



UNIT 2

CONCERNING JUDAH & JERUSALEM

Isaiah 1:1

This begins Isaiah's introductory chapter to his prophecy. From the very start, Isaiah uses symbolism to set the stage for his message. Understanding how Isaiah uses symbolism is a key component in understanding the deeper meaning of his message.



SECTION 1: THE VISION OF ALL

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, "Read this, I pray thee: and he saith, I cannot; for it is sealed...."

~ Isaiah (Isaiah 29:11)

Prior to studying symbolism, let's first investigate Isaiah's vision. The word "vision" as translated in the King James' and other versions of the Bible comes from the Hebrew word **רִזְזוֹן** | **hă-zōn'**. *[Please note: The /h/ symbol is pronounced as a hard /b/ sound in the back of the throat like the /ch/ in the composer's name Sebastian Bach.]* This word does not have a direct English correlation. It comes from a root word meaning *to mentally perceive* or *contemplate* and has a specific connotation of having a mental vision. **רִזְזוֹן** | **hă-zōn'** means to have a divine revelation or vision. It is a prophecy. It is to see a vision in the mind's eye. This "vision" of Isaiah is an inspired heavenly message from God encompassing not only what would happen to the house of Israel throughout the ages, but also what will occur in the last days.

#1—ONE CONSISTENT VISION

Isaiah was not the only prophet to prophesy during his time regarding the judgments upon Israel or the coming end-time calamities and events. Others were also called to give warning messages to Israel and Judah—and also to us. Similar to Isaiah, Micah lived in Judah, the southern kingdom of Israel. Alternatively, Hosea lived in the northern kingdom of Israel—known as Ephraim. These two prophets were contemporaries to Isaiah.

It is interesting to compare the revelations of each of these prophets. Though each prophecy is unique, there are several similar ideas that weave throughout each prophet's declaration. Yet there are also stark differences between them.

Isaiah was an aristocrat of the southern kingdom, and his writings are a work of literary genius. They are deep and profound. As we study his writings, we will expand on that depth. Micah also lived in the southern kingdom about 20 miles southwest of Jerusalem. It is believed he was farmer. His ministry overlapped with Isaiah, and he was very familiar with Isaiah's word. In one chapter, he quotes Isaiah almost verbatim. Hosea's prophesy has a different flavor and is directed primarily at the people of the northern kingdom, where he lived. His message has a dark and foreboding quality, but is also laced with hope of restoration.



SCRIPTURE REVIEW

- Isaiah 1
- Isaiah 2:1-5
- Isaiah 11
- Isaiah 32-33
- Hosea 1
- Hosea 3
- Hosea 14:4-9
- Micah 1:1-9
- Micah 4:1-7
- Micah 7

QUESTIONS TO PONDER

1. What are the similarities between each of the visions of Isaiah, Micah, and Hosea?
2. What are the differences between these contemporary prophets?
3. Though they prophesied of to an ancient people, their visions are prophetic of our day. How do these visions apply to you?



NOTES

#2—DEFINING THE VISION OF ISAIAH

There are multiple themes embedded within Isaiah’s prophesy concerning the last days. In this subsection, there are three prominent themes we will review regarding the end-day events that Isaiah foresaw. Take your time studying these themes, as they are main ideas Isaiah is trying to cascade to you. Also keep in mind that these are only a few of many themes within Isaiah’s writings. As you study Isaiah’s book, keep an eye out for additional themes you observe.

SPIRITUAL STATE-OF-BEING IN THE LAST DAYS

Though the wickedness of the world may tip the scales toward the end-time calamities, the catalyst of the Lord’s anger will not be the evil found within the world. It will directly correlate with the wickedness of the covenant children of God. His anger will fall upon the world because those who should be closest to him forsake him. He laments, “How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers” (Isaiah 1:21). Who is the faithful city? Initially, we would say it is ancient Jerusalem. And though it does refer to Jerusalem, Isaiah is using symbolism to refer to his covenant people in this day. They should be righteous, but they are not.

