

# City on a Hill

New Jerusalem Foundations  
Part One

HEIDI RABE

Copyright © 2023 Heidi Rabe

All rights reserved.

ISBN: 8377081852

ISBN-13: 979-8-3770818-5-2

Photography by Heidi Rabe

All rights reserved.

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system, except as may be expressly permitted in writing by the author.

Requests for permission should be sent to [stoneelearn.com](http://stoneelearn.com).

Unless otherwise noted, all Scripture quotations are taken from the King James Version of the Bible. Scripture taken from the New International Version®. Copyright © 2011 by Zondervan. Used by permission. All rights reserved. Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved. Scripture taken from the New Living Translation®. Copyright © 1996 by Tyndale House Publishers. Used by permission of Tyndale House Publishers, Inc. All rights reserved.

*For the Lord Jesus who has given me far more  
than I could have ever dreamed.*





## CONTENTS

1	Something More	3
2	The City Wall	13
3	Stone Tablets	39
4	Broken Places	77
5	Manna & Aaron's Rod	123
6	Power & Great Glory	161



*Olive is one  
of our  
special  
needs  
parakeets.*

*Dear Reader,*

*Thank you for taking time to consider the diagrams in this “book of notes.” Although they have been drawn and interpreted with great care, there is always room for improvement. The diagrams provide a basic framework for what I believe is a much more intricate design. I always try to see the diagrams with fresh eyes, since it isn’t so much about completing them as it is getting them right.*

*Most of my study has been during the night, and then I try to write a little during the day. I have naturally fallen into a pattern of what some people call a first and second sleep, similar to old-time practices. I will sleep a few hours, wake up to study for an hour or two, and then fall back asleep. It is a quiet time without too many distractions.*

*I believe miracles from God happen at times. Basically, I consider a miracle to be something that happens outside of what is normal or usual. The danger is when people seek after miracles instead of seeking God Himself. Seeking miracles, unfortunately, can turn into a form of idolatry. Therefore, it is important to pray and read the Word of God (the Bible) as the Holy Spirit leads, guides, and teaches. This should be our main focus in order to understand His Salvation and purpose.*

*Some of my old notes in this book are from different versions of the Bible. As I’ve grown in my understanding, I only use the King James Version at this time. I believe it is the most accurate version and, therefore, I highly recommend it.*

*I pray that this “book of notes” will be helpful to you in some way.*

*Blessings in the Lord Jesus,*

*Heidi*



## SOMETHING MORE

One significant part of this story began the week of my birthday when my husband, Kirk, and I made a trip to the local fabric store. I must share that I was new to photography, as well as taking pictures of buttons. (It is interesting to note that the button pictures were a part of a homework assignment for a photography class.) When we returned home from shopping that evening, the sun had nearly set. I rushed around the yard, hoping to snap a few pictures, but it was already getting dark.

The next morning couldn't arrive too soon. I finished some of my daily tasks, so nothing would get in my way. It was around noon when I finally found a little time to go outside to my favorite butterfly bushes. Since the branches are thinner than most, they offer a perfect place to thread a tiny button.

It was about 95 degrees that afternoon and very humid. I had probably taken about fifty pictures when I began to

feel beads of sweat forming on my forehead. Thankfully, the front door was only a few steps away. I headed inside to cool off and, of course, to take a look at the photos. Overall I thought they were nice, but then I noticed a small bubble inside one of the buttons. I didn't want to have to touch-up anything. I'm not very skilled in that area. Plus, it requires a great deal of patience and time. I thought it would be better to brave the heat and try again.

I grabbed a handful of buttons and placed them in my front pocket. I chose different ones this time. One was a small pink button with tiny facets like a diamond. I placed it on a branch and then proceeded to take several pictures in a row. Sometimes things just seem to fall into place. During those 15-20 seconds, it seemed as if everything clicked. The way I took the pictures was different from anything I had ever experienced. I even tried to repeat the process in the months to come, but I couldn't figure it out. It may have been a once in a lifetime opportunity.

When I went inside to look at the pictures, I noticed a white cloud in the last three photos. There was nothing white around the butterfly bushes, so I figured condensation may have formed on the camera lens. It also could have come from the direct sunlight that day.

I immediately deleted any blurry pictures. Then, I began to analyze the remaining ones. A good half an hour must have passed before I noticed something unusual. There was a scene within one of the buttons. It looked like mountains and a river. As I zoomed in to get a closer look, I

recognized it as the New Jerusalem!



*God painted the miracle pictures using His glorious light.*

I quickly opened my Bible to Revelation and read the following: “And I John saw the holy city, new Je-ru’sa-lem, coming down from God out of heaven...” (21:2). Then, in verse 11, he describes it as “having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” Then, finally, in verse 18, John explains that “the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.” I couldn’t believe it! There it was in Scripture. And there it was inside of a tiny button. I couldn’t wait for Kirk to get home from work, to show him this truly amazing gift from the Lord.

### *Tiny Details*

I’ve often said that God is the “God of the big picture,” as well as “God of the details.” There is nothing too big or too small for Him to handle. We can certainly see His great skill as an artist—as the Artist—when we look at the tiny details within the button.

In order to appreciate His craftsmanship, we should take a moment to look at the button’s dimensions. The length of each side is .375 of an inch. That is equal to  $\frac{6}{16}$  or  $\frac{3}{8}$ . The height is .25, which is  $\frac{4}{16}$  or  $\frac{1}{4}$  of an inch. We are talking about a very small space, and it keeps getting smaller. One facet on the button is only  $\frac{1}{16}$  of an inch!





## *Impressions*

Stained glass windows are fascinating, don't you think? Vibrant colors get pieced together to create scenes from the Bible. I like to think of the windows as impressions of stories. Much like impressionistic paintings, we do not get to see every detail. There are plenty of things, however, to help us understand what the artist is trying to convey. When we look at *The Water Lily Pond* by Claude Monet, we know that we are looking at a pond underneath a bridge, even though it isn't an exact representation. As we interpret the "stained glass" button, please keep an impressionistic view in mind. It is not necessarily an exact representation of Heaven and the New Jerusalem, but we can recognize enough details from Scripture to give us an idea of our eternal home.

When the angel measured the Holy City with a rod of gold, it came out to 12,000 stadia in length (Revelation 21:15-16). That is equal to about 1400 miles, which means God squeezed all of those miles into 3/8 of an inch. That is certainly a lot to fit into a tiny space! If someone tried to paint a picture of half of the United States in 3/8 of an inch, what do you suppose it would look like?

## *Something More*

Back in 2005, ten years before the miracle pictures were taken, I wrote a poem called "Something More." Basically, I was thinking of the change of seasons. While the flowers on the trees bloomed, I watched the dreary winter days melt away. I asked the Lord, "What's on Your mind?"

What's Your next creation, Your perfect design?" I was simply thinking of summer, autumn, and winter. The Lord, however, answered my poem (my prayer) with something much more intricate than I could have imagined. What *is* on His mind? Well, He is thinking of our eternal home.

### **Something More**

It began as a sketch—

black trees set against a gray sky,

white snow,

charcoal shadows,

simple at times

yet expressive,

quiet and serene.

I enjoy it for a while,

a part of the canvas

touched by a winter's scene.

But the Artist soon decides

His picture needs something more.

So with a brush of green

He makes the snow melt away.

And with a splash of blue  
the gray sky fades into its frame.  
I am absorbed into His painting.  
I cannot believe my eyes!  
The greatest of artists  
is showing me His beauty,  
a piece of His mind.  
At first the trees remain dark,  
not black but rather gray.  
Then specks of pink are applied.  
And the Artist, He keeps on painting.  
He uses peach and gold and purple and red,  
tinting blossoms of different shapes and size,  
not stopping to bat an eye.  
Then suddenly I need to rest  
and I have to wonder what I will miss.  
But the Artist,  
He continues to work throughout the night,  
adding more green to His painting,

lighter shades  
and then darker,  
for an artist creates what he sees.  
And before long His painting is complete.  
He has set down His palette,  
at least for the moment,  
for the time at hand.  
And as I run through His picture  
it becomes an impression.  
Colors blend in such a way  
that they have no beginning or end.  
I have to stop to catch my breath  
and there...  
I see it!  
At last!  
The lavish green trees,  
the white blossoms,  
the pink,  
the peach,

the gold,

the red.

And the blue skies, they're all around me.

My feet sink into the cool green.

I have never felt this way before

in spring.

Dear Artist,

What's on Your mind?

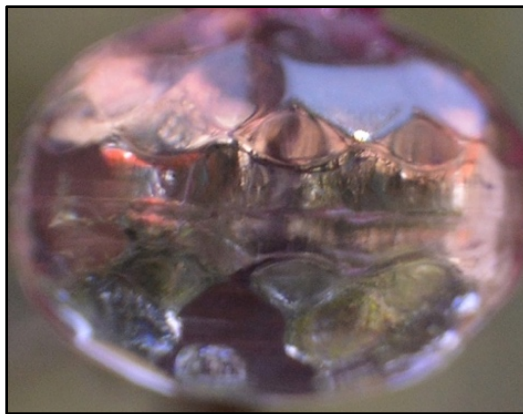
What's Your next creation,

Your perfect design?

I suppose I shall see

as You continue to paint

something more.



“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.”

*Revelation 21:14*

## THE CITY WALL

Generally speaking, people build walls to protect cities or other important places like homes. In this chapter, we are going to take a look at the reconstruction of Jerusalem's wall under the leadership of Nehemiah.

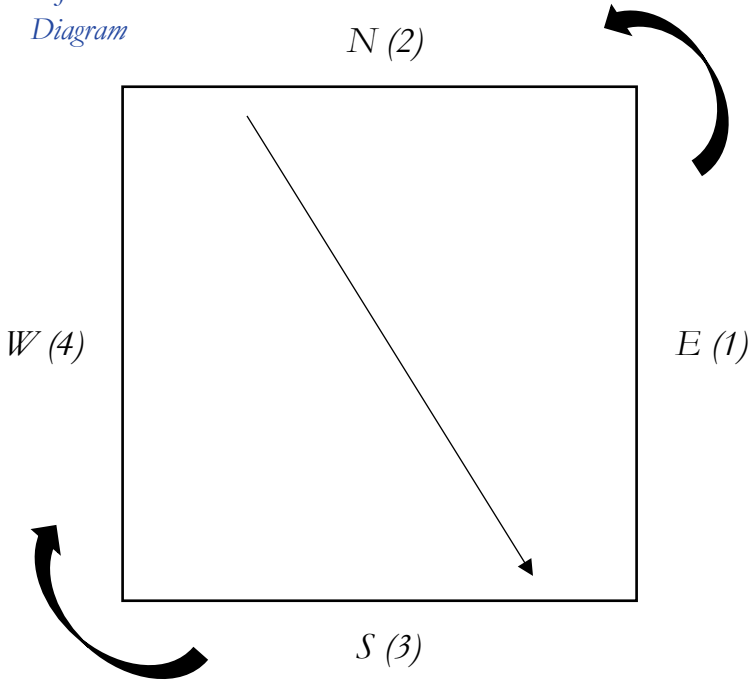


We will also learn about the wall of the New Jerusalem. In Revelation 21:18, the beloved disciple explains that the wall was made of jasper, which usually has a reddish color. In the picture above, the arrow points to the red jasper.

## Diagrams

In the New Jerusalem diagram, we will travel east, north, and then cross over to south. Then, we will end on the west side.

