great-grandmother of king David was a Moabite woman who converted her beliefs to her mother-in-law, Naomi. In Isaiah's day, Moab was considered an antagonistic neighboring state.

### Spiritual Moab

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In Isaiah's writings, he uses Moab as one of the ten portions of Babylon that falls to invading forces (see Isaiah 16-17). In this use, Isaiah describes the fall of an antagonistic neighboring state to Israel, but also a nation that is proud and rebellious. "We have heard of the pride of **Moab** (מֹאָב | mō-äṽ); of his haughtiness and his pride, for he is very proud; and his wrath, his lies, and all his evil works. Therefore shall **Moab** (מֹאָב | mō-äṽ) howl for **Moab** (מֹאָב | mō-äṽ), everyone shall howl; for the foundations of Kir-hareseth shall ye mourn; surely they are stricken" (Isaiah 16:6-7).

The evil works referenced by Isaiah may have roots in the incestuous beginnings, but may also suggest that they continued to seek hope from their idol gods. "And it shall come to pass, when it is seen that **Moab** (מֹאָב | mō-äṽ) is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail" (Isaiah 16:12).

## MOUNTAINS AND HILLS

*A symbol of a nation, country, or kingdom. Mountains represent large nations and hills smaller nations.*

Just as Isaiah uses trees, stones, or metals to represent people, he also uses mountains and hills to represent nations great and small. The Lord warns us through Isaiah that judgment is coming upon the world for its wickedness and rebellion. He does this through the imagery of a destruction that shall come “upon all the high **mountains** (הַר | hār), and upon all the **hills** (גְּבֻעָה | gēv-ä), and upon all the nations which are lifted up” (Isaiah 2:14). See here how he links mountains and hills with nations.

High mountains and hills may be great nations either literally or symbolically, whether self-elevated or exalted by others. Those mountains or nations that exalt themselves will be humbled by God. “Lift ye up my banner upon the high **mountain** (הַר | hār), exalt the voice unto them, shake the hand, that they may go into the gates of the nobles” (Isaiah 13:2).

Holy mountains are the nations established by God. “They shall not hurt nor destroy in all my holy **mountain** (הַר | hār); for the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isaiah 11:9). “When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them; but he that putteth his trust in me shall possess the land, and shall inherit my holy **mountain** (הַר | hār)” (Isaiah 57:13).

## SELA

*A symbol of a people born of a covenant promise of Abraham who sell their covenant promise or reject the covenant promise.*

*See symbol for “Edom”*

## SODOM

*Represents a personal level of spirituality upon a continuum ascending to heaven. It represents a person or group/nation that had rebelled from God to the point that the judgments of God are imminent.*

### Historical Context

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Sodom and Gomorrah were two of five cities found in the plain of Siddim. When Lot and Abraham separated, Abraham went to the land of Canaan and Lot chose to go down into the plain of Jordan with his tent toward Sodom. The plain was described as “well watered,” and “like the garden of the Lord, like the land of Egypt” (Genesis 13:8).

Not much is known about Sodom or Gomorrah prior to their destruction. The book of Genesis describes a war in which the kings of Sodom and Gomorrah were overtaken and Lot, the nephew of Abraham, was taken captive. Abraham took matters into his own hands and with the young men of his house overtook the assailants and not only freed Lot but brought back all the treasures of Sodom and Gomorrah. In that interaction, Abraham met the kings of Sodom and Gomorrah with Melchizedek, the king of Salem. In that meeting, Melchizedek blessed and offered the sacramental emblems to the kings and Abraham. Note that all the kings received the sacrament. This suggests that the kings of Sodom and Gomorrah knew their history and of the covenants of the Lord.

This happened about 420 years after the flood. Though that is quite a long time, the flood would have still been a known event. Abraham and Noah would have known each other. Abraham was probably in his 50's when Noah died. Whether Abraham knew Noah personally or not is irrelevant. What is important is that the kings of Sodom and Gomorrah would have also known about Noah and his sons, and about the covenants and promises of God.

Even at that time, the king of Sodom was wicked in the eyes of the Lord. The Lord instructed Abraham to not take anything from him. Instead, Abraham gave his tithing to Melchizedek. Sometime after this war (whether months or years we don't know) three angels visited Abraham (one of which was the Lord). The Lord had two agenda items on that visit. One was the promise of Isaac to the aged couple. The other was the condemnation of Sodom and Gomorrah. After discovering the Lord's intent for Sodom and Gomorrah, Abraham



bartered with the Lord to save the righteous of those cities. He finally narrowed down the Lord to spare them if only 10 people were righteous in the cities. Yet, the Lord did not even find 10 righteous individuals. The destruction of that valley was so thorough that even the herbs and foliage that grew upon the ground were obliterated—every living thing. When Abraham awoke the next morning, all he saw was smoke rising from the ground.

### Archeological Findings

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Some archaeologists believe that they have discovered the site of the ancient city Sodom. Archaeologists discovered the ruins of a city in southern Jordan nearly nine miles northeast of the Dead Sea. They estimate the city came to sudden catastrophic end around 2000-1540 BCE. The city ruins known as Tall el-Hammam seemed to match every Sodom criterion that was found in the Biblical texts. Steve Collins, one of the lead archeologists, reported that the “Tall el-Hammam site has twenty-five geographical indicators that align it with the description in Genesis. Compare this with something well known—like Jerusalem—that has only sixteen. Most other sites have only five or six, or less. So, the site has many more geographical ‘signs’ than any other Old Testament city...” He continues, “Our findings—pottery, architecture, and destruction layers—fit the time frame profile. Meaning, we should expect to find items, like what we’re finding, from the Middle Bronze Age, the time of Abraham. This is exactly what we’re uncovering.”<sup>2</sup>

Collins and his team reported they found some foundations and floors buried under nearly three feet of ash, and the glassy appearance suggests that temperatures exceeded 2,000 degrees Fahrenheit, about the temperature of volcanic magma.

*Given its apparently long and stable history as the region's dominant city-state..., it's remarkable that Tall el-Hammam and its neighbors...suffered a civilization-ending calamity, uniquely their own, toward the end of the Middle Bronze Age. While cities to the west (Jerusalem, Bethel, Hebron), north (Deir 'Alla, Pella, Beth Shan), and east (Rabbath-Ammon, Tall al-Umayri, Nebo) continued in the Late Bronze Age, the cities, towns, and villages of the eastern Jordan Disk did not. In*

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<sup>2</sup> Brian Nixon, “More Evidence Confirms Tall el-Hammam as Sodom

*fact, from the time of their destruction toward the end of MB2, the eastern Jordan Disk sites remained unoccupied for the next five-to-seven hundred years.*<sup>3</sup>

There are also arguments against the hypothesis that Tall el-Hammam is the ancient city of Sodom. Whether this site was actually Sodom or not is irrelevant. Either way, it gives a good example of what such a destruction may look like. Whatever happened to those cities, it left them under ash and debris so thick that life was unsustainable in the area. Eric Mack from the Forbes magazine wrote, “Samples from the site show that an extremely hot, explosive event leveled an area of almost 200 square miles including the Middle Ghor - a circular plain to the north of the Dead Sea.”<sup>4</sup>

Phillip Silvia, another archaeologist from the team at Tall el-Hammam suggested that the catalyst of the disaster was a possible meteor. Whatever the event was, the effects were catastrophic, “not only wiping out 100 percent of the Middle Bronze Age cities and towns, but also stripping agricultural soils from once-fertile fields.” Silvia and other researchers have theorized that “intense shockwaves from the blast may have also covered the area ‘with a super-heated brine of Dead Sea anhydride salts,’” which would certainly render the soil infertility.<sup>5</sup>

### Spiritual Sodom and Gomorrah

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The nations of Sodom and Gomorrah were ancient kingdoms that were destroyed by fire that rained from the heavens. Their destruction became a sign to all nations of the judgments of God upon the wicked. Jude stated that the destruction of these two nations was an example, “suffering the vengeance of eternal fire.” He said their crime was “giving themselves over to fornication, and going after strange flesh” (Jude 1:7).