Speaking of the end-time judgments, the Lord says, “Upon my house it shall begin. First among those among you...who have professed to know my name and have not known me” (D&C 112:25-26). It is critical to note he is speaking to his *covenant* children, not someone else. That is why the Lord says, “Thy silver is become dross, thy wine mixed with water; thy princes are rebellious” (Isaiah 1:23). Isaiah predicts that the covenant children of God will apostatize from him in the end-days, just as his people did in ancient times. And this is why he declared he will “purely purge away thy dross, and take away all thy tin” (Isaiah 1:25).

SCRIPTURE REVIEW

- Isaiah 1:2-4
- Isaiah 2:5
- Isaiah 3:16-24
- Isaiah 5:1-7
- Isaiah 28:1-8
- Isaiah 48:1-2
- Isaiah 51:17-52:6
- Micah 3
- 2 Nephi 12:5
- 2 Nephi 20:1-2
- 1 Peter 4:12-19
- D&C 112:23-26



RISE AND FALL OF KINGS AND PRIESTS

One idea that weaves throughout Isaiah’s writings concerns the rise and fall of various kings and leaders. The nations of the earth will rise in power and glory. We see that through the imagery of Assyria and Babylon. Isaiah also predicts the rise of the kingdom of God and his servants. Isaiah describes two prominent end-time characters, one who leads the Assyrian armies—the Assyrian tyrant—and the other who lifts the end-time banner for Zion and gathers God’s elect—the end-time Davidic servant.

The Assyrian tyrant, also called the King of Babylon, represents the rise and eventual fall of the kingdoms of the world and their rulers. It is also an archetype of the antichrist. God uses this powerful end-time tyrant as a means to punish his rebellious covenant children and the wicked world. A good portion of Isaiah’s revelation details the fall of Babylon and other nations of the world, which compose a composite of the worldliness and wickedness of mankind. Babylon falls by the hand of the Assyrian tyrant. Isaiah also describes the eventual demise of that Assyria king and his armies. Though these ideas may have predicted the fall of ancient nations, keep in mind Isaiah uses symbolism as types and shadows of future events and people in our day.

The other theme within this context is the descent then ascent of an end-time prophet who will save God’s covenant children—often called the Davidic servant. This is one or more servants of God who first experience severe personal challenges and persecution, but “hid not my face from shame and spitting” (Isaiah 50:6). Eventually, these servants will rise up to their divine call and “raise up the tribes of Jacob” and be “a light to the Gentiles” to be God’s “salvation unto the end of the earth” (Isaiah 49:6).

SCRIPTURE REVIEW

- Isaiah 9:4-7
- Isaiah 10:5-19
- Isaiah 11:1-5
- Isaiah 14:4-20
- Isaiah 19:4
- Isaiah 41:1-3, 25-29
- Isaiah 42:1-4
- Isaiah 49:3-9
- Isaiah 51:9-16
- Isaiah 61:1-3
- Daniel 2:36-44
- Daniel 7:7-12
- 3 Nephi 20:43-44
- 3 Nephi 21:9-10
- Revelation 14:6-13
- D&C 113:3-6



QUESTIONS TO PONDER

1. What do the two opposing kings/servants in Isaiah's writings represent in our day?
2. How does the Lord use the Assyrian tyrant (the king of Babylon) as a tool to fulfill his work?
3. How is the role of the Davidic servant portrayed within Isaiah's writings?
4. How can understanding this theme help you in understanding Isaiah's writings and your role in the last days?

NOTES

ZION AND THE END-DAY ENSIGN

One of the central and dominate themes of Isaiah’s end-time vision is the covenant promise that the Lord will remember his children—to gather and restore them. We often call this the “gathering of Israel.” It is the covenant promise made to Abraham that “all the families of the earth be blessed, even with the blessing of salvation” (Abraham 2:11). God foresaw that Israel would rebel from him, and thus be scattered throughout the world. The Lord told Moses that after he died, Israel “will forsake me, and break my covenant which I have made with them” (Deuteronomy 31:16).