*New Jerusalem  
Diagram*



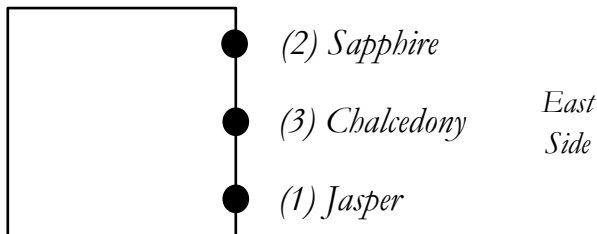
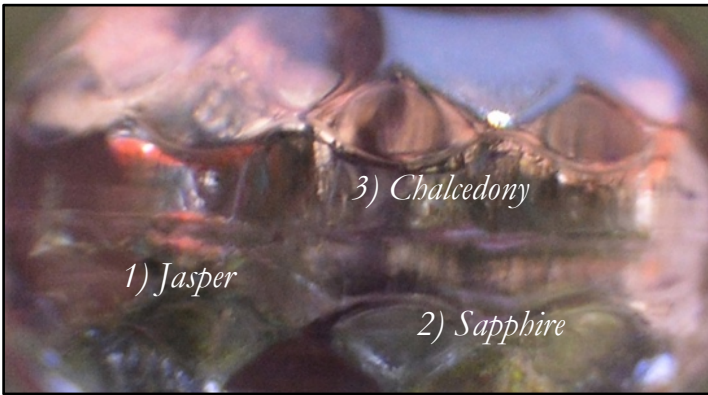
*It is interesting to note that the priests would travel east to west through the temple. The east is the entrance to the outer court, while the west side is the most holy place (in the earthly temple).*

*In the New Jerusalem diagram, however, the most holy place is in the center rectangle (the same place as Jesus). We will learn more about this important place later on in our study.*



## *Twelve Foundations*

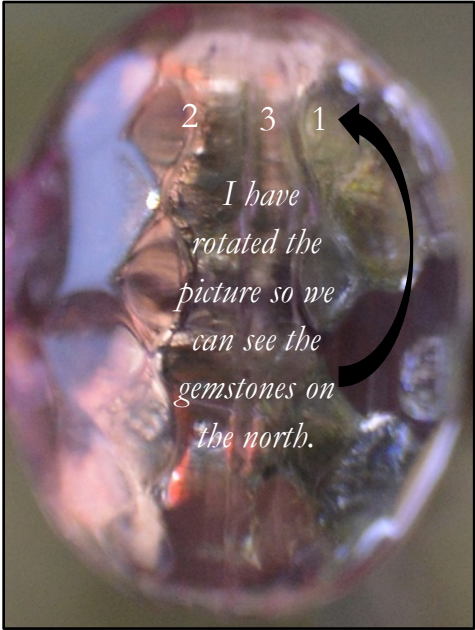
Let's take a moment to look at the placement of all twelve New Jerusalem foundations. The beloved disciple explains that "the foundations of the wall of the city were garnished with all manner of precious stones" (v. 19). The first three foundations are (1) jasper, (2) sapphire, and (3) chalcedony. On the east side of the illustration, we see the red jasper foundation, and then the copper chalcedony, and finally the lavender sapphire.



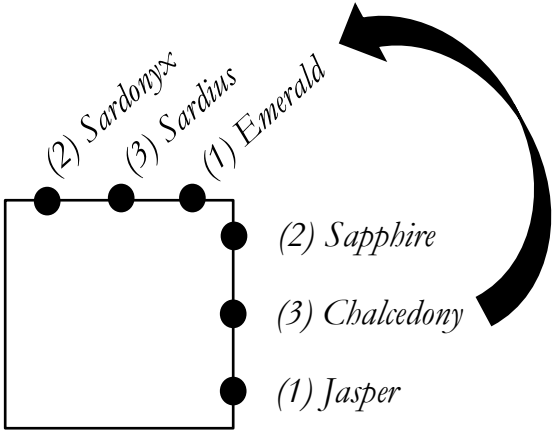
Let's take a look at Revelation 21:19. The first three foundations in the list are (1) jasper, (2) sapphire, and (3) chalcedony. Therefore, the pattern in the diagram goes 1, 3, and then 2.

I will use this same pattern for each trio of stones in the list. On the north side, we have the following:

- (1) Emerald
- (2) Sardonyx
- (3) Sardius

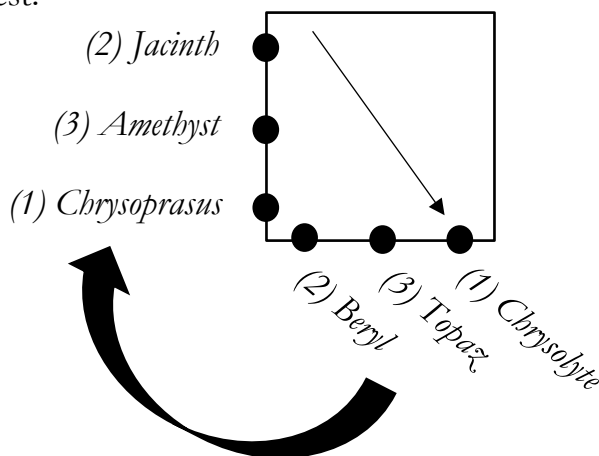


When the angel showed John the Holy City, they began on the east side and then made their way to the north side (v. 13).



*I used dots in the early diagrams.*

Then, they crossed over to the south side and finished on the west.



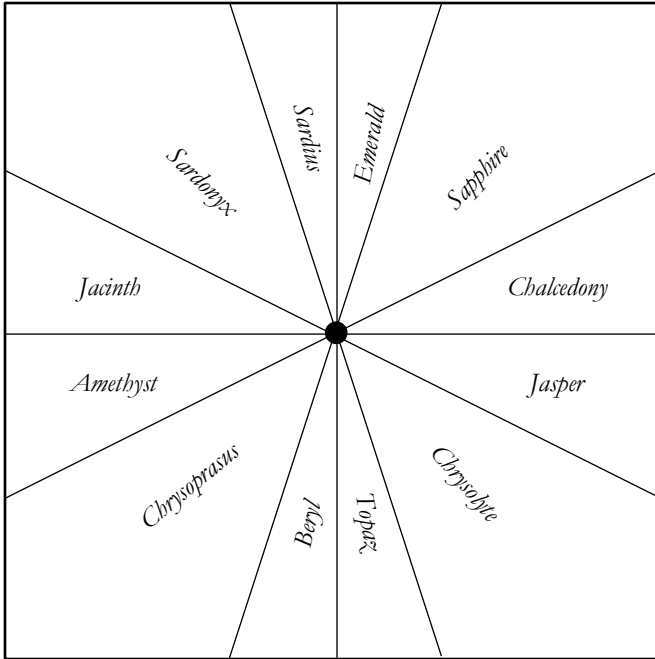
We will follow this exact pattern around the New Jerusalem (east, north, south, and west). The three stones on the south side are (1) chrysolite, (2) beryl, and (3) topaz. And the three stones on the west side are (1) chrysoprasus, (2) jacinth, and (3) amethyst.

### *New Jerusalem Wall*

This last weekend, I received a fresh perspective on the New Jerusalem foundations. I suddenly realized that they extend to the interior of the diagram. As previously noted, the beloved disciple explains that “the foundations of the wall of the city were garnished with all manner of precious stones” (Revelation 21:19).

It is important to remember that there are layers of stories, as well as layers of diagrams, to help illustrate God’s redemptive plan. In this particular diagram, we see the wall of the city. It is as if the entire square represents the wall,

and we can see the various gemstones within it.

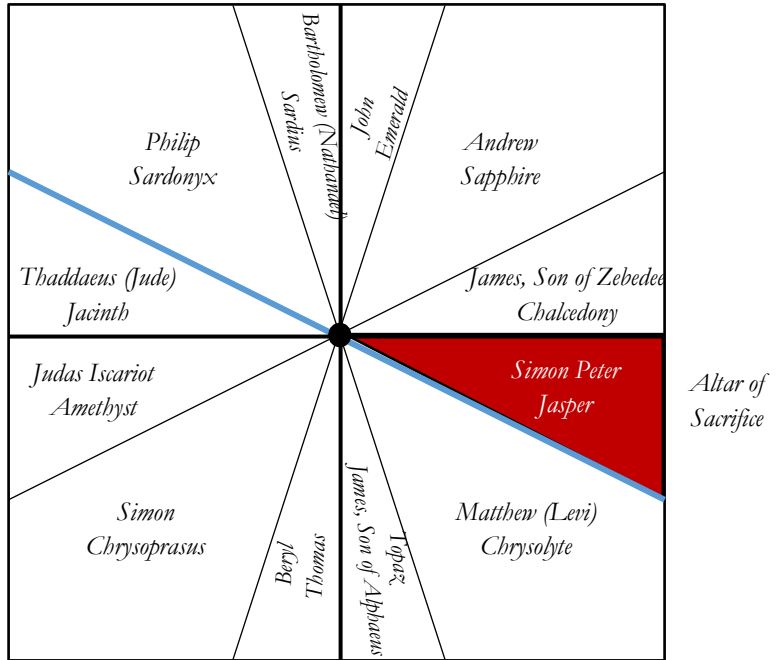


In the next book, I hope to write about the twelve apostles in detail. For now, however, I would like to introduce their position in the New Jerusalem diagram. As previously noted, the beloved disciple explains that “the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb” (Revelation 21:14).

It is interesting to note that the apostle Peter goes along with the jasper stone in the diagram (see the next page). This stone makes up the wall of the New Jerusalem. It also specifically represents the altar of sacrifice in the temple.

In Matthew 16:16, Peter says to Jesus that “Thou art the Christ, the Son of the living God.” Jesus responds by

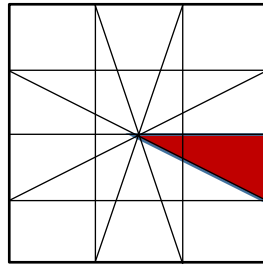
saying that “thou art Pe’-ter: and upon this rock I will build my church...” (v. 18). I think it is possible that the jasper stone represents the rock in this verse.



### *Stripes*

One interesting characteristic of the jasper stone is that it has stripes of colors. Oftentimes, the bands are white and red, which reminds me of the stripes (or wounds) that the Lord Jesus received during the crucifixion. In Isaiah 53:4-5, it says, “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”

The Greek word for “jasper,” according to the *Strong’s Concordance*, is *iaspis*. And a similar word is *iasis*, which means “to cure” and “to heal.” Therefore, the jasper foundation could point to our need for healing. It is interesting to note that we receive restoration to God through Jesus’ death on the cross.



*Jasper:  
need for healing*

It is important to consider that there is glory in Jesus’ death. We normally don’t think of death as being glorious. However, in Hebrews 2:9, it says, “But we see Je’-sus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” This glory is a reminder of His glorious light and life. Death could not keep Jesus in the grave.

### *Light*

It is also interesting to note that John describes the Holy City as being like jasper. In Revelation 21:11, it says that “her light was like unto a stone most precious, even like a jasper stone, clear as crystal.”

I have a theory as to why John describes the city this way. There is a type of jasper called “picture jasper.” The bands of stone create images of landscapes, flowers, etc. Even the

main miracle picture reminds me of picture jasper.

Therefore, I think it is possible that the beloved disciple may have likened the New Jerusalem to picture jasper with great light, which would be God's glory. The jasper stone, interestingly enough, has a high gloss, which makes it shine in a way that the Holy City might shine.