Many think that homosexuality was the sin for which Sodom and Gomorrah were destroyed. It is evident that “strange flesh” and

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<sup>3</sup> “Discoveries.” Tall el-Hammam Excavation Project (TeHEP). Obtained 21 August 2021 from <https://tallehammam.com/discoveries>

<sup>4</sup> Eric Mack, “New Science Suggests Biblical City of Sodom Was Smote By an Exploding Meteorite.” Forbes. 4 December 2018. Obtained online 21 August 2021 from <https://www.forbes.com/sites/ericmack/2018/12/04/new-science-suggests-biblical-city-of-sodom-was-smote-by-an-exploding-meteor/?sh=8e812fb5c677>

<sup>5</sup> Ibid.

“fornications” were among the sins of these wicked nations. However, Ezekiel suggests that those were only some of the outward sins, but in his report those sins were listed last among their crimes. He compared the wickedness of Sodom to that of Jerusalem. He described Sodom’s wickedness in these words: “Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away, as I saw good” (Ezekiel 16:49-50).

Sodom and Gomorrah became a symbol not only of wickedness, but also rebellion from God and pending judgment. In John’s revelation, he condemned Jerusalem, “which spiritually is called Sodom and Egypt” (Revelation 11:8). The symbol of Sodom and Gomorrah is not necessarily sexual sin, but also pride, idleness, and rebellion from God. Those who have a covenant with God and break that covenant, as did ancient and modern Israel, will receive a greater punishment than those two wicked cities. Concerning Jerusalem, Jesus Christ said, “I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city” (Mark 6:11).

## SYRIA

*Represents a symbol of independent power and strength. In reference to Damascus, one of ten nations representing of a conglomeration of symbolic Babylon.*

*See symbol for “Damascus”*

## TARSHISH

*May represent wealthy merchants. Also a portion of Tyre, one of ten nations representing of a conglomeration of symbolic Babylon.*

Not much is known about Tarshish. Tarshish appears to be a city in Spain or elsewhere in the Mediterranean, from where many precious metals were shipped. Isaiah often refers to the ship of Tarshish, which represent that wealth and grandeur that comes with their cargo. They will suffer a similar fate to Tyre.

*See symbol for “Tyre”*

## TYRE

*A representation of the economic aspect of Babylon and the world. May represent some of the wealthiest and most elite of society. Also one of ten nations representing of a conglomeration of symbolic Babylon*

### Historical Context

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Tyre sits along the Mediterranean coast north of Jerusalem and south of Sidon. Sidon is considered to be the oldest Phoenician city, though Tyre is certainly more prestigious and wealthier. Tyre was a maritime empire that gained preeminence through their commercial trade. There are two parts to the city, the older portion that is on the mainland and the other portion on the small coastal island about a half mile into Mediterranean where most of the population lived.

Though Tyre was supposed to be part of the inheritance for the tribe of Asher, it was so well fortified that it was never conquered by the Israelites. During the reign of David, Tyre was an ally to Israel and they traded regularly. David used stonemasons and carpenters from Tyre to build his palace, and later Solomon also used the skilled craftsmen and the shipping from Tyre to build the temple. Though Tyre contributed to the building of the temple, they worshiped their own idol gods. When Ahab, king of Israel, married one of the daughters of the king of Sidon, he introduced much of their pagan worship into Israel. This was during the time of Elijah the prophet. Many of the prophets in the Old Testament denounce Sidon and Tyre for their idolatry and predicted their destruction.

### Spiritual Tyre

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Isaiah gives a stark warning to Tyre, Tarshish, and Zidon. “The burden of **Tyre** (צַר | tsōr). Howl, ye ships of **Tarshish** (תַּרְשִׁישׁ | tār-shēsh); for it is laid waste, so that there is no house, no entering in; from the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle; thou whom the merchants of **Zidon**, that pass over the sea, have replenished” (Isaiah 23:1-2). Tyre and Zidon or Sidon are neighboring cities. Tarshish appears to be a city in Spain or elsewhere in the Mediterranean, from where many precious metals were shipped.

It is clear in Isaiah’s writings that Tyre is part of the ten nations that constitute the entirety of spiritual Babylon, and the part that Tyre plays is the economic commerce of the world. It also represents some of the

most wealthy and elite of the world. “Who hath taken this counsel against **Tyre** (תַּיִר | tsōr), the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth...? He stretched out his hand over the sea, he shook the kingdoms; the Lord hath given a commandment against the merchant city, to destroy the strongholds thereof” (Isaiah 23:9, 11). The Lord commanded the destruction of this symbolic city to “to stain the pride of all glory, and to bring into contempt all the honorable of the earth” (Isaiah 23:9). Basically, Isaiah is saying that when the commerce falls, so does all the pride and wealth of the world.

There is an interesting portion regarding Tyre that Isaiah plays upon. Isaiah compares Tyre to a harlot that is subdued for 70 years, but will then be allowed by the Lord to “commit fornication with all the kingdoms of the world,” suggesting that she will be able to sell her wares again. Yet in this case, her merchandise will be holiness rather than the corruptible things of before. Commerce will recommence for the purpose of distribution of food and clothing.

*And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing as a harlot. Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.*

*And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.*

*Isaiah 23:15-18*

## ZIDON

*A portion of Tyre, one of ten nations representing of a conglomeration of symbolic Babylon*

*See symbol of "Tyre"*

## ZION

*A personal level of spirituality upon a continuum ascending to heaven. Also, an individual or group who has faithfully progressed to a higher level of spirituality very close to the Lord. These are people who have received or soon will be prepared to receive the Second Comforter.*

Zion is the ancient covenant city that was taken to heaven to preserve them in the bosom of the Lord until the time when the Lord returns to Earth. There is a long history regarding this ancient holy city. Enoch was the founder of that first city, but there are traces of it throughout history. Melchizedek sought it, the Nephites and ancient people of the Americas pursued it, and most recently Joseph Smith preached it. Yet, with all the attempts, few have ever beheld it, let alone achieved it.

One of the main concepts in Isaiah's book is the idea of Zion being established again on the earth. Though he does refer to a literal city or nation that is established upon the face of the earth, he is really symbolically pointing to the type of spiritual caliber of those who can abide in Zion. In the end, only those who are pure in heart, who are filled with love, and who can abide in the presence of Jehovah, will be able to enter Zion. And this is symbol Isaiah uses through his writings concerning Zion. He is speaking about a person or people, not a place.

## ZOAN

*A portion of Egypt, one of ten nations representing of a conglomeration of symbolic Babylon*

A city in lower Egypt also called Tanis

*See symbol for "Egypt"*

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# TOOL SYMBOLS

## ARROW

*The bows and arrows carry connotations of battle and war and conquering. The bow can symbolize surprise or ambush related to war. The arrow may symbolize the piercing and threatening nature of war.*

*See symbol for “Bow”*

## AXE

*Symbol of the end-time Assyrian tyrant.*

The word axe is only used one time in Isaiah’s writings, but it is linked to words that create a symbolic reference to the end-time Assyrian tyrant. In Isaiah’s writings, trees represent people and forests represent groups of people or nations. Throughout his narrative, Isaiah talks about trees either being cut down or being replanted. The idea of being felled suggests a subjugation or defeat of the people to the Assyrian. “Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one” (Isaiah 10:33-34). That iron that will cut down the thickets is that Assyrian tyrant and his armies.

As this end-time antichrist performs the destructive work of the Lord, he will take upon himself the glory of his victories. But God will remind him that he is simply a tool in the hands of the Lord to chasten the rebellious covenant children. “Shall the **axe** (אֵרֶז | gār-zen) boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire” (Isaiah 10:15-16).

## BOW

*Bows and arrows carry connotations of battle and war and conquering. The bow can symbolize surprise or ambush related to war. The arrow may symbolize the piercing and threatening nature of war.*

The bow is referenced only a few times in Isaiah, but most uses are in the context of war. That context often carries a sense of surprise. The armies of the Assyrian come so quickly that they don't have to rest or even untie their shoes as they mount their attack. The Assyrian tyrant "will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; whose **arrows** shall be sharp, and all their **bows** (נֶשֶׁת | kā-sheth') bent, and their horses' hooves shall be counted like flint, and their wheels like a whirlwind; their roaring shall be like a lion. They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver" (Isaiah 5:26-29). Likewise, the Medes' will catch Babylon by surprise as their "**bows** (נֶשֶׁת | kā-sheth') also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children" (Isaiah 13:18).