Yet his promise is that he will gather again the scattered sheep of Israel. That blessing of salvation begins after the Gentile church rejects the fullness of the gospel and after the end-time calamities and events begin. “Then shall the remnant, which shall be scattered abroad upon the face of the earth, be gathered in... And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land [the American continent]...; and is shall be a New Jerusalem” (3 Nephi 20:13, 21-22). Isaiah similarly declares this resounding hope that “Zion shall be redeemed with judgment, and her converts with righteousness” (Isaiah 1:27).

Throughout Isaiah’s message is a story of the journey of Zion. This end-time glorious city is personified as a forsaken bride to the Lord. Zion calls out, “The Lord hath forsaken me, and my Lord hath forgotten me “ (Isaiah 49:14). And it will seem so, for a time. But the Lord will remember Zion. “The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer” (Isaiah 54:6-8).

Why would the Lord have forsaken his bride? Why would he take his time in redeeming Zion? It is because of the rebellion of the covenant children of God. They should have been Zion, but they were not. “Ye have sold yourselves for naught; and ye shall be redeemed without money” (Isaiah 52:3).

The clarion call to gather Zion will be symbolized by the raising of the Lord’s banner. That ensign is a symbol to all those seeking the Lord, that his kingdom—Zion—is finally established. It is a beacon of hope to find a safe-haven from the oppression of the world and the Assyrian tyrant.



One common misunderstanding in reading Isaiah’s words is to assume that all of the references to the word “ensign” represent the Lord’s banner for Zion. This myopic view limits our understanding of his prophecy. Similar to nearly all other symbolic features of Isaiah’s prophecies, there are two banners Isaiah mentions in his writings. One is that holy banner that we yearn to unite under. “In that day there shall be a root of Jesse, which shall stand for an ensign to the people,” Isaiah declares (Isaiah 11:10). The Lord will set up “an ensign fo the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isaiah 11:12).

Yet the word “ensign” or “banner”—they are the same Hebrew word—can also be a foreboding signal of an invading force, an oppressive army come to conquer. The Assyrian will “lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they [his invading army] shall come with speed swiftly” (Isaiah 5:26). Prior to the Lord’s banner of salvation will come an ominous ensign of destruction of the wicked and rebellious. Yet eventually the Lord lift up *his* standard to the people (see Isaiah 49:22).

SCRIPTURE REVIEW

- Moses 7:62-66
- Abraham 2:9-11
- Isaiah 4
- Isaiah 11:10-12
- Isaiah 49:13-26
- Isaiah 54
- 1 Nephi 22:8-12
- 2 Nephi 6:6-7, 12-18
- 3 Nephi 20:12-31
- 3 Nephi 21:22-29

QUESTIONS TO PONDER

1. The gathering of Israel is a fulfilment of the Lord’s covenant promise to the house of Israel. How do you imagine the “gathering of Israel” will take place based on Isaiah’s writings?

2. What is Zion and how is it established?

3. What are the two ensigns that Isaiah mentions in his prophecy? How can you tell the two apart?

4. What might your role be in gathering scattered Israel?

NOTES

SECTION 2: SYMBOLISM WITHIN ISAIAH

For Jerusalem is ruined, and Judah is fallen; because their tongues and their doings have been against the Lord, to provoke the eyes of his glory.

~ *Isaiah (Isaiah 3:8)*

Isaiah lived in the southern kingdom, the kingdom of Judah. So, it is not surprising he often references Judah and Jerusalem in his prophecies. Yet his vision encompasses not only the nation or people of Judah, but all of Israel and the entire world, from his time to ours. His clarion call to the people of Judah is a symbolic call of warning to all of the covenant people of God. The terms Judah and Jerusalem in his writings take on specific symbolic meaning pointing toward people or classes of people in our day. Unraveling those symbolic ideas opens a new vista in understanding how Isaiah speaks to us.