In Revelation 21:11, I looked up the words "clear" and "crystal," since John describes the New Jerusalem as "clear as crystal." I learned that they are exactly the same words in this verse. According to the *Strong's Concordance*, the Greek word is *krustallizo*, which means "to make (resemble) ice ('crystallize'): —be clear as crystal." When I attempted to fit this word into the same phrase two times, I came up with the following: The city's light resembled ice crystals forming.

Since I am originally from Minnesota where we have the Winter Carnival every year, I suddenly thought of an ice castle. Some of the mountains in Israel receive snow and ice as well. Therefore, John likely experienced wintry elements during his lifetime. When he saw the Holy City descending, he may have thought about a wintry mountain scene. If you have ever seen an ice castle, it is usually lit up from within. When John saw the New Jerusalem, he likely saw the brilliance of God's glory radiating through the city like light would pass through ice.

One theory I have about the jasper stone is that the red part of the stone may represent the earth, while the crystal part may represent Heaven. Therefore, the stone as a whole would represent Heaven and Earth coming together. In

creation, they have been separate from one another. Basically, a Mediator (Jesus) is needed to bring the two together. In God's eternal kingdom, however, Heaven (crystal) and Earth (jasper) will be one. That is what I believe is so *new* about the New Heaven and New Earth.

*This is a jasper stone  
I received as a gift.  
The side resembles  
crystal or ice. Just  
imagine God's light  
shining through it.*



Whether a stone is opaque, translucent, or transparent, perhaps God's light will shine so brightly in the New Jerusalem that it will pierce through everything. That could be why we read about streets of pure gold, as transparent as glass (Revelation 21:21). Of course, the element itself will be pure. For example, the river of the water of life will be safe to drink since there won't be any harmful bacteria. The river will flow directly from the throne of God and of the Lamb (22:1).

It is possible that God's glory (His light) will pierce through even the thickest or densest of stones. For example, it could make a jasper stone appear translucent or



transparent.

Earth as we know it now is beautiful, but there are depths to God's creation that we do not see or understand at this time. One day, we will see Jesus in all His glory. We will see His new creation and the hidden treasures of it. There will be a depth of beauty that we have never even dreamed. In a way, we have only scratched the surface of His amazing creation.

God's light, of course, pierces through the darkness into the darkest places, whether it is within the human heart or a stone from the earth. When light on a jasper stone is said to be "clear as crystal," it doesn't necessarily mean that the stone itself is clear like crystal. Rather, I think it refers to the light of God's glory. It is the ability of God's light to show or reveal things in their purest form, to highlight God's creation, making it as beautiful as possible through His glory.

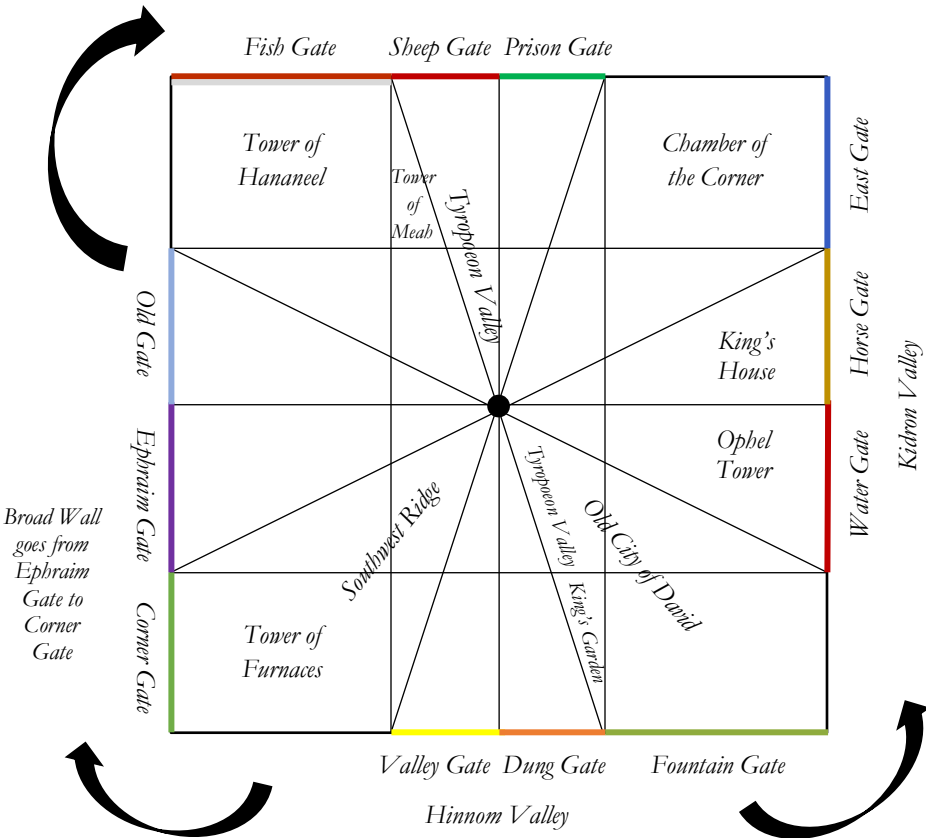
*This particular stone is in the shape of a heart or a lamb's head. In John 3:16, it says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*



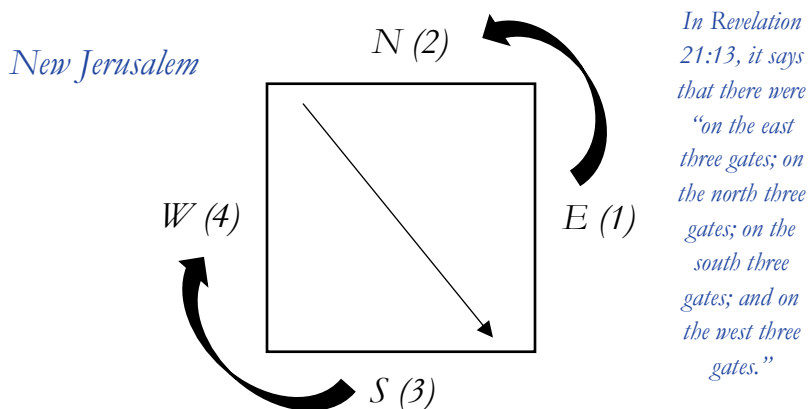
## *Dedication of Jerusalem's Wall*

In Nehemiah 12:27, it says that “at the dedication of the wall of Je-ru'-sa-lem they sought the Le'-vites out of all their places, to bring them to Je-ru'-sa-lem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.” This was a time of worship and rejoicing for God's people!

### *Jerusalem during Nehemiah*



What I find fascinating is that two great companies of people were appointed to give thanks (v. 31). My husband brought this particular point to my attention. Interestingly enough, they follow a similar path as John and the angel around the New Jerusalem. One group goes to the right, while the other goes to the left. We could see the paths as being “paths of worship.”

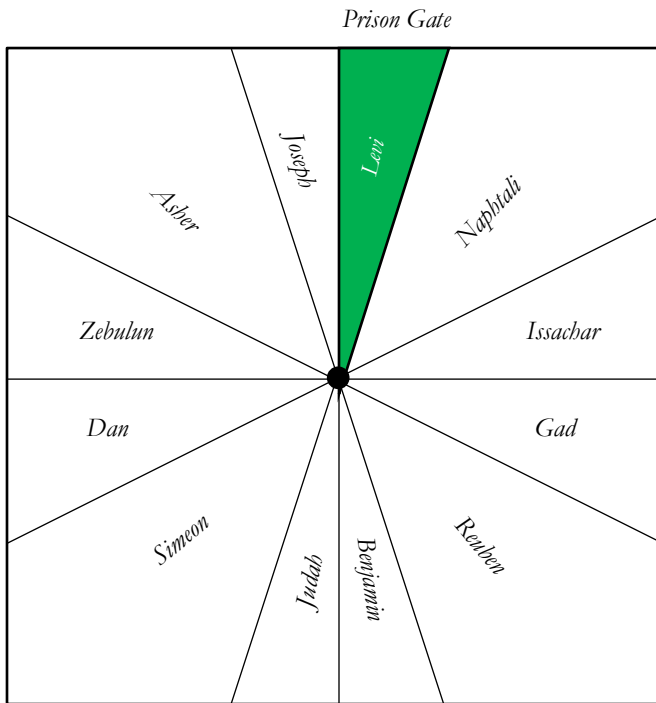


Let’s go ahead and take a look at the two great companies. (Please see the detailed map on the previous page. The main focus for the first group is in the southeast corner of the diagram.) In Nehemiah 12:37, it says, “And at the fountain gate, which was over against them, they went up by the stairs of the city of Da’-vid, at the going up of the wall, above the house of Da’-vid, even unto the water gate eastward.”

The other company went in the opposite direction. In verses 38-39, it says that they went “beyond the tower of the furnaces even unto the broad wall; And from above the gate of E’-phra-im, and above the old gate, and above the

fish gate, and the tower of Ha-nan'-e-el, and the tower of Me'-ah, even unto the sheep gate: and they stood still in the prison gate.”

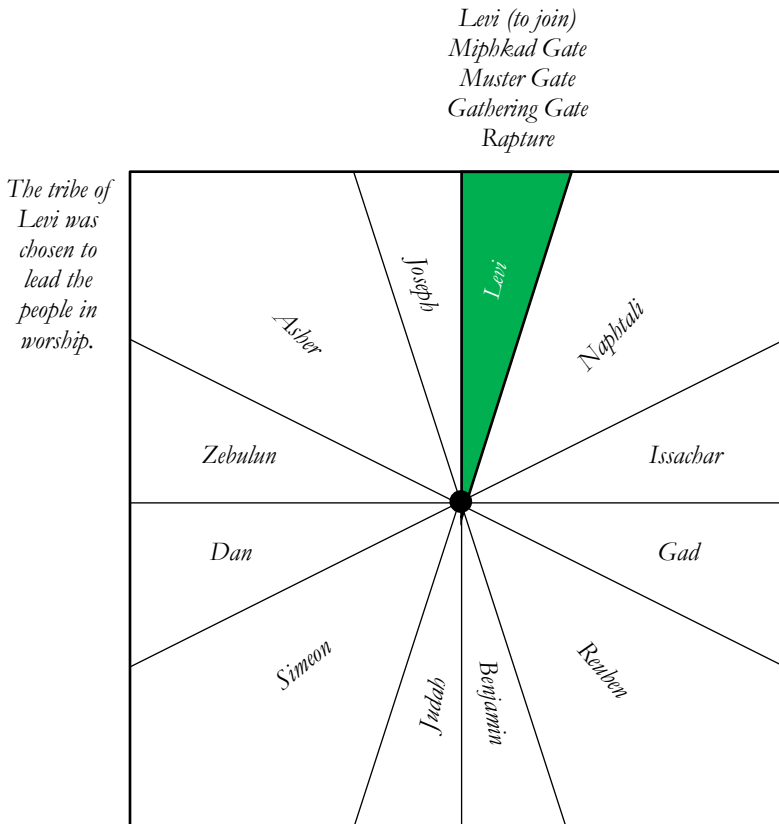
The prison gate is known by other names, such as the Miphkad Gate, Muster Gate, Inspection Gate, and Benjamin Gate. It goes along with the emerald stone and the tribe of Levi. This was the priestly tribe that ministered in the temple.