נֶשֶׁת | kā-sheth' is translated as "bow" but can also mean *bowman* or *archer*. The rebellious covenant leaders of the covenant people are captured by surprise or ambush as they loiter about entertaining themselves. "All thy rulers are fled together, they are bound by the **archers** (נֶשֶׁת | kā-sheth'); all that are found in thee are bound together, which have fled from far" (Isaiah 22:3). These archers could symbolize elite forces who precede the rest of the army or may simply symbolize the sudden nature of their attack.

When the Assyrian antagonist has been allowed to do his work in punishing the rebellious sons of God, the Lord will call his righteous end-time servant, who will prepare the earth for the coming of the Lord. Like Joshua and his armies who cleared out the promised land for the house of Israel to inherit, the end-time servant will also be a warrior to subdue a wicked. "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his **bow** (נֶשֶׁת | kā-sheth')" (Isaiah 41:2).



*The rod represents a tool used by the Lord to punish the wicked. There are two uses of this symbol in Isaiah, the first representing the antichrist who punishes the wicked for their rebellion against God, the second represents the Davidic servant who performs the Lord's righteous work.*

## Rod of God's Anger

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The Lord makes a direct link between the symbol of the rod and the antichrist, also known as the Assyrian. "O Assyrian, the **rod** (שֶׁבֶט | shā'-vet) of mine anger, and the staff in their hand is mine indignation" (Isaiah 10:5). This rod of anger is the Lord's tool to punish the wicked and rebellious covenant children. The Lord uses the wicked to punish the wicked.

The oppression from the Assyrian tyrant will eventually be lifted. "O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a **rod** (שֶׁבֶט | shā'-vet)..." (Isaiah 10:24). That rod will eventually be broken after he has fulfilled his purpose for the Lord. "For through the voice of the Lord shall the Assyrian be beaten down, which smote with a **rod** (שֶׁבֶט | shā'-vet)" (Isaiah 30:31).

## Rod of His Mouth

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God's righteous servant is also referred to as a rod. He is the righteous servant who will finally bring God's judgment upon the antichrist. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the **rod** (שֶׁבֶט | shā'-vet) of his mouth, and with the breath of his lips shall he slay the wicked" (Isaiah 11:4). He is the one that will finally break the rod symbolizing the antichrist, and he will continue to be a terror to the wicked, but a savior to the righteous. "Rejoice not thou, whole Palestina, because the **rod** (שֶׁבֶט | shā'-vet) of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent" (Isaiah 14:29). That fiery flying serpent represents the end-time Davidic servant.

## SAW

*Symbol of the end-time Assyrian tyrant.*

The word saw is only used one time in Isaiah's writings, but it is linked to words that create a symbolic reference to the end-time Assyrian tyrant. In Isaiah's writings, trees represent people and forests represent groups of people or nations. Throughout his narrative, Isaiah talks about trees either being cut down or being replanted. The idea of being felled suggests a subjugation or defeat of the people to the Assyrian tyrant. "Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one" (Isaiah 10:33-34). That iron that will cut down the thickets is that Assyrian tyrant and his armies.

As this end-time antichrist performs the destructive work of the Lord, he will take upon himself the glory of his victories. But God will remind him that he is simply a tool in the hands of the Lord to chasten the rebellious covenant children. "Shall the axe boast itself against him that heweth therewith? or shall the **saw** (מִשּׁוֹר | mäs-sör') magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire" (Isaiah 10:15-16).

## STAFF

*The staff represents a tool used by the Lord to punish the wicked. It represents the antichrist who punishes the wicked for their rebellion against God.*

The Lord makes a direct link between the symbol of the staff and the antichrist, also known as the Assyrian. "O Assyrian, the rod of mine anger, and the **staff** (מִטֵּה | mät-te') in their hand is mine indignation" (Isaiah 10:5). This staff is the Lord's tool to punish the wicked and rebellious covenant children. The Lord uses the wicked to punish the wicked.

The Lord has power over all things and counsels his people to trust in him and not be afraid. "O my people that dwellest in Zion, be not afraid

of the Assyrian; he shall smite thee with a rod, and shall lift up his **staff** (מִטָּה | māt-teʿ) against thee, after the manner of Egypt” (Isaiah 10:24). The staff will eventually be broken after he has fulfilled his purpose. “The Lord hath broken the **staff** (מִטָּה | māt-teʿ) of the wicked and the scepters of the rulers” (Isaiah 14:5). “For thou hast broken the yoke of his burden, and the **staff** (מִטָּה | māt-teʿ) of his shoulder, the rod of his oppressor, as in the day of Midian.” (Isaiah 9:4).

## SHIELD

*A symbol of defense and preparation. Can also symbolize besiegement.*

The shield is not a very prominent symbol in Isaiah’s writings, but does have a connotation of preparation for defense. “Prepare the table, watch in the watchtower, eat, drink; arise, ye princes, and anoint the **shield** (מָגָן | mā-gān)” (Isaiah 21:5). It also can symbolize those on the offensive who may set up besiegement. The Lord comforted Hezekiah when he said that the Assyrian will not attack or even besiege Jerusalem, or building up banks for a serious engagement. “Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with **shields** (מָגָן | mā-gān), nor cast a bank against it” (Isaiah 37:33).

## SWORD

*The sword symbolizes the Lord’s judgment against the wicked, first in the form of antichrist and his armies, and later in the form of end-time Davidic servant. Can also symbolize the word of the Lord, sharp and piercing.*

In scripture, the sword has multiple meanings depending on context. It can symbolize the judgments of God chastising the rebellious covenant children. This judgment comes in the form of a man—the Assyrian tyrant—and his army, used as an instrument against the wicked. This usually infers war or subjugation. “Therefore will I number you to the **sword** (חֶרֶב | ḥeʿ-REV), and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not” (65:12).

The sword can also refer to a differing man, a righteous man—the Davidic end-time servant—leading the hosts of Israel against the

Assyrian. “Then shall the Assyrian fall with the **sword** (חֶרֶב | חֵי’-rev), not of a mighty man; and the **sword** (חֶרֶב | חֵי’-rev), not of a mean man, shall devour him; but he shall flee from the **sword** (חֶרֶב | חֵי’-rev), and his young men shall be discomfited” (31:8). Notice the use of three in this verse, possibly symbolizing the divine nature of the Davidic servant’s role.

The reference to the Davidic servant as the sword also has dual meaning. Sword also has symbolic meaning in reference to God’s piercing word. Either interpretation would give meaning to the following declaration by that end-time servant. “He hath made my mouth like a sharp **sword** (חֶרֶב | חֵי’-rev); in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me” (49:2). Using the symbolism of the sword does not imply that this righteous servant will use physical weapons to defeat the antichrist, but like Enoch did in days of old, the Davidic servant’s words will have mighty power to defeat or deter God’s enemies.

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# VEGETATION SYMBOLS

## ASH

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. Ash represents idolatry either in the form of a person or of an actual idol.*

*See symbol for “Trees”*

## BLOSSOM/BUD

*Represents an idea of flourishing either physically or spiritually, or both. Also could represent the covenant promise of posterity.*

Throughout Isaiah’s writings are symbols of trees, plants, herbs, branches, vines, etc., that either blossom or deteriorate and die. The idea of a blossom or bud conveys the flourishing prosperity of life and even posterity. “He shall cause them that come of Jacob to take root; Israel shall blossom and **bud** (פָּרַח | pā-rāḥ’), and fill the face of the world with fruit” (Isaiah 27:6). Not only will the people of God prosper, but the land will also flourish when the Lord comes again. “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and **blossom** (פָּרַח | pā-rāḥ’) as the rose” (Isaiah 35:1).

One of the covenant promises of the Lord for his faithful children is posterity throughout time. For those who rebel against the Lord, he alternatively offers a covenant curse. There is no promise of posterity for them. In fact, the Lord curses them that they will have no posterity whatsoever. “Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their **blossom** (פָּרַח | pē’-rāḥ) shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel” (Isaiah 5:24).