#1—SYMBOLS OF PEOPLE AND PLACES

Isaiah uses people and places that he knew in his day—and even before his day—as symbolic patterns. Pulling from his own geography and history, he foreshadows events, types, and patterns for a future time. Take Isaiah 1:1 as an example. Isaiah introduces some of the major cast members of the screenplay of his vision. In particular, his writings utilize Ahaz and Hezekiah as major symbolic themes which foreshadow end-time people who characterize these ancient kings. It does not mean that these future characters will be actual kings. Instead, they typify symbolically two or more characters who will rise up in the last days. Isaiah himself becomes a symbolic pattern of one or more end-day characters. Furthermore, he uses Judah and Jerusalem not only to reference end-time places, but end-time nations or characteristics of nations. As we delve into Isaiah's writings, we will discover even deeper symbolic patterns.

PEOPLE AS SYMBOLS AND TYPES

Different characters throughout Isaiah's writings create symbolic foreshadowing or characterization



of people who exist today or will come to the scene in future end-time events. Isaiah uses a variety of individuals that preceded his time as well as contemporaries to foreshadow these future characters. He occasionally even calls out individuals after his time who will typify future end-time actors. Below are some examples of people Isaiah uses in his text that overlap and overlay meaning:

SYMBOLIC PEOPLE

Ancestors

- Abraham: Father of the covenant
- Sarah: Mother of the covenant
- Moses: Savior of Israel
- David: Righteous deliverer

Contemporaries

- Isaiah: Prophet and intermediary
- Ahaz: Rebellious covenant leader
- Hezekiah: Righteous covenant leader
- Eliakim: Righteous steward of Judah
- Shebna: Wicked steward of Judah
- Rabshekeh: Assyrian aggressor
- Sennacherib: Assyrian tyrant

Future Actors

- Cyrus: Future deliverer
- Jesus (though never named): Ransomer of Israel

ISAIAH (GOD HAS SAVED) — FROM PROPHET TO SERAPH

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

ISAIAH: A PROPHET

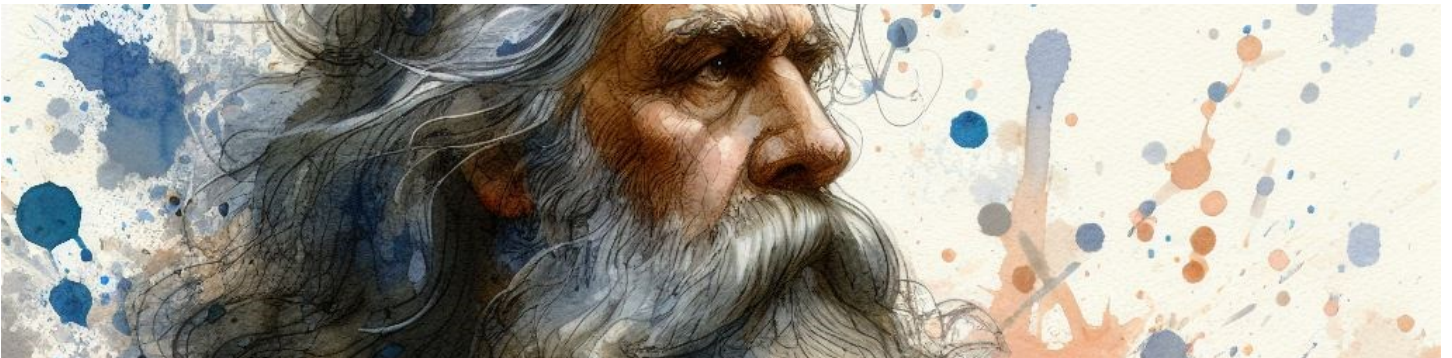
- Isaiah 1:1, 2:1, 13:1 - What he sees in vision
- Isaiah 6 - His prophetic call
- Isaiah 7:3-9 - A warning to Ahaz
- Isaiah 20 - Acting as a type

ISAIAH: AN INTERCESSOR

- Isaiah 37:1-7 - Intermediary between Hezekiah and the Lord
- Isaiah 37:21-35 - Isaiah delivers the Lord's judgment on Assyria
- Isaiah 38:4-8 - Acting as an intercessor for Hezekiah

AN ELEVATED PERSPECTIVE

- Isaiah 40:1-8 - Isaiah sees the world through an elevated perspective, as if seeing it from the throne of God



AHAZ (POSSESSOR) — FORESHADOW OF REBELLIOUS COVENANT LEADER(S)

Ahaz is a symbol or typification of one or more wicked end-time leaders of symbolic Judah. This symbolizes those who have covenanted to rule God's people but fail to do so righteously, whether in the civic or spiritual arena.