According to the *Strong's Concordance*, the Hebrew name *Levi* means “attached” It is from the root word *lavah*, which means “to twine,” “to unite,” “to remain,” and “to join (self).”

Interestingly enough, I believe that the emerald stone (in

the diagram) is where the church will be joined with the Lord when the rapture takes place. The emerald represents the body of Christ, which is also a name for the church.

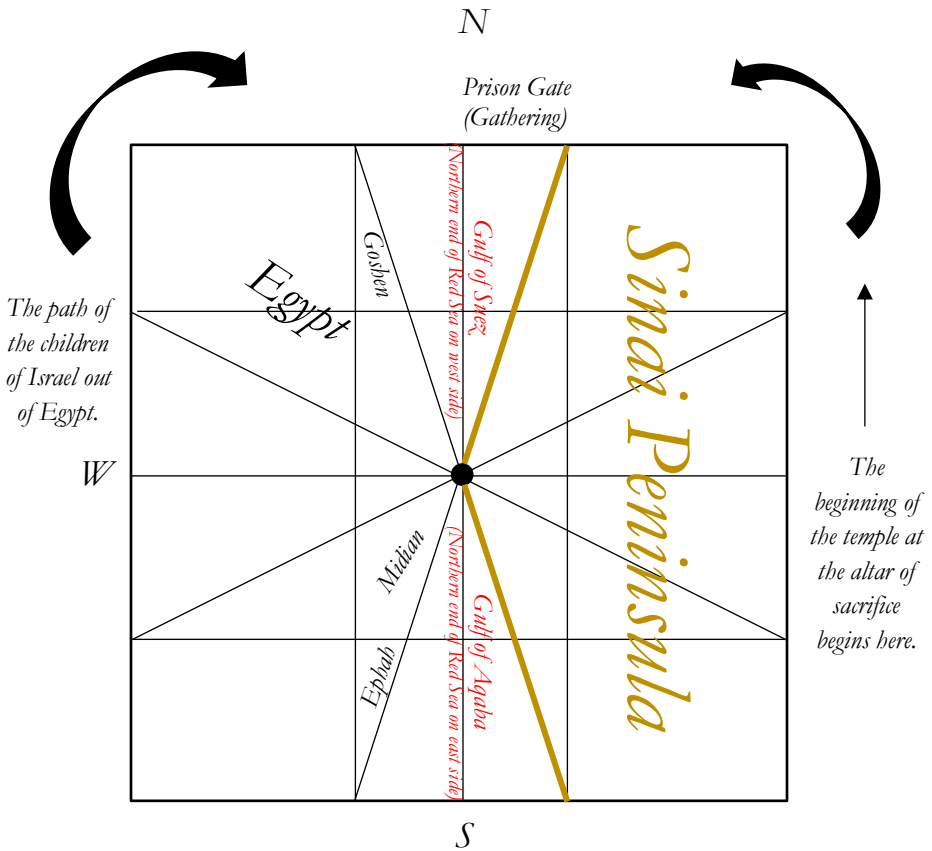


Apparently, the Miphkad Gate is also called the “Gathering Gate.” And “to muster” means “to assemble.” That’s why this particular gate is also called the Muster Gate. It led to the courtyard of the temple where the people would gather together to worship.

In Heaven, after the rapture takes place, we could think of it as a big family gathering to worship the Lord!

We will take a look at the children of Israel’s path later on in our study. For now, however, this is a basic diagram to show the two paths of worship:

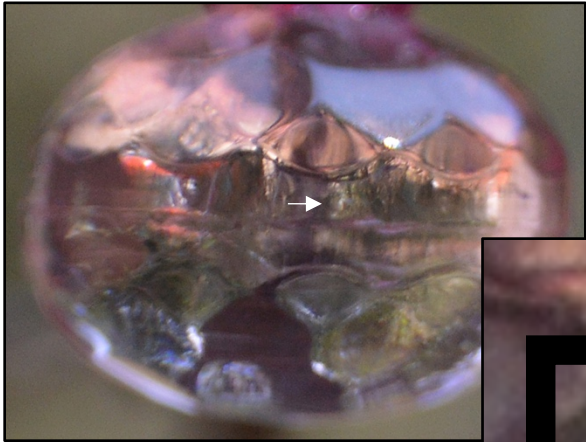
1. The children of Israel out of Egypt
2. The Temple (New Jerusalem path)



*Pearl Gates in the New Jerusalem*

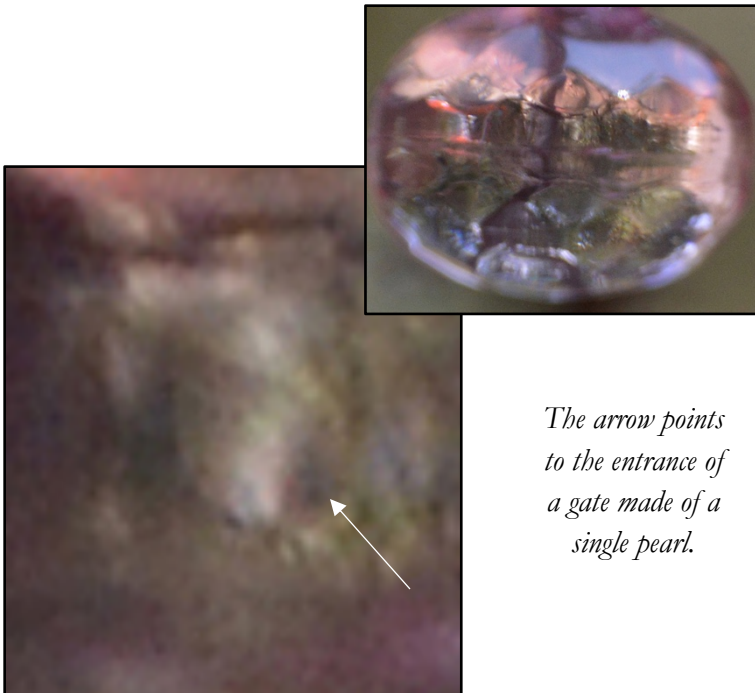
It is possible that a “pearly gate” is the most common thing that we have heard about Heaven. In Revelation 21:21, the beloved disciple explains that “the twelve gates were twelve

pearls: every several gate was of one pearl....” I have seen movies where they depict the gates like an entrance into a million dollar mansion, so that’s how I imagined them until now. In the two main miracle pictures, the gate actually resembles an igloo.



Jesus says that the Kingdom of Heaven is like a merchant looking for fine pearls (Matthew 13:45). When the man found one of great value, he sold everything he had and bought it (v. 46). There are some things in life that we may have to give up to follow the Lord. He is worth more than whatever we choose to leave behind.

In John 14:6, Jesus tells Thomas, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Jesus is the door. He is the gate to Heaven (John 10:9). As we pass through a gate made of an enormous pearl one day, may we remember the great price that Jesus paid for salvation. May we praise His Name as we remember the words of Isaiah: “You will call your walls Salvation and your gates Praise” (Isaiah 60:18, NIV).

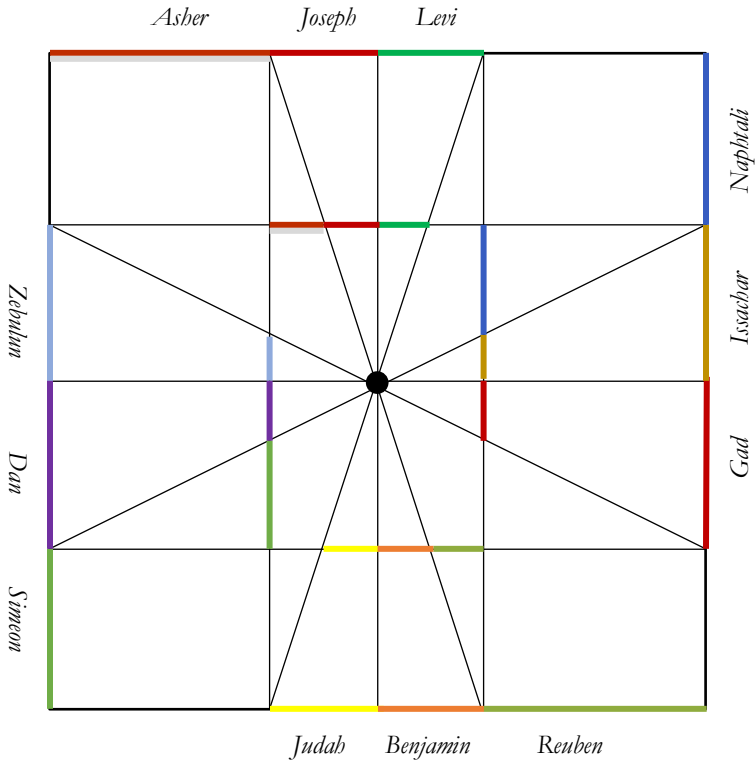


*The arrow points  
to the entrance of  
a gate made of a  
single pearl.*



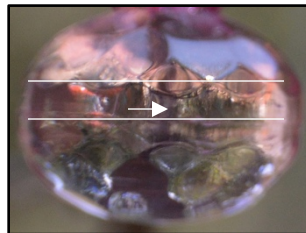
## *New Jerusalem's Wall & Gates*

In Revelation 21:12, John describes “a wall great and high, [which] had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Is’-ra-el.”



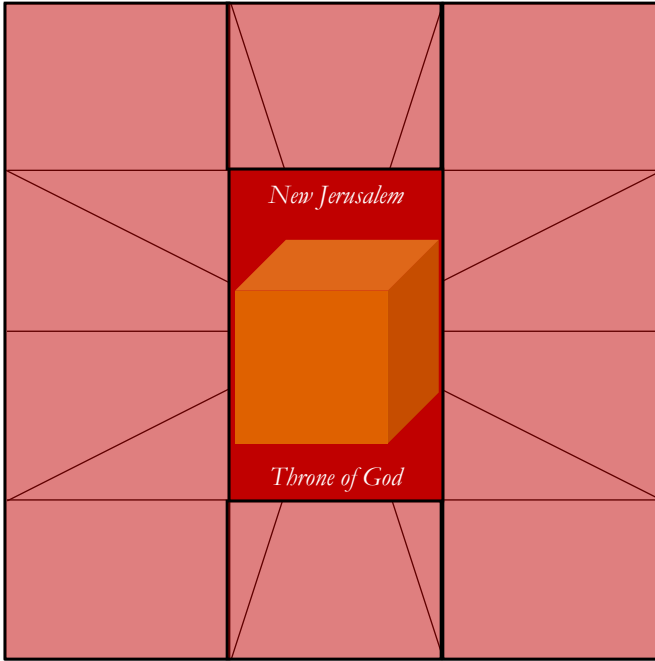
It is possible that the gates are at the base of the wall (like in the miracle pictures).

*The parallel lines  
outline the wall.  
The arrow points  
to the gate.*



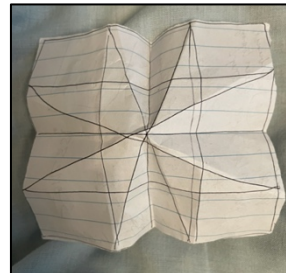
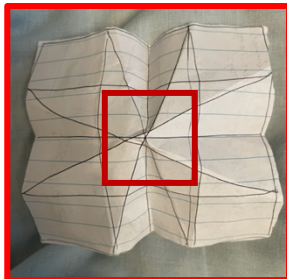
In the New Jerusalem, I imagine we will travel through a long gate (kind of like a cave) that will bring us to the Holy City—the New Jerusalem. In the diagram, the city will be a cube, perhaps on top of the rectangle in the center.