## BOUGH

*A symbol of offspring, posterity, or lineage. It can symbolize strength and stability. It can also symbolize the Davidic servant.*

*See Symbol for “Branch/Bough”*

## BOX

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. A box tree represents a righteous individual who is strictly obedient to the Lord.*

*See symbol for “Trees”*

## BRANCH/BOUGH

*A symbol of offspring, posterity, or lineage. It can symbolize strength and stability. It can also symbolize the Davidic servant.*

Parts of trees represent different aspects of people. Roots can symbolize ancestry while branches can represent posterity, and the tree itself representing the person. The fruits of the branches can represent the good or bad actions or character of men and women, or even their posterity. There are many Hebrew words that are translated into English as bough or branch. Not all of these carry symbolic meaning, but many do, depending on the context.

### Branches Cut Down

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אָמֵר | ä-mēr’ is a Hebrew noun translated as *top* or *summit*, and can refer to the top of a mountain or a tree, but in both instances in Isaiah’s writings, it refers to the uppermost branches of the trees. In these examples represent the house of Israel. In the last days there will be only a few that survive this ancient ancestral line. “Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost **bough** (אָמֵר | ä-mēr’), four or five in the outmost fruitful **branches** (אָמֵר | ä-mēr’) thereof, saith the Lord God of Israel” (Isaiah 17:6). Another Hebrew word, קַצֵּי | sē-ēf, is used in a similar way providing a comparable symbolism. This word means *a tender branch* or *twig*. It can also mean *a cleft* or *fracture*. “Yet gleaning grapes

shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful **branches** thereof, saith the Lord God of Israel” (Isaiah 17:6).

In a similar way, Isaiah uses כָּפַח | kēp-pā’ to show how the Lord will cut off the production of the people. “Therefore the Lord will cut off from Israel head and tail, **branch** (כָּפַח | kēp-pā’) and rush, in one day” (Isaiah 9:14). This means that the Lord will cause that they will not be able to produce any goods to sustain themselves. When the modern representation of Egypt fails to follow the Lord, Isaiah predicts how all manufacturing and production cease. “Neither shall there be any work for Egypt, which the head or tail, **branch** (כָּפַח | kēp-pā’) or rush, may do” (Isaiah 19:15).

Regarding the actions of individuals, Isaiah says, “Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud; the **branch** (רָמִיר | zā-mēr’) of the terrible ones shall be brought low” (Isaiah 25:5). רָמִיר | zā-mēr’ is a Hebrew noun that means *pruning*, and in this case suggests those who perform the actions of the “terrible ones” will be brought down. This could also mean that they will no longer have any offspring.

### Flourishing Branches

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When Zion is established and the Lord has redeemed the earth, there are beautiful promises that the people will flourish. In that day shall the **branch** (תְּצַח | tse’-māḥ ) of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely to them that are escaped of Israel” (Isaiah 4:1 [4:2]). תְּצַח | tse’-māḥ means *a sprout or fruit*, but also can mean *descendants*. Not only can this word mean posterity, but also represents the fruits of the righteous, or their righteous actions. “For as the earth bringeth forth her **bud** (תְּצַח | tse’-māḥ), and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations” (Isaiah 61:11).

In Isaiah there are some specific references to branches that represent not only the lineage or offspring of an individual but point to the Davidic servant or another end-time servant. “And there shall come forth a rod out of the stem of Jesse, and a **branch** (נִצָּח | nā’-tser ) shall grow out of his roots” (Isaiah 11:1). Regarding the righteous remnant, the Lord says, “Thy people also shall be all righteous; they shall inherit the land forever, the **branch** (נִצָּח | nā’-tser ) of my planting, the work of

my hands, that I may be glorified” (Isaiah 60:21). This righteous branch of the Lord is starkly contrasted by the great antagonist in the book of Isaiah.

Where the end-time servant of the Lord will be the branch of his planting, a beautiful branch, the king of Babylon (also known as the Assyrian) is an abominable branch. “But thou art cast out of thy grave like an abominable **branch** (נָצַר | nā’-tser), and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet” (Isaiah 14:19).

## BRIERS & THORNS

*Represents individuals who are rebellious and wild, ones who either do not know God or rebel against God.*

Briers and thorns are almost always used in conjunction with one another. Though there are exceptions, the majority of times, these words are paired. שְׁמִיר | shā-mēr’ is translated as “brier” and means *a thorn* or *thorn bush* and comes from a root meaning *to hedge about*. יֵת | shā’-yēth also means *thorn* or *thorn hedge*. The idea is that these thorny bushes or hedges are not ones cultivated by God, but come up by themselves. They are untamed and wild in contrast to the tamed a cultivated vineyards of the Lord. “And it shall come to pass in that day that every place shall be, where there were a thousand vines at a thousand silverlings, which shall even be for **brier** (שְׁמִיר | shā-mēr’) and **thorns** (יֵת | shā’-yēth)” (Isaiah 7:23).

As the Lord comes to deal judgement out to the wicked and to gather those scattered Israelites, he will deal with those rebellious and wild bramble. “Fury is not in me; who would set the **brier** (שְׁמִיר | shā-mēr’) and **thorns** (יֵת | shā’-yēth) against me in battle; I would go through them, I would burn them together” (Isaiah 27:4). It will be the light and righteousness of God and his people that will cause the briers and thorns to be symbolically consumed. “And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his **thorns** (יֵת | shā’-yēth) and his **brier** (שְׁמִיר | shā-mēr’) in one day” (Isaiah 10:17).

After the events of the last days, those wild and rebellious thorns and briers will not be found. “And on all hills that shall be digged with the mattock, there shall not come thither the fear of **brier** (שְׁמִיר | shā-mēr’)



and **thorns** (תִּשְׁ | shā'-yēth); but it shall be for the sending forth of oxen, and for the treading of lesser cattle” (Isaiah 7:25).

Instead of those thorns or briars that come up as wild and untamed individuals, the Lord will instead plant again trees of righteousness, or righteous individuals before the Lord. “Instead of the **thorn** (נֶעְצוּץ | nā-<sup>ä</sup>-tsüts’) shall come up the fir tree, and instead of the **brier** (סֶרְפָד | sēr-päd’) shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off” (Isaiah 55:12). נֶעְצוּץ | nā-<sup>ä</sup>-tsüts’ means *thornbush* and comes from a root word meaning *to prick*. סֶרְפָד | sēr-päd’ means *a prickly plant* or *nettle*. Instead of these course individuals, God will remove the thorns and briars and send his righteous servant to bring people back to Zion, “to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified” (Isaiah 61:3).

## CEDAR

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. The cedar represents a covenant individual who is choice before the Lord.*

*See symbol for “Trees”*

## CHAFF

*A symbol of being destroyed or annihilated and then forgotten.*

Every use of chaff in Isaiah’s writings is analogous to making something turn into nothingness. It is akin to being destroyed, with the idea of what was important becoming easily forgotten as if it was never there. “Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as **chaff** (רֶב | mōts)” (Isaiah 41:15). Remember that mountains and hills are also symbolic. Even the hills will be beaten down so much that it will be like small chaff that flies away in the wind, never to be seen again. “Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as **chaff**

(מֶלֶךְ | mōts) that passeth away: yea, it shall be at an instant suddenly” (Isaiah 29:5).

## CORN

*A symbol of prosperity and plenty.*

קֶמֶחַ | dā-gān’ is translated as “corn” but can also mean *grain*, and is used twice in Isaiah’s writings. Both instances link this word to wine, specifically, תֵּירוֹשׁ | tē-rōsh’, which means *new wine* or *unfermented wine*. The context of these two uses of corn are interesting because the first one is a threat from the Assyrian general Rabshakeh who calls upon Israel to surrender. “Hearken not to Hezekiah; for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me; and eat ye everyone of his vine, and everyone of his fig tree, and drink ye everyone the waters of his own cistern; until I come and take you away to a land like your own land, a land of **corn** (קֶמֶחַ | dā-gān’) and wine, a land of bread and vineyards” (Isaiah 36:16-17). It is clear that the provender that Rabshakeh describes will not truly be appreciated by the people as they become captives of Assyria and shipped away from their homes as slaves.

However, when the Lord comes again, he will restore peace, and men and women will not have to fear the tyranny of oppressors. The Lord ensure that at that day when they build a home, it will not be occupied by others, and when they sow fields, the harvest will not be consumed by their enemies. “The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy **corn** (קֶמֶחַ | dā-gān’) to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness” (Isaiah 62:8-9).