A REBELLIOUS LEADER

- Isaiah 7 - Rebellion of a covenant king and nation



HEZEKIAH (STRENGTHENED OF GOD) — FORESHADOW OF AN END-TIME DAVIDIC KING

Hezekiah represents a righteous end-time leader of the covenant people of God. He serves as one of the types of the end-time Davidic servant.

A RIGHTEOUS LEADER

- Isaiah 7:10-22 - Hezekiah's birth predicted
- Isaiah 36-37 - Hezekiah as Davidic king
- Isaiah 38:9-21 - Hezekiah's descent and ascent



QUESTIONS TO PONDER

1. What do you notice about Isaiah's changing pattern throughout his writings?
2. How might that symbolize your spiritual progression?
3. What do you believe Ahaz symbolizes in our day or in a future day?
4. What do you believe Hezekiah symbolizes in our day or in a future day?
5. What is the symbolic relevance to you of Hezekiah's descent and ascent?

NOTES

JUDAH & JERUSALEM — THE COVENANT NATION AND CAPITAL

Judah and Jerusalem can symbolize a personal level of spirituality upon a spiritual continuum ascending to heaven. Think of a ladder or staircase that ascends from earth to heaven. Those who are most carnal are represented by Assyria, Babylon, and other nations. Those who have made covenants with God and ascended to a higher spiritual level are symbolized by Judah, Jerusalem, and Zion.

In most of Isaiah’s writings, each symbol often can characterize both a negative and positive aspect, or a descent and an ascent. Below are two examples. One shows the descent of Judah and Jerusalem, meaning their rebellion from God. The other demonstrates their ascent after they are humbled and then return in true worship of Jehovah.