*The jasper wall is around the city. It is decorated with various foundational stones. These are the foundations, which represent different parts of the Temple. They come together at the center section of the diagram where we find salvation through Jesus as the sacrificial Lamb.*

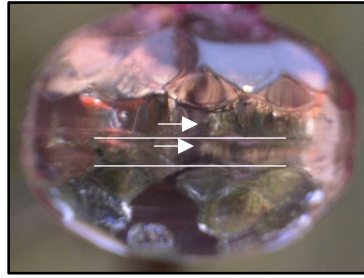


*“Thou shalt call thy walls Salvation...”  
(Isaiah 60:18).*

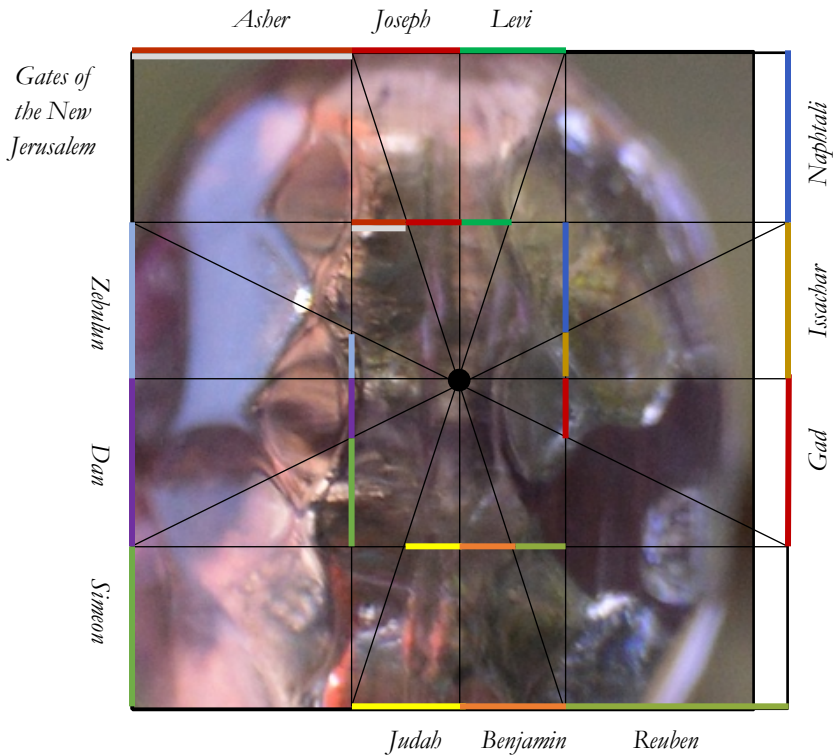
Since the city is foursquare, I began to wonder why there is a rectangle in the middle of the diagram. Then, I realized that the diagram is three-dimensional. When you raise the center, it becomes a square. Jesus becomes high and lifted up (Isaiah 6:1).



*Jesus' body is parallel to the wall in the miracle picture. The pearl gate is connected to His side.*



As previously noted, in Isaiah 60:18 it says that the gates shall be called Praise. According to Psalm 100:4, we should “enter into his gates with thanksgiving, and into his courts with praise.” We should also be “thankful unto him, and bless his name.” The Lord Jesus deserves our thanksgiving, and blessing, and praise.



## *Twenty-Four Elders*

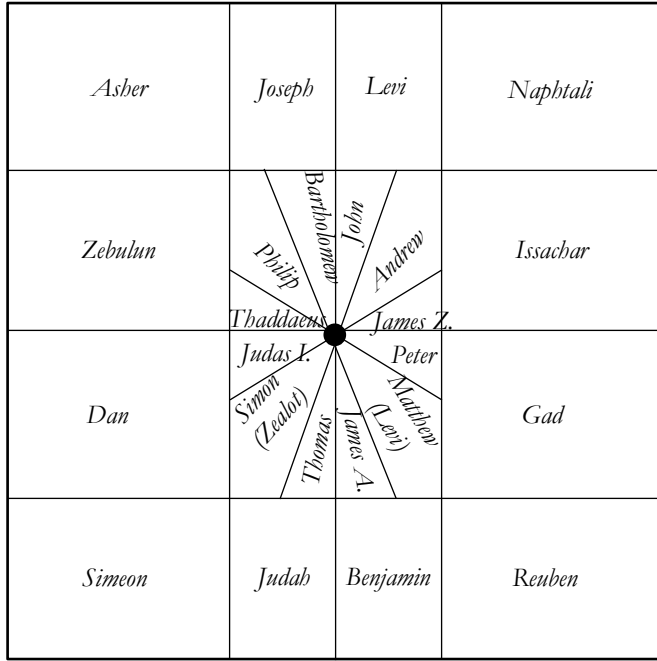
In Revelation 5:11-13, the beloved disciple describes a scene in Heaven:

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

In Revelation 4:4, John mentions the number of elders. He says that “round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.”

The twelve gates correspond with the twelve leaders of the twelve tribes. And the twelve foundations correspond with the twelve apostles. Therefore, there are twelve tribes and twelve apostles, which, when combined, equals twenty-four. These men could very well be the twenty-four elders. The diagram on the next page illustrates the place for each of the twenty-four seats.

*In Acts 1:26, Matthias takes the place of Judas Iscariot. Therefore, Matthias may replace him in the diagram as well.*



The twelve apostles are in the inner section of the diagram. In the next book, I hope to take a detailed look at the Passover meal. I believe the order of Jesus’ disciples (pictured above) is the same as when He ate the Last Supper with them. I absolutely love this area of study!

*In the main miracle picture, someone’s face and hair are in Jesus’ beard. His eyes are looking down toward the southwest corner.*

*This could be John.*

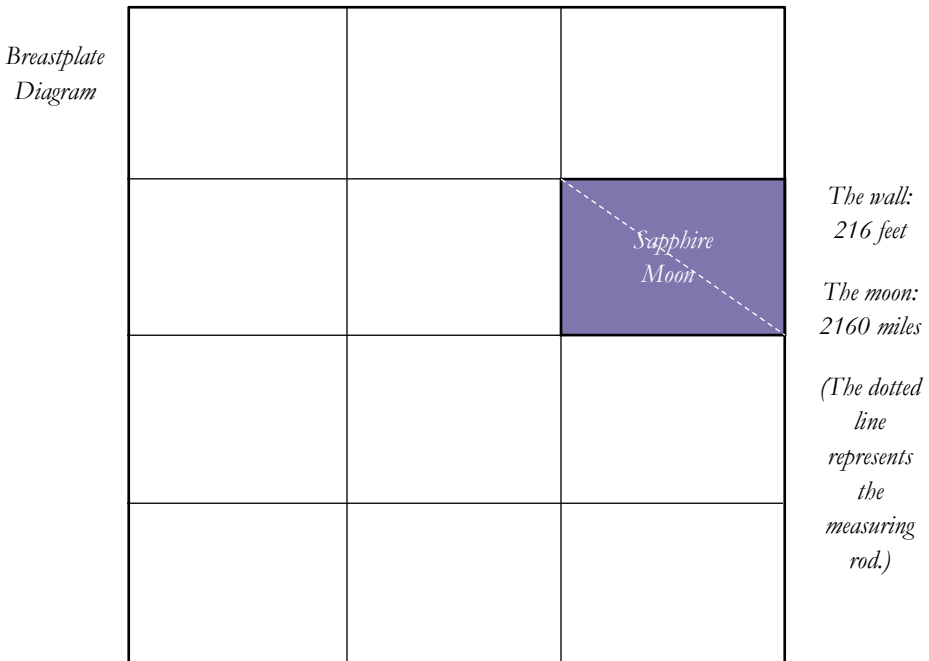
*“Now there was leaning on Je’sus’ bosom one of his disciples, whom Je’sus loved”  
(John 13:23).*

*This face could also represent Jesus in His burial cloths. (See chalcedony stone in the next chapter).*



## *Measuring the New Jerusalem Wall*

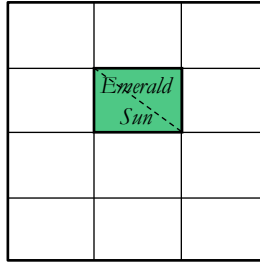
The other night, I began to research the wall of the New Jerusalem. In Revelation 21:17, John explains that the angel “measured the wall thereof, an hundred and forty and four cubits....” Apparently, a “cubit” is about the length of an average forearm. Generally speaking, people consider it to be 18 inches in length. Therefore, 144 cubits is equal to 2592 inches, which is equal to 216 feet ( $144 \times 18 / 12 = 216$ ).



I learned that the diameter of the moon is 2160 miles. This number is similar to 216 feet. Let’s take a quick look (above) at where the moon is in the breastplate diagram. (We will learn more about the sun, moon, and stars later on in our study.)

Next, let's take a look at the sun's diameter, which is 864,000 miles. Since each square is the same size, we can conclude that the emerald square measures 216 feet as well.

*The sun emits most of its energy around the blue-green color. That could be why God chose the emerald to represent the sun in the breastplate diagram.*



*The sun:  
864,000 miles*

The last point I would like to make is that the Son, Jesus, is represented in the entire center column. Each of the four sections is 216 feet. (The dotted line is the measuring rod.)

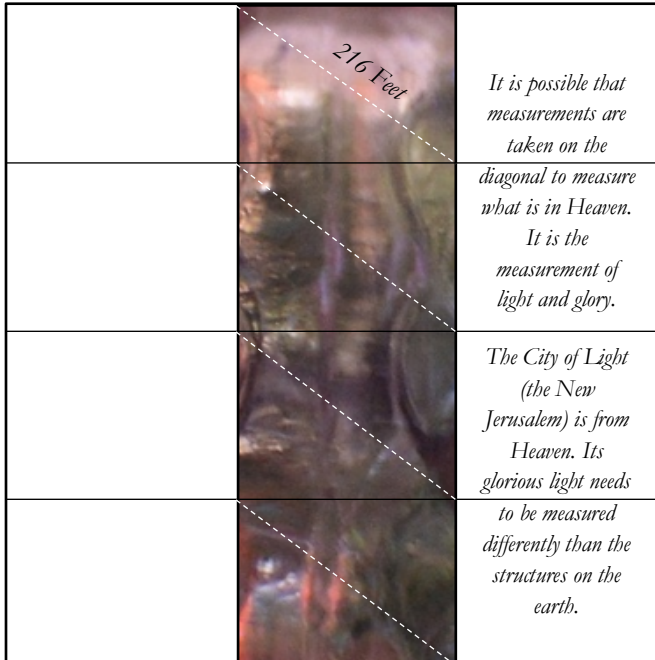
*Son*

*The sun:  
864,000  
miles*

*216 feet  
multiplied by  
4 equals  
864 feet.*

*Psalm 104:2  
says, "Who  
coverest  
thyself with  
light as with  
a garment."*

*The light  
wraps around  
the Lord like  
a garment.*



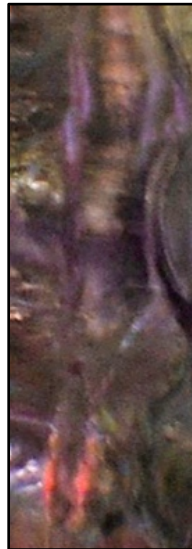
“Now therefore ye are no more strangers and foreigners,  
but fellowcitizens with the saints, and of the household of  
God; And are built upon the foundation of the apostles  
and prophets, Je’sus Christ himself being the chief corner  
stone.”