## CYPRESS

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. Cypress represents idolatry either in the form of a person or of an actual idol.*

*See symbol for “Trees”*

## FIELD

*When symbolic, it can symbolize the world or a country or continent.*

There are only a few instances where the word field (הַדֶּשֶׁאִ | sä-deʿ) is obviously symbolic. This word means a *plain* or *field*, but can also mean *open country*. When Hezekiah cries to the Lord for redemption for the besieging Assyrian, the Lord in his elevated view sees the weakness of men, but assures Hezekiah that he is more powerful than the Assyrian and will save his people. “Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the **field** (הַדֶּשֶׁאִ | sä-deʿ), and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up” (Isaiah 37:27).

Isaiah also sees this elevated view for himself when describing the people of the earth. In this view, he compares individuals to grass and flowers that scatter across the world. “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the **field** (הַדֶּשֶׁאִ | sä-deʿ)” (Isaiah 40:6).

## FIG

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. The fig tree may represent health and prosperity.*

*See symbol for “Trees”*

## FIR

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. Fir may represent a covenant individual who is choice before the Lord.*

*See symbol for “Trees”*

## FLAX

*Rushes, reeds, and flax may symbolize spiritual or physical vitality. They may also represent production and economic vitality. The reed also represents Egypt or its leader.*

*See symbol for “Rush/Bulrush”*

## FLOWER

*Represents the mortality of individuals.*

There are only a few references to the word flower in Isaiah's writings. Most notably, Isaiah compares grass and flowers of the field to people. He does not designate whether these are righteous individuals, just that they are mortal, for they will fade, but God's word will stand forever. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the **flower** of the field; the grass withereth, the **flower** fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the **flower** fadeth; but the word of our God shall stand forever" (Isaiah 40:6-8).

## FOREST

*Forests symbolize multiple people or groups of people, while trees symbolize individual people.*

*See symbol for "Trees"*

## FRUIT

*Represents an idea of flourishing either physically or spiritually, or both. Also could represent the covenant promise of posterity.*

There are various fruits that Isaiah references in his writing, but most occurrence do not mention a specific fruit. The most common symbolic idea to fruit is offspring. "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with **fruit** (תְּנוּבָה | tē-nü-vä)" (Isaiah 27:6). תְּנוּבָה | tē-nü-vä' is used only once in Isaiah's writings and comes from a root word meaning *to germinate*.

Most other references to fruit come from the word פְּרִי | pē-rē', which means *fruit*, but has a symbolic meaning of *offspring* or of *results* or *consequences*. In this case, the symbolism is very clear of either 1) the fruits of actions, or 2) the fruit of posterity.

## Fruit of Action

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Each individual will be accountable for their own action, and fruit is often the results or consequences of one's actions. In a parable Isaiah gives about the vineyard of the Lord, the Lord “looked that it should bring forth **grapes** (נָּוֶה | ā-nāv’), and it brought forth **wild grapes** (בְּשִׁימֹן | b<sup>s</sup>-ü-shēm’).” In this parable, “the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant.” If the plant is the people, then the fruits are their actions, or at least the results or outcomes of their actions. In this case, the Lord is looking “for righteousness,” but instead finds “a cry” of wickedness (See Isaiah 5:1-7).

Because of this wickedness, he sends the Assyrian tyrant to humble the rebellious covenant people. Not all are wicked. Those who are righteous can look forward to peace, but those who are wicked will receive their reward. “Say unto the righteous, that it is well with them; for they shall eat the **fruit** (פֵּרִי | p<sup>s</sup>-rē’) of their doings. Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them” (Isaiah 3:10-11).

As the Assyrian does his work, God will also see the wickedness of his actions and the evil aspirations. The Lord will use him as a tool to punish the rebellious covenant sons, and then he will also judge that tyrant. “Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the **fruit** (פֵּרִי | p<sup>s</sup>-rē’) of the stout heart of the king of Assyria, and the glory of his high looks” (Isaiah 10:12).

## Fruit of Offspring

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The most prominent symbol for fruit is the offspring of an individual. One of the covenant promises of the Lord is posterity. For those who are wicked, there is no covenant promise of posterity. When Babylon falls, Isaiah describes how the Medes attack without pity or restraint. “Their bows also shall dash the young men to pieces; and they shall have no pity on the **fruit** (פֵּרִי | p<sup>s</sup>-rē’) of the womb; their eye shall not spare children” (Isaiah 13:18). Part of the covenant curse is the loss of inheritance. Another is the loss of posterity. Concerning Babylon, Isaiah writes, “these two things shall come to thee in a moment in one day, the loss of children, and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments” (Isaiah 47:9).

Even the Assyrian tyrant will be denied the privilege of posterity. “Prepare slaughter for his children for the iniquities of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities” (Isaiah 14:21). But for those few remnant who survive, the Lord will promise not only inheritance, but also posterity. “And the remnant that is escaped of the house of Judah shall again take root downward, and bear **fruit** (פֵּרִי | p<sup>e</sup>-rē) upward” (Isaiah 37:31).

## GARDEN

*Symbol of the structures, organizations, or institutions that protect and support groups and communities, particularly churches.*

Gardens in ancient Israel and in the Mesopotamia were slightly different than perhaps the gardens we think of today. Gardens were enclosed places with walls or hedges in which trees or other vegetation was grown. They often had paths and running water, they were places to rest and enjoy oneself. Sometimes there would be lodges or watchtowers in the gardens for protection. These were places where trees, herbs, and other vegetation could safely grow and flourish. One such garden is described as the vineyard of the Lord in Isaiah 5:1-7.

Considering the context of gardens in ancient Israel, it appears to symbolize a safe or enclosed environment for growth. In Isaiah 5, the Lord’s “vineyard” or garden represents the house of Israel, the walls represent the barriers of spiritual and physical protection, and the watchtower represents the guarding protection of spiritual and/or political leaders. Therefore, the garden could symbolize the structure, organization, or institution that houses the trees and plants. In our day today, that may equate to our churches or communities.

Gardens were occasionally places of idol or pagan worship. These gardens likely have a symbolic connotation to religious organizations or places of worship. “A people that provoketh me to anger continually to my face; that sacrificeth in **gardens** (הַגָּנֹת | gān-nā), and burneth incense upon altars of brick” (Isaiah 65:3). In these covert or secret places, people perform abominable practices before the Lord. “They that sanctify themselves, and purify themselves in the **gardens** (הַגָּנֹת | gān-nā) behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord” (Isaiah 66:17).

Because of that sacrilegious worship, especially from the covenant children of God, there will be consequences. The Lord will punish them by removing the water from the gardens, or the support of God. “For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the **gardens** (גַּנִּים | gän-nä’) that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a **garden** (גַּנִּים | gän-nä’) that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them” (Isaiah 1:29-31).

But for those who seek righteousness, the Lord will provide his living light and endless water and that which seemed desolate will flourish. “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God” (Isaiah 35:1-2). “For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the **garden** (גַּן | gän) of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody” (Isaiah 51:3).

## GRAPE

*Represents an idea of flourishing either physically or spiritually, or both. Also could represent the consequences of one’s actions.*

*See symbol for “Fruit”*

## GRASS

*Grass or hay represents people. It can also represent flourishing life, or lack thereof.*

This is one of the clearest symbolic representations Isaiah makes. He says, “The voice said, Cry. And he said, What shall I cry? All flesh is **grass** (רֵעִיר | hä-tsēr’), and all the goodness thereof is as the flower of the field; the **grass** (רֵעִיר | hä-tsēr’) withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is **grass** (רֵעִיר | hä-tsēr’). The **grass** (רֵעִיר | hä-tsēr’) withereth, the flower fadeth; but the word of our God shall stand forever” (Isaiah 40:6-8). In this

symbolic analogy, he makes it is clear that people are grass, and that people are fallible and mortal. He uses this analogy to compare the weakness of humanity to the divinity and everlasting nature of God and his word. “I am he, yea, I am he that comforteth you; behold, who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as **grass** (רָצִיר | ḥä-tsēr)” (Isaiah 51:12).

Isaiah also uses grass as a symbol of life and vitality, meaning that when the grass is growing, life is good. “And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be **grass** (רָצִיר | ḥä-tsēr) with reeds and rushes” (Isaiah 35:7). When the Lord calls to the house of Israel, “whom I have chosen,” he says to those that will repent and turn to him, “I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the **grass** (רָצִיר | ḥä-tsēr), as willows by the watercourses” (Isaiah 44:1, 3-4).