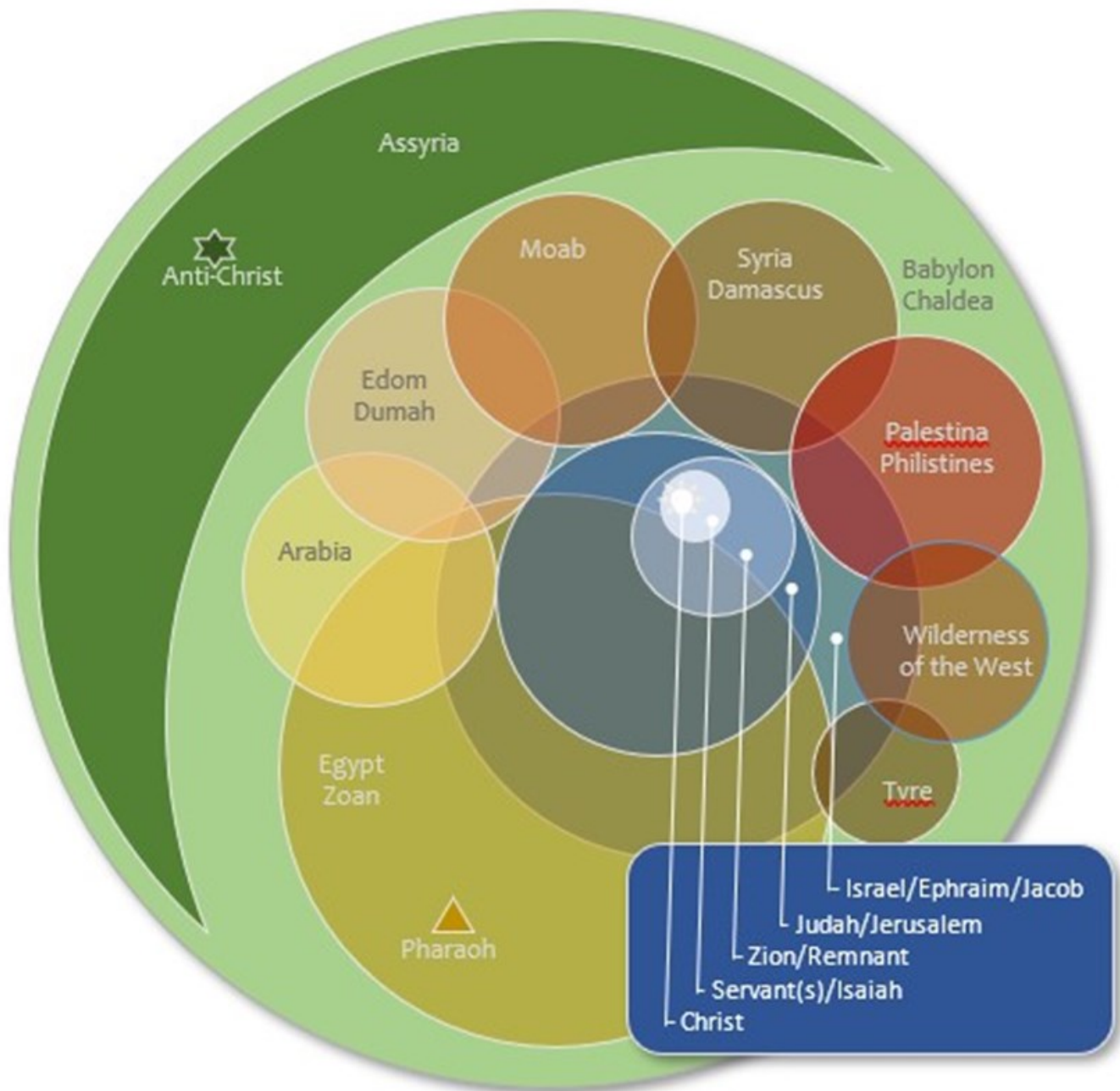
THE REBELLIOUS DESCENT AND FALL		REPENTANCE AND REDEMPTION	
• Isaiah 1:2-4	• Isaiah 28:7-8	• Isaiah 1:26-27	• Isaiah 40:1-3
• Isaiah 1:21-26	• Isaiah 28:14-15	• Isaiah 2:2-4	• Isaiah 44:21-28
• Isaiah 3:1-3	• Isaiah 30:8-14	• Isaiah 4:2-4	• Isaiah 49:13
• Isaiah 3:14-26	• Isaiah 48:1-8	• Isaiah 11:10-13	• Isaiah 52:1-3
• Isaiah 5:1-7	• D&C 84:50-59	• Isaiah 25:6-8	• Isaiah 54:1-5
• Isaiah 7:10-13	• D&C 112:23-26	• Isaiah 30:18-21	• Isaiah 65:8-10, 19-24
• Isaiah 9:18-21		• Isaiah 36-37	• Moses 7:62-63



PLACES AS PLACEHOLDERS

Various cities, nations or geographic locations familiar to Isaiah and the Jews can provide symbolic characterization of nations or places that exist today and will play a role in end-time events. The following two diagrams show an example of how the symbols of people and places may interact. One diagram is a topical view as if looking down from the top. The second diagram is the same diagram but giving a side view to show graphically the elevated status of those who rise higher in the spiritual continuum.