*Ephesians 2:19-20*



## STONE TABLETS

The foundations of the New Jerusalem are not simply in the wall. Rather, I believe they represent foundational aspects within the redemptive plan. Jesus, as we know well, is the chief cornerstone. He is the fulfillment of the Law, and He is the Temple. These are the things we find beautifully illustrated in Scripture, as well as in His pictures.

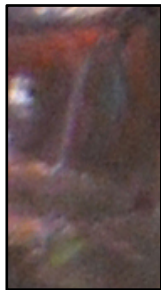


So, let's take a look at true and false teaching. When Jesus taught His disciples on the mountainside, He covered many topics including true and false prophets. The Lord's warning, perhaps now more than ever, applies to us today. He says that "they come to you in sheep's clothing, but inwardly they are ferocious wolves" (Matthew 7:15, NIV).

I find it interesting that Jesus spoke of false prophets right before He taught on building a house. The Lord's point is simple: we can build on truth or on something false. He says, "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock" (vv. 24-25).

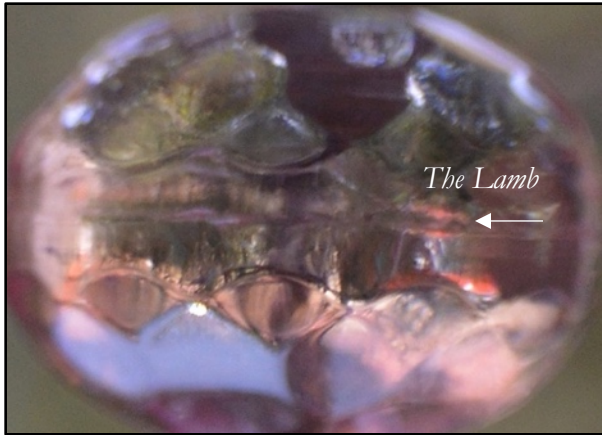
### *Altar of Sacrifice*

In John 10:11, Jesus says, "I am the good shepherd: the good shepherd giveth his life for the sheep."



*The Good Shepherd*

When we rotate the picture 180 degrees, we arrive on the west side of the New Jerusalem. This provides an interesting perspective since we see Jesus as the Temple.



If you look carefully, a lamb is lying down on the altar of sacrifice (highlighted by the jasper stone). This lamb represents the perfect Lamb of God—Jesus. The reddish color should remind us of His blood that was shed.



When John the Baptist saw Jesus, he said, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). And around the throne in Heaven, angels say in a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Revelation 5:12).

The placement of the lamb is fascinating. It is a part of the Lord's legs.

*Here we see Jesus' legs from the south side. The arrow points to a possible wound through His ankle.*



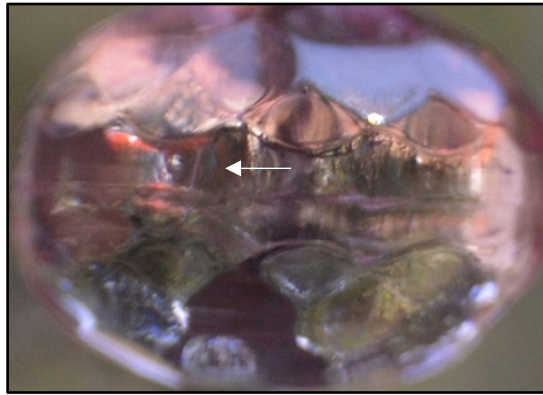
When we turn the picture ninety degrees, we see the lamb. The wound is found in the back of its neck or head.



*The lamb has a dark face.*

The Lord gave Moses and Aaron precise instructions for the Passover meal. In Exodus 12:46, He says, "Do not break any of the bones" (NIV). When Jesus was crucified, the Jewish leaders asked Pilate to break His legs. When the soldiers came to the Lord, however, He was already dead. Therefore, one of the soldiers pierced His side instead (John 19:31-34). Just like the Passover lamb, none of Jesus' bones were broken.

When we look at the picture from the east side, the Good Shepherd is next to the jasper stone.



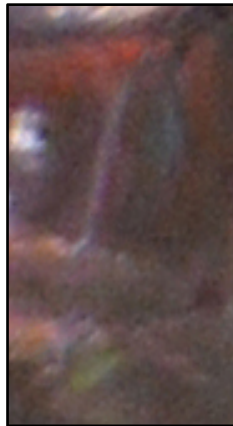
In Psalm 80:1, it says, “Hear us, Shepherd of Israel, you who lead Joseph like a flock. You who sit enthroned between the cherubim, shine forth before Ephraim, Benjamin and Manasseh” (NIV). This verse may refer to our Shepherd-King’s throne in Heaven or His earthly throne in the tabernacle or temple. According to the *Strong’s Concordance*, the Hebrew word for “shepherd” is *ra-ab*. It means “to tend a flock,” “to rule,” and “to associate with as a friend.”

The kings of Israel were known as shepherds, although many of them didn’t do what they should have. Instead of caring for the flock, they focused on themselves (Ezekiel 34:2). The Sovereign Lord says, “You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. So they were scattered because there was no shepherd...” (vv. 4-5, NIV).

The Lord, however, promises to care for His sheep in His kingdom. He says, “I myself will tend my sheep and have them lie down...” (v. 15).

Psalm 23 suddenly comes to mind. Perhaps you can recite it from memory. “The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul” (NKJV). When a sheep can finally lie down to rest, this means that all its needs have been met. No parasites will bother the sheep. There is plenty of food and water, and it is safe from its enemies.

Jesus is not simply one of a handful of good shepherds. He is the one and only Good Shepherd! He tells us that “the good shepherd lays down his life for the sheep” (John 10:11, NIV).



*The Shepherd-King  
is standing on the  
jasper stone. He is  
wearing a purple  
robe, and its train is  
flowing down the  
stone steps.*

As a Gentile believer, I find comfort in Jesus’ words. The Good Shepherd explains, “I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd” (v. 16).

## *Summary of the Foundations*

I think it is important to summarize each foundation in order to help us understand God's Temple and His glorious Salvation. The definitions are from the *Strong's Concordance* and *Vine's Complete Expository Dictionary of Old and New Testament Words*.

I decided to begin with the jasper, sardonyx, sardius, and chalcedony stones since they all belong in the chalcedony category. They also appear to represent different aspects of the altar of sacrifice, sprinkling bowl, and laver.

### *Jasper (New Jerusalem Foundation)*

**Description:** red with other bands of color; picture jasper resembles landscapes, flowers, etc.



**In the Temple:** altar of sacrifice

**Representation:** Jesus' death on the cross; Ten Commandments (jasper set); the earth (red) and Heaven (crystal)

**Greek Definitions:**

*iaspis* (2393): “jasper”, a gem:—jasper.

The following word is next to it the *Strong’s Concordance*:

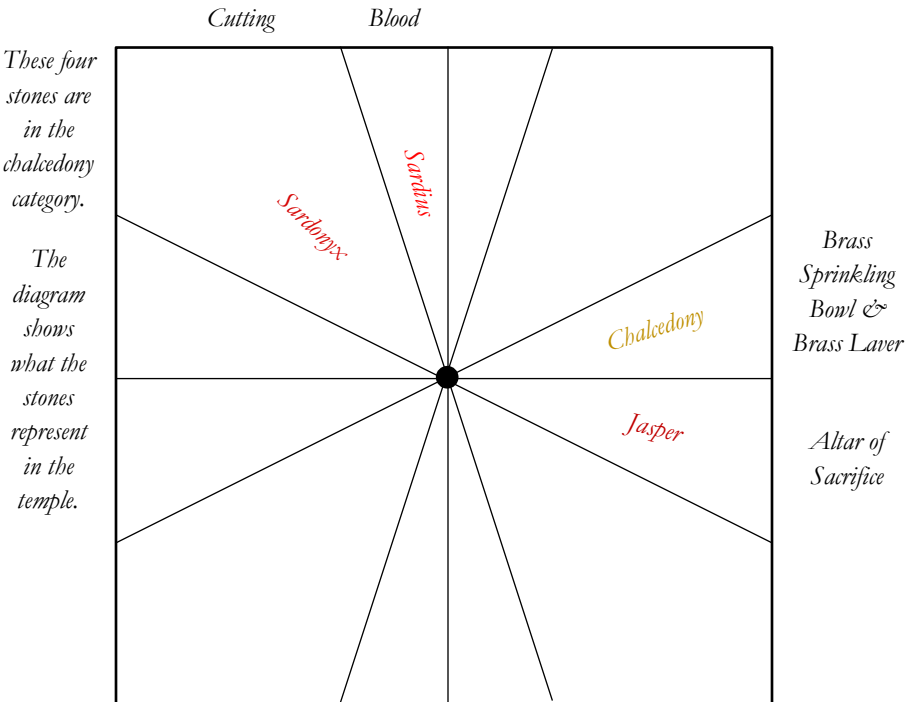
*iasis* (2392): curing (the act):—cure, heal(-ing).

**Hebrew Definition:**

*yashpeh* (3471): from an unused root meaning to polish; a gem supposed to be jasper (from the resemblance in name):—jasper.

**References:** a stone in the breastplate, New Jerusalem foundation, jasper wall, and New Jerusalem’s light

**Feast:** Passover & Unleavened Bread





*Sardonyx (New Jerusalem Foundation)*

**Description:** layers of sard (red) with layers of onyx (white)



**Vine's:** It was used by the Romans for cameos and signets (547).

**In the Temple:** cutting, circumcision

**Representation:** cutting of the sacrifice (i.e. stripes on Jesus), circumcision of flesh & heart, engraving the Ten Commandments (jasper set), finger of God

**Greek Definition:**

*sardonux* (4557): from the base of 4556 and onyx (the nail of a finger; hence the “onyx” stone); a “sardonyx”, i.e. the gem so called:—sardonyx.

**Reference:** New Jerusalem foundation

**Feast:** Trumpets & Ten Days of Awe

## *Sardius (New Jerusalem Foundation)*

**Description:** transparent red like a cornelian (carnelian); known as the “blood stone”



**Vine's:** “The beauty of the stone, its transparent brilliance, the high polish of which it is susceptible, made it a favorite among the ancients” (547).

**In the Temple:** blood

**Representation:** cup of salvation; cup of deliverance

### **Greek Definitions:**

*sardinus* (4555): from the same as 4556; sardine (3037 being impl.), i.e. a gem, so called:—sardine. (Revelation 4:3)

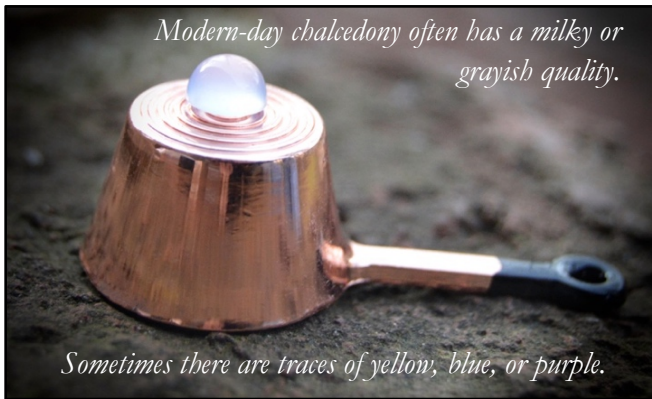
*sardios* (4556): sardian (3037 being impl.), i.e. (as noun) the gem so called:—sardius.