The opposite will be true for those who rebel against God. To the proud people of Moab, Isaiah predicted their desolate and deprived state, where no green thing grows. “The waters of Nimrim shall be desolate; for the **hay** (רָצִיר | ḥä-tsēr) is withered away, the **grass** (אֶשְׁרֵי | de'-she) faileth, there is no green thing” (Isaiah 15:6)

## HAY

*Grass or hay represents people. It can also represent flourishing life, or lack thereof.*

*See symbol for “Grass”*

## HERB

*Herbs, given their context, could represent flourishing life, or lack thereof.*

*See symbol for “Grass”*



## LEAF

*Used only in the context of falling leaves and symbolizes death or deterioration, either physically or spiritually.*

Isaiah uses the word leaf, הָלֵף | ä-le', three times in his book, and each use is in reference to the fading of that leaf. This can symbolize the decline, deterioration, or demise of people. Regarding a physical demise, Isaiah predicts how at the end-times there will be great wars and atrocities. He shows through his imagery that people will fall like leaves or fruit from trees. "For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the **leaf** (הָלֵף | ä-le') falleth off from the vine, and as a falling fig from the fig tree" (Isaiah 34:2-4).

For those rebellious covenant sons who have rejected the Lord but seek after their "oaks which they have desired," Isaiah predicts a spiritual demise. "For ye shall be as an oak whose **leaf** (הָלֵף | ä-le') fadeth, and as a garden that hath no water" (Isaiah 1:30). Isaiah prophesies the realization the Israelites come to as they suffer through the tribulation of the last days and pine for their God to rescue them. "We have sinned; we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a **leaf** (הָלֵף | ä-le'); and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities" (Isaiah 64:5-7).

## MYRTLE

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. A myrtle tree represents a righteous individual.*

*See symbol for "Trees"*

## OAK

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. The oak represents a strong or mighty person, whether literally or figuratively.*

*See symbol for “Trees”*

## OLIVE

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. The olive tree may represent scarcity, or the remnant who survive the tribulations to come.*

*See symbol for “Trees”*

## PINE

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. The pine represents righteous individuals who are firm and enduring in their walk toward Christ.*

*See symbol for “Trees”*

## PLANT

*A symbol of providence and bounty, or the lack thereof. A symbol of Jesus Christ. Also a symbol of God’s covenant children, the “men of Judah.”*

Isaiah gives a parable about his vineyard in which he compares the pleasant plant to the men of Judah and the vineyard to the house of Israel. “For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant **plant** (עֲטָף | neʹ-tä); and he looked for judgment, but behold oppression; for righteousness, but behold a cry” (Isaiah 5:7). When the Lord looks for righteousness, he only finds wickedness, and so, he casts judgment upon the people, and calamities and tribulations befall them. This is a prophecy of those things that will happen to the covenant people in the last days. “Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant **plants** (עֲטָף | neʹ-tä), and shalt set it with strange slips; in the day shalt thou make

thy **plant** (עֲטָף | ne'-tä) to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow” (Isaiah 17:10-11).

After the tribulations, when the remnant come out of judgment and out of obscurity, the Lord will again “plant pleasant plants” and raise unto himself a seed that is righteous. “Thy people also shall be all righteous; they shall inherit the land forever, the branch of my **planting** (עֲטָף | mät-tä’), the work of my hands, that I may be glorified” (Isaiah 60:21).

Isaiah uses one word, translated as “tender plant” that refers specifically to Jesus Christ. “He shall grow up before him as a **tender plant** (קֶנֶף | yō-nāk’), 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. 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” (Isaiah 53:2-3). קֶנֶף | yō-nāk’ means *a sucker* or *shoot*, and comes out of the sense of a small shoot that is rising out of a felled tree. This is reminiscent of the idea that Isaiah paints after the Assyrian cuts down the thickets of the forest, or symbolically, the children of Israel. “And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. And there shall come forth a **rod** (רֹדֶף | ḥō'-ter) out of the stem of Jesse, and a Branch shall grow out of his roots” (Isaiah 10:34-11:1). See how the imagery paints a picture of a rod or shoot coming forth out of the roots of the felled trees? This rod also refers to Jesus Christ. רֹדֶף | ḥō'-ter, like קֶנֶף | yō-nāk’, means *a branch*, *succor*, or *shoot*.

## REED

*May symbolize spiritual or physical vitality. May also represent production and economic vitality. Also represents Egypt or its leader.*

*See symbol for “Rush/Bulrush”*

## ROD

*In the usage of a shoot or sprig, it is a symbol of Jesus Christ.*

*See symbol for “Plant”*

## ROOT

*Symbolizes flourishing or thriving the ground, either physically or spiritually. This can mean posterity. Can also symbolize ancestry.*

One of the covenant promises of the Lord is posterity. Another is inheritance. Roots can symbolize both of those ideas at once, the thriving posterity that comes from rich ancestral inheritance of the roots. To the righteous covenant keepers, God say, “He shall cause them that come of Jacob to **take root** (שָׁרַשׁ | shā-rāsh’); Israel shall blossom and bud, and fill the face of the world with fruit.” In contrast, those who rebel against the Lord receive no promise, but will wither. “Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not **take root** (שָׁרַשׁ | shā-rāsh’) in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble” (Isaiah 40:24).

The roots can also symbolize the line of birthright authority from which will come the end-time Davidic servant. “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his **roots** (שָׁרַשׁ | she’-resh or שְׁרֵשׁ | shō’-resh)” (Isaiah 11:1). Later in the same chapter, Isaiah says, “And in that day there shall be a **root** (שָׁרַשׁ | she’-resh or שְׁרֵשׁ | shō’-resh) of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious” (Isaiah 11:10).

## RUSH/BULRUSH

*Rushes, reeds, and flax may symbolize spiritual or physical vitality. They may also represent production and economic vitality. The reed also represents Egypt or its leader.*

Rush, or bulrush, and reed may not have much symbolic meaning in Isaiah other than the vitality of life. When the reeds and rushes are growing, life is flourishing. When they are withered or depleted, there is scarcity. This is likely for physical as well as spiritual aspects. As scattered Israel begins to repent and remember their God, the lands will begin to flourish. “And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with **reeds** (קָנֶה | kā-ne’) and **rushes** (אֶמָּה | gō-me)” (Isaiah 35:7).

A rush may have some symbolism of production. The economy of Egypt was heavily dependent upon the vitality of the rivers and that which grew in or around the rivers. Isaiah uses branches and rushes to show how the Lord will cut off the production of the people. “Therefore the Lord will cut off from Israel head and tail, branch and **rush** (רִמְזָא | äg-mōn’), in one day” (Isaiah 9:14). This means that the Lord will cause that they will not be able to produce any goods to sustain themselves. When the modern representation of Egypt fails to follow the Lord, Isaiah predicts how all manufacturing and production cease. “And they shall turn the rivers far away; and the brooks of defense shall be emptied and dried up; the **reeds** (רִבְרָא | kä-ne’) and flags shall wither.... Moreover they that work in fine **flax** [or linen] (רִשְׁבֵּת | pā-sheth), and they that weave networks, shall be confounded.... Neither shall there be any work for Egypt, which the head or tail, branch or **rush** (רִמְזָא | gō’-me), may do” (Isaiah 19:6, 9, 15).

There is one clear symbolic representation of reed. Rabshakeh forewarns those at Jerusalem not to rely upon Egypt or Pharaoh. “Lo, thou trustest in the staff of this broken **reed** (רִבְרָא | kä-ne’), on Egypt; whereon if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of Egypt to all that trust in him” (Isaiah 36:6). Later, the Lord may be referring to Egypt again and its economy or nation as he declares the role of the end-time servant. “A bruised **reed** (רִבְרָא | kä-ne’) shall he not break, and the smoking **flax** (רִשְׁבֵּת | pēsh-te’) shall he not quench; he shall bring forth judgment unto truth” (Isaiah 42:3).