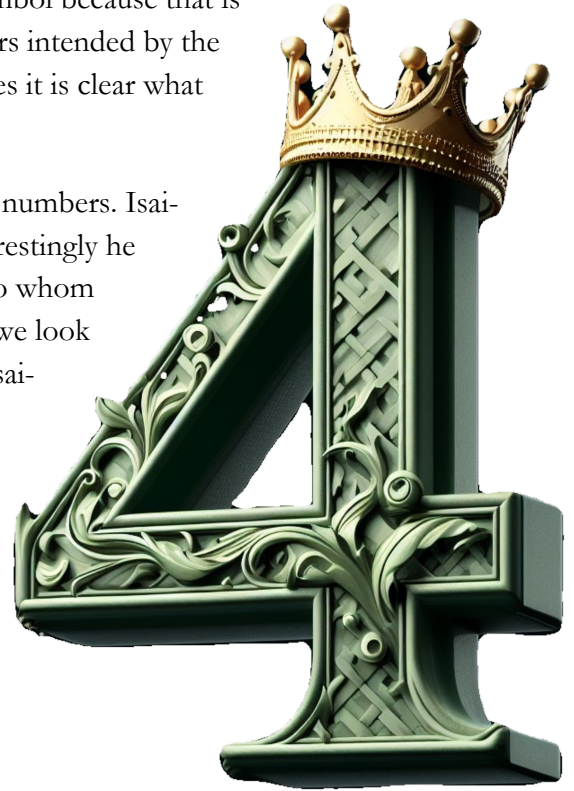
Along the base is Babylon or the world (light green). Assyria, the aggressor (dark green), appears as a looming threat upon all others. Each other colored circle represents a nation or people who interact intricately along a spiritual pathway from the bottom (the Antichrist) all the way to the most pure and refined representing Christ (white). The whole story personifies the dichotomy of a very personalized spiritual journey.



#2—SYMBOLS IN NUMBERS

One of the intriguing aspects of ancient Hebrew writing is the use of symbolic numbers. Understanding the symbolism of numbers can expand your understanding of subtle yet important characteristics of Isaiah’s writings. For example, the number seven consistently appears in ancient Hebrew texts. What is the meaning of that symbol? You may already have a guess, but remember the symbol needs to be supported by historical Hebrew. That means that you cannot make up a symbol because that is what it suggests today. You have to know what the ancient writers intended by the symbol. Those symbols can be pulled out of the Bible. Sometimes it is clear what the writers meant, and sometimes it is a little mysterious.

Referring to Isaiah 1:1, there is a subtle yet instructive symbol in numbers. Isaiah declares that his prophecies span the reign of four kings. Interestingly he fails to mention the fifth king, Manasseh, the son of Hezekiah, to whom he also prophesied. Why did he only mention the four kings? If we look at the symbolic meaning of the number four and its relation to Isaiah’s message—particularly considering Isaiah’s divine call (see in Isaiah 6)—it could suggest Isaiah’s vision encompasses not only the complete length of time during the reign of those ancient kings, but also encompasses the whole of God’s earthly works from the beginning of the house of Israel to the end during the reign of mankind upon the earth.



EXAMPLES OF NUMBERS FOUND IN ISAIAH

- Isaiah 1:1—Four kings are listed instead of five
- Isaiah 4:1—Four descriptions of Israel rebelling
- Isaiah 1:17—Four items show how to “do well”
- Isaiah 3:2-3—Eleven types of people removed
- Isaiah 3:18-23—The Lord removes 21 items from the women of Zion
- Isaiah 4:1—Seven women hold to one man
- Isaiah 5:1-23—Six woes are pronounced
- Isaiah 6:3—”Holy” is declared three times
- Isaiah 7:3, 8:1—Isaiah has two sons
- Isaiah 8:2—Isaiah takes two witnesses



EXAMPLES OF NUMBERS FOUND IN ISAIAH

- Isaiah 9:6—Five names are listed
- Isaiah 9:12, 17, 21, 10:4—Jehovah declares his “hand is stretched out” four times
- Isaiah 10:28-32—Assyria afflicts thirteen locations
- Isaiah 11:11—Eight locations are listed
- Isaiah 11:12—The dispersed are gathered from the four corners of the earth
- Isaiah 13-23—Ten burdens listed for nations
- Isaiah 20:2-4—Isaiah walks naked for three years
- Isaiah 23:15-17—Tyre is forgotten 70 years
- Isaiah 24:5—Isaiah lists three things Israel did

SYMBOLS OF NUMBERS

Below are some of the examples of numerology found within the scriptures. These symbols are examples only. Other numbers can be readily found throughout the scriptures that may not be listed here, or meanings that may vary from those described below.