*lithos* (3037): a stone (lit. or fig.):—(mill-, stumbling-) stone.

**References:** a stone in the breastplate, part of the appearance of the Lord, and New Jerusalem foundation

*Chalcedony (New Jerusalem Foundation)*

Description: copper-like



*Here are the two brass mountains  
with a white spot in between. Both the  
brass and the white likely represent  
chalcedony. The spirits leave God's  
heavenly presence in between the two  
brass mountains (Zechariah 6:1, 5).  
When we rotate the picture, there are  
two brass bowls.*

**Vine's:** One variety resembles a cornelian (carnelian). The chalcedony is “supposed to denote a green silicate of copper found in the mines near Chalcedon” (95).

**In the Temple:** brass sprinkling bowl and brass laver

**Representation:** judgment and cleansing (priests washing at the laver; buried with Christ during water baptism)

**Greek Definitions:**

*chalkedon* (5472): from 5475 and perh. 1491; copper-like, i.e. “chalcedony”:—chalcedony.

*eidōs* (1491): a view, i.e. *form* (lit. or fig.):—appearance, fashion, shape, sight.

*chalkos* (5475): perh. From 5465 through the idea of hollowing out as a vessel (this metal being chiefly used for that purpose): copper (the substance, or some implement or coin made of it):—brass, money.

*chalao* (5465): from the base of 5490; to lower (as into a void):—let down, strike.

*chasma* (5490): from *chao* (to “gape” or “yawn”); a “chasm” or vacancy (impassable interval):—gulf.

**Reference:** New Jerusalem foundation

**Feast:** Unleavened Bread

## *Burial Cloths*

This morning, my husband pointed out Jesus' burial cloths in the main miracle picture. He noticed that the face in the Lord's beard is another example of Jesus' face. I have placed a white box around the face in His beard.



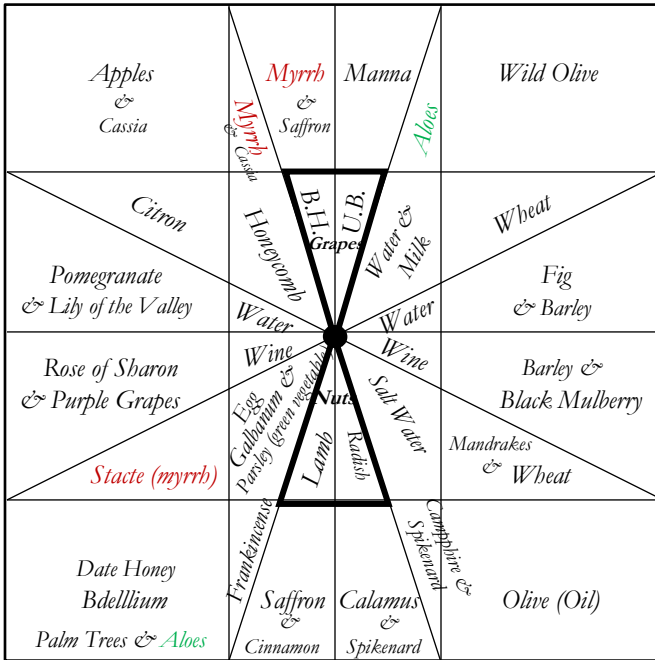
In this example, the face in the beard represents Jesus' burial. His eyes are likely shut since He has died.

It is also interesting to note that the burial cloths are in various shades of tan, cream, and white. The white chalcedony stone points to the white burial cloths.



In John 19:38-40, it says the following:

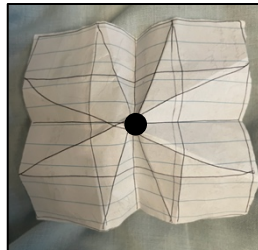
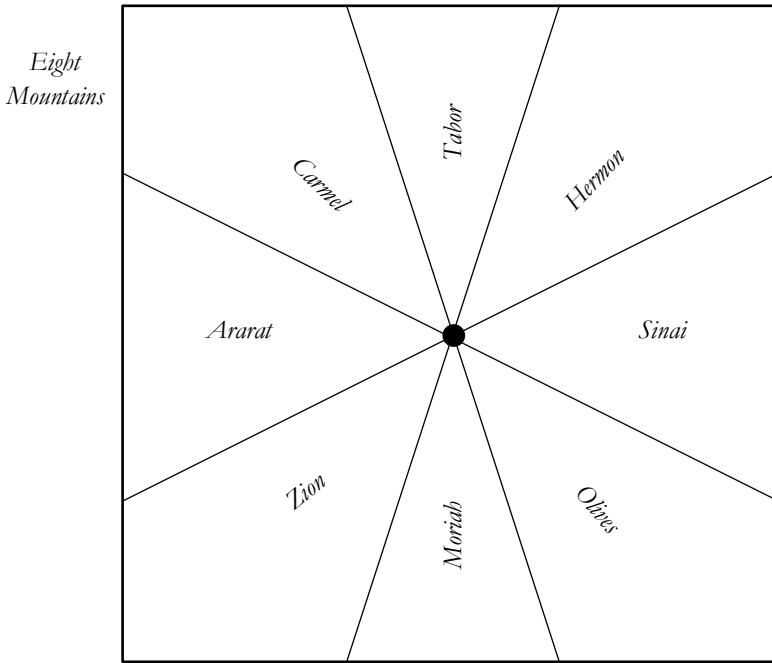
“And after this Jo’seph of A-ri-ma-thae’a, being a disciple of Je’sus, but secretly for fear of the Jews, besought Pi’-late that he might take away the body of Je’sus: and Pi’-late gave him leave. He came therefore, and took the body of Je’sus. And there came also Nic-o-de’-mus, which at the first came to Je’sus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Je’sus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury.”



I highlighted myrrh in red in the diagram above, and aloes is highlighted in green. (Of course, my interpretation is a work in progress.)

## *Set on a Hill*

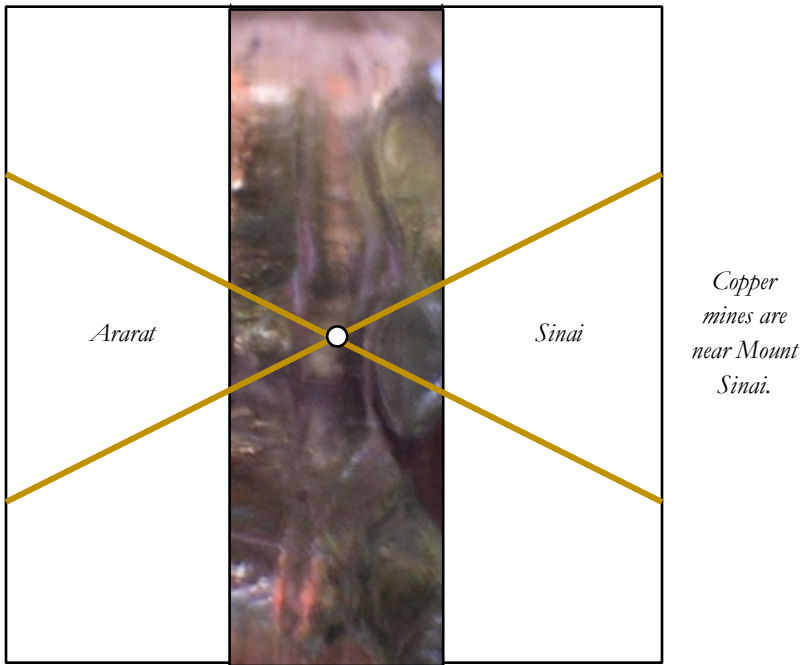
In chapter two, we took a look at the wall around the city, which is the New Jerusalem. As we have seen, when the diagram is three-dimensional, the city of the Lord is lifted up. It is supported by eight great mountains (in the diagram), which form an amazing hill. In Matthew 5:14, Jesus says, “Ye are the light of the world. A city that is set on an hill cannot be hid.”



The sections where we find the eight mountains just happen to illustrate the twelve foundations as well. They also represent different aspects of the Temple.

As we analyze the diagram, it is important to remember that there are layers of diagrams, as well as layers of stories. It is an intricate pattern that works together to illustrate God's redemptive plan.

In the diagram, the two brass mountains, I believe, are Ararat and Sinai. It is important to point out that the spirits leave the Lord's presence in between the two brass mountains (Zechariah 6:1, 5). In the diagram, the Lord Jesus is in between Ararat and Sinai.

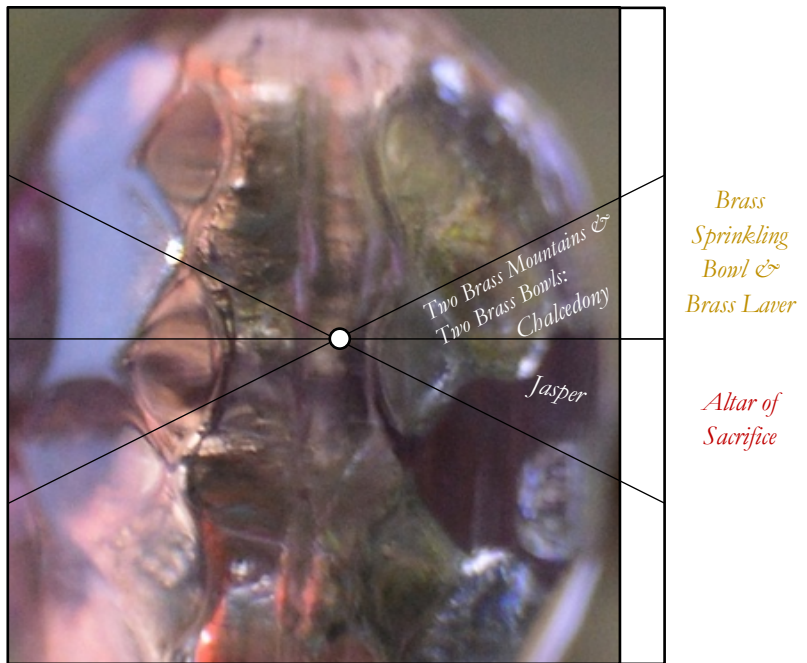


In Zechariah 6:1, the prophet says, “I turned, and lifted up mine eyes, and looked, and, behold, there came four



chariots out from between two mountains; and the mountains were mountains of brass.”