## SHITTAH

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. The shittah tree represents righteous individuals.*

*See symbol for “Trees”*

## SYCAMORE

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. The symbolism of this tree is uncertain.*

*See symbol for “Trees”*

## THICKETS

*Forests symbolize multiple people or groups of people, while trees symbolize individual people.*

*See symbol for “Trees”*

## TEIL

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. The teil and oak represent a strong or mighty person, whether literally or figuratively.*

*See symbol for “Trees”*

## TREES

*Forests symbolize multiple people or groups of people, while trees symbolize individual people. Different variety of trees sometimes have different connotations and meanings.*

A very common symbol that Isaiah uses is trees to symbolize people. Thus, forests would symbolize many people, or even nations. This symbolic representation become very clear as he describes the fear that comes into the hearts of the Israelites as Syria and Ephraim threaten to invade. “And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the **trees** (אַץ | āts) of the **wood** (אֵר | yä’-är) are moved with the wind” (Isaiah 7:2). The people had right to be afraid, for the Lord does threaten to send against them an invading nation to punish them for their rebellion from God, but it won’t be Syria or Ephraim. The Assyrian will punish the wickedness of the world and the covenant breakers. “And he shall cut down the **thickets** (סִבְחָ | s<sup>s</sup>-väh’) of the **forest** (אֵר | yä’-är) with iron, and Lebanon shall fall by a mighty one” (Isaiah 10:34).

Yet even though this Assyrian tyrant is given power over the Israelites, he is also humbled in that final day. “Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.... And shall consume the glory of his **forest** (אֵר | yä’-är), and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth. And the rest

of the **trees** (רֵעִים | āts) of his **forest** (רֵעִים | yā'-ār) shall be few, that a child may write them” (Isaiah 10:16, 18-19).

Trees become sources of idol worship as well. Isaiah writes a beautiful allegory of how man takes the trees of the wood to use as heat as well as for creating idol gods, yet takes no consideration of who caused the trees to grow. Reading this allegory through the lens of symbolic representation helps us more deeply understand Isaiah’s meaning.

*The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms; yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man; according to the beauty of a man; that it may remain in the house.*

*He beweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn; for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshipeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aba, I am warm, I have seen the fire; and the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshipeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.*

*They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it; and*

*shall I make the residue thereof an abomination?  
shall I fall down to the stock of a tree?*

*He feedeth on ashes; a deceived heart hath turned  
him aside, that he cannot deliver his soul, nor say,  
Is there not a lie in my right hand? Remember these,  
O Jacob and Israel; or thou art my servant; I have  
formed thee; thou art my servant; O Israel, thou  
shalt not be forgotten of me.*

*Isaiah 44:12-21*

In the end, the Lord will plant trees that will flourish. He will send his righteous servant to bring people back to Zion, “to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified” (Isaiah 61:3). When that end-time servant establishes Zion, all who enter there-in will be elevated to a higher spiritual plane. The world itself will be on a higher plane and those who remain will begin the ascent toward higher spirituality. “For brass I will bring gold, and for iron I will bring silver, and for **wood** (רֹזֶן | āts) brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness” (Isaiah 60:17).

Even those who were not of the covenant lineage will have an opportunity to receive the covenant promises. “Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry **tree** (רֹזֶן | āts). For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off” (Isaiah 56:3-5).

In that day, people will live full lives and flourish. There will not be death as we know it now. “In those days there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a **tree** (רֹזֶן | āts) are the



days of my people, and mine elect shall long enjoy the work of their hands” (Isaiah 65:20-22).

Below are individual types of trees listed within Isaiah’s writings. Some have unique symbolic meaning aside from those details above.

### Ash

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There is no clear definition of the Hebrew word אֲרֶן |ō'-ren. There are conjectures of which tree this is, but it is unclear. Gesenius states that it is the name of a tree from which wood is carved for idols, and states it is undoubtedly a species of pine. However, Strong states that it is an ash or other hard wood. This word comes from a root word meaning *to creak* and suggests it is a very tall tree that makes a creaking sound when it sways. Some believe it is an ash or elder tree because of the sounds.

Either way, Isaiah only uses this word once in conjunction with the creation of idols. He talks about how the carpenter “heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an **ash** (אֲרֶן |ō'-ren), and the rain doth nourish it” (Isaiah 44:14). Trees are symbolic of people. Isaiah could be using this symbolism as personifying the idolizing of people or just the creation of idols.

### Box

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Another tree that is unclearly translated is תְּאֵשֶׁרֶת |t'-äsh-shür', which is translated as “box tree.” This is likely not a correct translation. Most believe it is a species of cedar. It is some type of evergreen tree. It gets its name from the erectness and straightness of the tree. It is derived from a root word meaning *to be straight*. In both instances of Isaiah’s use of this tree, it is in reference to the Lord’s replanting of trees, suggesting that this tree symbolizes a righteous individual. This idea is particularly prominent given the idea of the tree’s straightness.

### Cedar (Tree)

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Cedar is often associated with the cedars of Lebanon, which were part of a forest of cedar trees that were highly sought after found in the mountains in Lebanon. The forest was highly valuable to those who controlled it. These were strong, tall, and highly prized trees, and symbolized people who were elevated and prized in society. These represented the elite and sometimes the proud. This is exemplified by Isaiah as he describes Ephraim. “And all the people shall know, even

Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into **cedars** (רָצִי | ε'-rez)" (9:9-10).

The Lord has foretold the destruction of the proud and rebellious people, particularly those who are the covenant children of God. "Yea, and the day of the Lord shall come upon all the **cedars** (רָצִי | ε'-rez) of Lebanon, for they are high and lifted up; and upon all the oaks of Bashan" (2:13). "By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall **cedars** (רָצִי | ε'-rez) thereof, and the choice fir trees thereof; and I will enter into the height of his border, and the forest of his Carmel" (37:24).

Eventually, after the rebellious sons of God are chastened and sanctified, even those who are represented by the cedar trees will be blessed again by the Lord. "I will plant in the wilderness the **cedar** (רָצִי | ε'-rez), the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together" (Isaiah 41:19).

### Cypress

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תְּרִיזָה | tēr-zā' is used only once in Isaiah's writings and is translated as a cypress tree. It comes from a root word meaning *to emaciate*, and may refer to a thin tree. It is also suspected to be a species of oak and from its context is a strong or hard tree. Isaiah only uses this word once in conjunction with the creation of idols. He talks about how the carpenter "heweth him down cedars, and taketh the **cypress** (תְּרִיזָה | tēr-zā') and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an ash, and the rain doth nourish it" (Isaiah 44:14). Trees are symbolic of people. Isaiah could be using this symbolism as personifying the idolizing of people or just the creation of idols.

### Fig

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The fig fruit or fig tree may not have a significant symbolic meaning in Isaiah's writings. It may carry a symbolic idea of health and providence. When Hezekiah was sick, Isaiah instructed his servants on how to heal him with a lump of figs. In addition, in the same timeframe, Rabshakeh tries to entice the people to surrender and he would ensure that their continued livelihood. "come out to me; and eat ye everyone of his vine, and everyone of his **fig tree** (תְּאֵנָה | tē-ā-nā'), and drink ye everyone the

waters of his own cistern; Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards” (Isaiah 36:16-17).

Along with the idea of health and providence, Isaiah declares how traumatic the end-time events will be for the people of the earth using the imagery of figs falling from the tree. “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the **fig tree** (הַאֲזֵנָה | t<sup>e</sup>-ā-nā)” (Isaiah 34:4).

### Fir

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In Isaiah’s writings, the fir trees (possibly cypress) are often referenced with the cedar. And like the cedars, they represent strong, proud, and beautiful trees. According to the Assyrians, the firs were “choice” trees as they descended upon Jerusalem and besieged them. Trees represent people, and the fir and cedar trees are likely representations of choice covenant people. Yet when the covenant people rebel and become proud, they are chastened. Such is the case when the Assyrian tyrant comes. “By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice **fir trees** (בְּרוֹשׁ | b<sup>e</sup>-rōsh’) thereof; and I will enter into the height of his border, and the forest of his Carmel” (37:24). Fir was also a choice wood for making musical instruments.

Eventually, after the rebellious sons of God are chastened and sanctified, even those who are represented by the fir trees will be blessed again by the Lord. “I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the **fir tree** (בְּרוֹשׁ | b<sup>e</sup>-rōsh’), and the pine, and the box tree together” (Isaiah 41:19). They will flourish where wild and ferocious people once flourished. “Instead of the thorn shall come up the **fir tree** (בְּרוֹשׁ | b<sup>e</sup>-rōsh’), and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off” (Isaiah 55:13).