When multiplying numbers, it often magnifies or intensifies the meaning of the number. For example, 1000 (10 x 10 x 10) is very symbolic of using both the divine completion or godliness (3 times) and a divine multiplication of completeness or wholeness (10).

SINGLE NUMBERS

- 1 **Singleness, unity, oneness** (e.g., Father, Son and Holy Ghost are one - 3 Nephi 11:27; church is one body - Romans 12:4)
- Beginning, primacy** (e.g., Jesus Christ is the Firstborn - D&C 93:21)
- Witness, testimony** (e.g., Jesus sends the disciples two by two - Luke 10:1)
- 2 **Support, unity** (e.g., man and woman cling together - Matthew 19:5-6)
- Divergence or division, dual nature of man** (e.g., only two churches - 1 Nephi 14:10; good and evil)
- 3 **Divine perfection or completeness, godliness, holiness** (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 at Jesus' death - 1 Nephi 19:10)
- Geographic completeness or fulness** (e.g., four ends of the earth - Isaiah 11:12; four beasts rise out of the sea - Daniel 7:3)
- 4 **Creation, God's work, the world, mortality, all things created** (e.g., Material earth is created - Moses 2:1-19)
- Man's relation to the earth** (e.g., parable of the sower - Matthew 13:1-9)
- 5 **God's grace and goodness, redemption, mercy** (e.g., five loaves and two fishes - Matthew 14:17; five types of offerings in the temple - Leviticus 1-5)
- Covenant, law, teachings** (e.g., five books of Moses or Pentateuch)
- 6 **Fallen nature of man, weakness, wickedness, iniquity, imperfection** (e.g., man created on the sixth day - Genesis 1:31)
- Man's opposition to God** (e.g., mark of the beast is 666 - Revelation 13:15-18)
- 7 **Spiritual perfection, spiritual completeness** (e.g., creation completed in seven days - Genesis 2:2; seven churches in the book of Revelation - Revelation 2-3)
- 8 **Newness, new beginning, renewal, new birth, resurrection** (e.g., children baptized at age eight - D&C 68:27; eight people saved from the great flood - Genesis 7:13; baby boys circumcised at eight days old - Genesis 17:12)
- Completeness, wholeness, divine order** (e.g., Passover lamb selected on 10th day of the first month - Exodus 12:3)
- 10 **One complete round or cycle, nothing lacking** (e.g., ten complete generations before the flood, Noah being the 10th; ten lost tribes that will be gathered again)
- Complete law, man's responsibility** (e.g., 10 commandments - Exodus 20:3-17; paying a tithe - Deuteronomy 26:12)

- 11 **Disorder, chaos, apostasy, judgment** (e.g., Genesis 11 depicts God’s judgment of the tower of Babel; the “little horn” in Daniel’s prophecy is the 11th horn - Daniel 7:8)
- 12 **Divine government, priesthood** (e.g., Jesus called 12 apostles - Matthew 10:2-4; twelve tribes of Israel)
God’s authority (e.g., twelve baskets remained after feeding the 5,000 - Matthew 14:20)
- 13 **Apostasy, depravity, rebellion, corruption** (e.g., Nimrod is the 13th 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)
- 40 **Testing, trial, period of sanctification** (e.g., rained 40 days and nights at the flood - Genesis 7:4; Moses 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 **Feasts, jubilee, celebration, ceremony, deliverance** (e.g., year of jubilee - Leviticus 27:17-24)
- 70 **Judgment** (e.g., Israelites in captivity to Babylon for 70 years - Jeremiah 25:11-12)

COMBINATIONS OF NUMBERS

- 21 **Great Wickedness** (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; 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)
- 50 **God’s grace intensified** (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 **Spiritual perfection and order** (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 **The antichrist** (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 **Complete or utter fullness** (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)
- 144k **Righteous end-time servants of Christ** (12 x 12 x 10 x 10 x 10 - combination of unity [2] in God’s priesthood [12], constituting a fulness of priesthood, combined with completeness or wholeness [10] multiplied with a perfectly divine number [3]; e.g., calling and sealing of the 144,000 - Revelation 7:4)



UNIT NOTES