### Myrtle

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Among the many trees Isaiah adds to his symbols is the myrtle tree. If the myrtle tree in their context is the same as we know it today, the myrtle tree is a dwarf evergreen tree that produces white flowers in the mid summers. Isaiah references this tree twice, both in positive

examples, suggesting that this tree symbolizes a righteous individual. Isaiah may use these evergreen trees to suggest that the covenant is everlasting. “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the **myrtle tree** (מִטְּלַח | h<sup>ā</sup>-dās); and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off” (Isaiah 55:13). The imagery is beautiful using a flowering evergreen as a symbol of perpetual prosperity.

## Oak

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The oak as a symbol of strength due to the hardness and sturdiness of the tree, as well as its longevity. There are multiple words that can translate into oak, based in the same root word. אֶל | ä'-ēl means *strong* or *mighty*, and can suggest anything that is strong, whether literally or figuratively. This word most often refers to a ram, because of its strength, but occasionally Isaiah uses it to describe a hardy tree, thus symbolizing also a mighty or powerful person. תֵּלַח | ā-lā' has a similar connotation of strength and can be translated as *oak* or *teil*. Isaiah paints a picture of the end-time events where people will idolize those mighty and powerful men. These will be humbled and ashamed at their adoration. “For they shall be ashamed of the **oaks** (אֶל | ä'-ēl) which ye have desired, and ye shall be confounded for the gardens that ye have chosen, for ye shall be as an **oak** (תֵּלַח | ā-lā') whose leaf fadeth, and as a garden that hath no water” (Isaiah 1:29).

The people and their idols will be judged of the Lord for the works that they do. And even those we deem mighty and powerful will feel the wrath of God. “Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they are high and lifted up; and upon all the **oaks** (אֶל | ä'-ēl) of Bashan” (Isaiah 2:13). Yet even though they are chastened by the Lord, there will yet be some who will rise out of the ashes to serve the Lord. “But yet in it there shall be a tenth, and they shall return, and shall be eaten; as a **teil tree** (תֵּלַח | ā-lā'), and as an **oak** (אֶל | ä'-ēl), whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof” (Isaiah 6:13).

It is intriguing that at the end of the book, Isaiah uses this word for the second time to describe righteous mighty individuals who will arise after those idol oaks we worshipped in the gardens are destroyed, “that they might be called **trees** (אֶל | ä'-ēl) of righteousness, the planting of the Lord, that he might be glorified” (Isaiah 61:3)

## Oil

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The oil tree most likely represents the oil from the olive. The Hebrew word **שֶׁמֶן** | she'-men means *fat* or it can mean *oil* or *ointment* and often refers to the oils used in anointings. *See Olive*

## Olive

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Used as a symbol of scarcity, the olive tree is used to compare how few people will survive tribulations in both its uses. It may also be a representation of the few survivors who will escape those tribulations. “And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an **olive tree** (**תַּיִת** | zā'-yēth), two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel” (Isaiah 17:4-6).

## Pine

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Another tree that is unclearly translated is **תְּדֵהָר** | tēd-hār', which is translated as “pine tree.” This word means *a firm enduring tree*, but it is uncertain what that tree may be. Some believe it to be a pine, others an oak or elm. Either way, Isaiah references this tree twice, both in positive examples, suggesting that this tree symbolizes a righteous individual who is likely firm and enduring. Isaiah may use these evergreen trees to suggest that the covenant is everlasting. “The glory of Lebanon shall come unto thee, the fir tree, the **pine tree** (**תְּדֵהָר** | tēd-hār'), and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious” (Isaiah 60:13)

## Shittah

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The word **שִׁטָּה** | shēt-tā' is only used once in Isaiah's writings and is most likely an acacia tree. Just like the box, pine, and myrtle trees, this tree is used in reference to the Lord establishing his trees, or his righteous people, again upon the earth after the tribulations of the last days. “I will plant in the wilderness the cedar, the **shittah tree** (**שִׁטָּה** | shēt-tā'), and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together” (Isaiah 41:19)

## Sycamore

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שִׁמְרֹן | shēk-mā' is used only one time and in reference to rebellious Israel stating in the stoutness of their hearts that they will rebuild after being attacked by their enemy. In this context, the sycamore is cut down by the enemy, which may represent rebellious individuals, yet the symbolic meaning—if there is any in this instance—is unclear. Whatever the symbolism, they intend to replant cedars in the place of the fallen sycamores.

## Teil

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*See Oak*

## VINE

*A symbol of providence and bounty, or the lack thereof. Also a symbol of God's covenant children, the "men of Judah."*

The vine has a connotation of living vitality, showing how the land or the people thrive or languish. Not only does it symbolize physical vitality but represents the vitality of a person. When Isaiah talks about how the fields, vines and plants languish in Moab, he is also symbolically talking about the nation and people, not necessarily just the land. "For the fields of Heshbon languish, and the **vine** (גֵּזְ-פֶן | ge'-fen) of Sibmah; the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness" (Isaiah 16:8). Not only will Moab suffer, but all people will suffer. "The new wine mourneth, the **vine** (גֵּזְ-פֶן | ge'-fen) languisheth, all the merryhearted do sigh" (Isaiah 24:7).

At that time, they are lamenting not only for the fruitful providence of the land, "They shall lament for the teats, for the pleasant fields, for the fruitful **vine** (גֵּזְ-פֶן | ge'-fen)" (Isaiah 32:12), but they will also lamenting for the loss of people. What was fruitful will turn desolate. Those who were flourishing and refined will become wild and untamed. "And it shall come to pass in that day that every place shall be, where there were a thousand **vines** (גֵּזְ-פֶן | ge'-fen) at a thousand silverlings, which shall even be for briers and thorns" (Isaiah 7:23).

Isaiah gives a parable about his vineyard in which he compares the pleasant plant to the men of Judah and the vineyard to the house of Israel. Likewise, the vine in this parable also symbolizes the men of Judah. In the parable, he hedges about a vineyard and removes the rocks or stones and then

plants it with not only fruitful vines, but he “choicest” of vines. “And he fenced it, and gathered out the stones thereof, and planted it with the **choicest vine** (שֶׁרֶק | sō-rāk’), and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes” (Isaiah 5:2). שֶׁרֶק | sō-rāk’ means *a superior variety of vine producing red wine*. Despite planting it with those superior vines, or those highly favored people, he still finds wild or bitter grapes.

## VINEYARD

*Represents the house of Israel, or God’s children to whom he has given a covenant promise. This represents a nation or group of people and not individuals.*

In Isaiah 5:1-7, Isaiah gives a beautiful parable of the Lord’s vineyard where he defines the symbol of the vineyard in his writings. “For the **vineyard** (כֶּרֶם | ke’-rem) of the Lord of hosts is the house of Israel” (Isaiah 5:7). The vineyard represents either all or portions of the house of Israel. The branch or vine can represent a person or individual (see symbolism for vine) and the vineyard is the collective sum of those individuals. In the parable, the Lord looks for righteousness but find wickedness instead.

*And then will I sing to my well-beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.*

*And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes.*

*And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall*

*thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*

*Isaiah 5:1-7*

Because of the wickedness of the people—not any ordinary people, but the choicest covenant people—the Lord proclaims judgment upon them. “The Lord will enter into judgment with the ancients of his people, and the princes thereof; for ye have eaten up the **vineyard** (כַּרְם | keʾ-rem); and the spoil of the poor is in your houses” (Isaiah 3:14). When the Lord deals his judgment, people will grievously lament. “And gladness is taken away, and joy out of the plentiful field; and in the **vineyards** (כַּרְם | keʾ-rem) there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease” (Isaiah 16:10).

## WILLOW

Willow may not have much symbolic meaning in Isaiah’s writings other than the idea that thriving willows means thriving life. Isaiah uses grass and willows as a symbol of life and vitality, meaning that when the grass is growing, life is good. When the Lord calls to the house of Israel, “whom I have chosen,” he says to those that will repent and turn to him, “I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as **willows** (עֲרָבָה | ʾä-rä-vä) by the watercourses” (Isaiah 44:1, 3-4).

## WOOD

*Forests symbolize multiple people or groups of people, while trees symbolize individual people.*

Every instance of the word “wood” is in reference to either a forest or tree.

*See symbol for “Trees”*



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