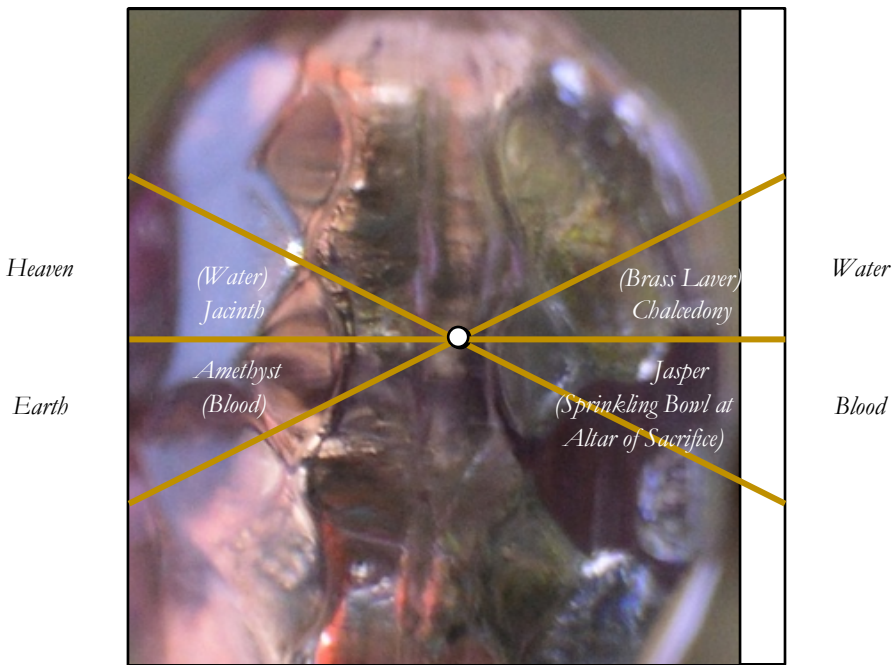
The chalcedony stone represents the two brass mountains, as well as the two brass bowls in the New Jerusalem foundations. It is important to remember that *chalcedony* means “copper-like.”



The chalcedony stone is a little challenging to understand at times. Generally speaking, it represent the two brass mountains and two brass bowls. Then, other times, it simply represents the brass laver.

In the diagram on the next page, we can see the division between the brass laver and the sprinkling bowl. The laver, which contains water, is on Heaven’s side of the diagram, while the sprinkling bowl is on Earth’s side of the diagram.

The two brass mountains and two brass bowls (as outlined in the diagram below) are on either side of the Lord.



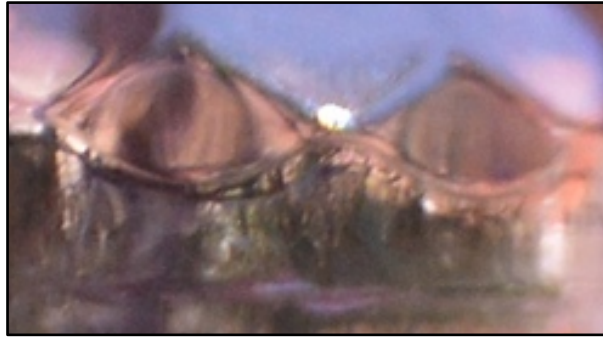
In Zechariah 6:4, the prophet asks the angel about the chariots and horses. He says, “What are these, my lord?” The angel explains that “these are the four spirits of the heavens, which go forth from standing before the Lord of all the earth” (v. 5).

One important point about the chalcedony stone is that it represents the place where the spirits leave God’s presence. This place (or spot) is in between the two brass mountains.

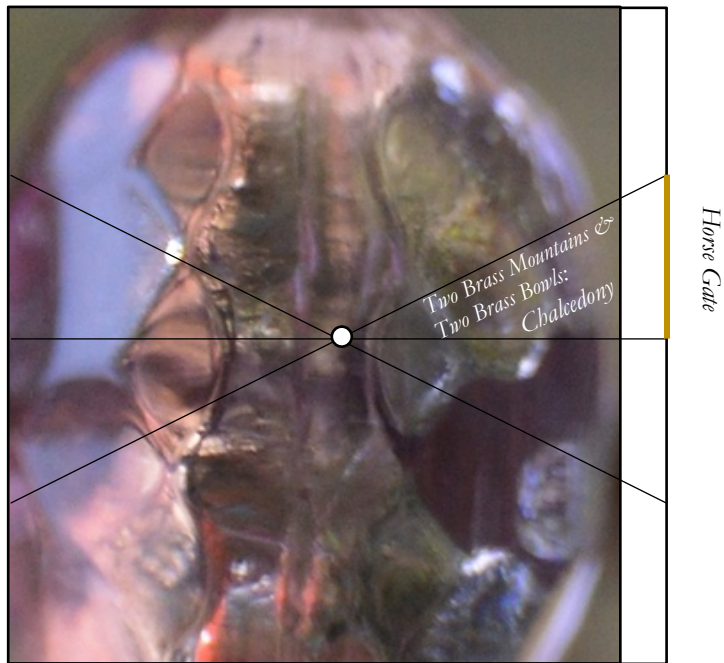
In chapter two, we took a look at Nehemiah’s gates. Interestingly enough, the horse gate is in the same place as the chalcedony stone (see next page). Remember, in

Zechariah, chapter six, the chariots and horses leave the Lord's presence in between the two brass mountains.

*The white spot  
is in between  
the two brass  
mountains.*



When we rotate the picture, the brass mountains are on either side of the Lord. (I placed a white spot in the middle to help illustrate the concept.)

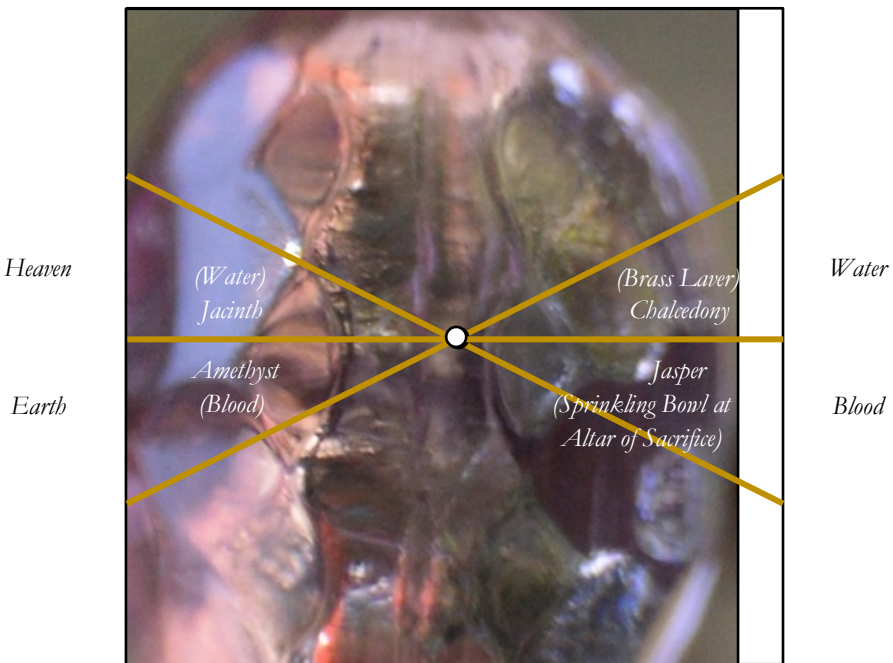


One other important aspect of the chalcedony stone is that

it represents water baptism. In Romans 6:3, it says, “Know ye not, that so many of us as were baptized into Je’sus Christ were baptized into his death?”

As previously noted, the priests would wash their hands and feet at the brass laver, which contained water. The idea of washing (or cleansing) points to water baptism for those who believe in Jesus. It is the cleansing aspect of what takes place when we receive Him as Savior and Lord. Basically, the outward baptism represents what has taken place inwardly.

In the diagram, the brass laver is on the heavenly side, while the sprinkling bowl is on the earthly side. When judgement takes place at the altar of sacrifice, blood from the sacrificial lamb is caught in the sprinkling bowl.

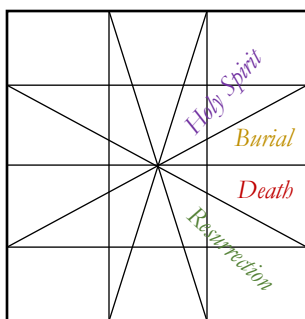


In Romans 6:4, it says, “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

For quite some time, I have tried to understand the difference between the chalcedony stone and the emerald stone. I know they both relate to the Feast of Unleavened Bread. Here is my simple interpretation:

**Chalcedony:** At this stone, I believe the burial of the Lord is emphasized. When one is water baptized, this represents being buried with the Lord. As one is immersed in water, the *burial* takes place. Then, when one comes up out of the water, this represents being raised with Christ.

**Emerald:** This stone represents the body of the Lord Jesus, which includes the church (referred to as the body of Christ in the New Testament). Jesus is the True Bread from Heaven (hidden manna). The table of shewbread is emphasized on the north side of the diagram, where we also find the rapture and communion.



*In Acts 2:38, Peter says, “Repent, and be baptized every one of you in the name of Je’sus Christ for the remission of sins, and ye shall receive the gift of the Ho’-ly Ghost.”*

*The sections on the east side of the diagram represent the death, burial, resurrection, as well as the Holy Spirit.*

Once again, I would like to point out that the Lord's presence is in between the two brass mountains.



You may have noticed that the Lord's face is in line with the white spot. I believe the position of the white spot over Jesus' face is highlighting the fact that it is the place of His presence.

### *Sapphire*

Next, I would like to take a look at the sapphire stone. A man by the name of Pliny the Elder lived around the time that the Book of Revelation was written. In his writing, he describes *sappir* as "being like the night sky, spangled with stars." This points to the lapis lazuli stone.



Out of all the stones, I think the sapphire provides the most interesting visual representation of God’s glory. The prophet Ezekiel explains that “above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone” (Ezekiel 1:26). The New International Version calls it “lapis lazuli.”

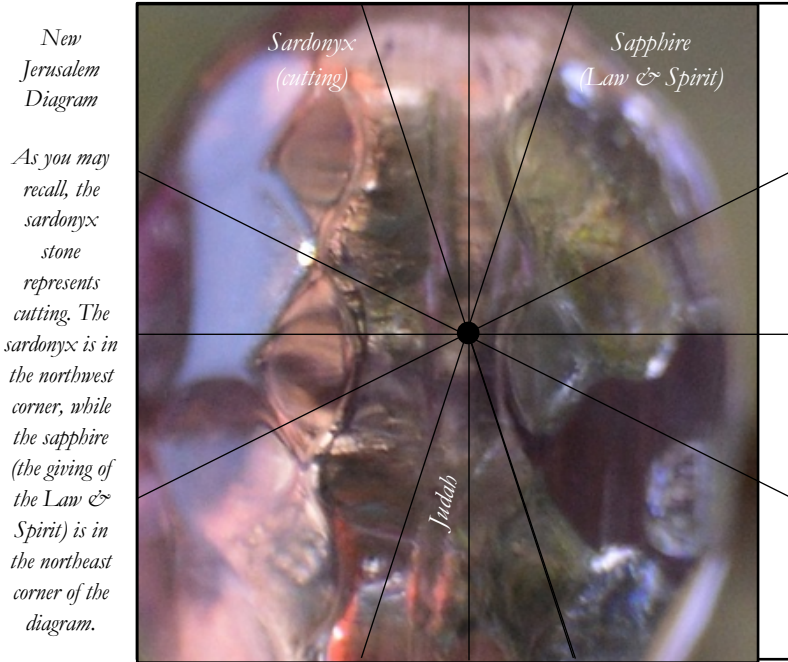


### *The Ten Commandments*

Let’s take a closer look at the Ten Commandments, which are represented by the sapphire stone. Please note that the tribe of Judah intersects with the picture of the Lord’s red legs and feet (in the diagram on the next page).

In Genesis 49:10, we read that “the sceptre shall not depart from Ju’-dah, nor a lawgiver from between his feet...” The Hebrew word for “lawgiver” is *chaqaq*, which means “to engrave.” It refers to an ancient scribe who would cut (or

engrave) the laws into stone or metal tablets. It is very important to note that God inscribed the Ten Commandments on both sets—the first set which Moses broke, as well as the second set that Moses chiseled (Exodus 31:18; 32:16, 19; 34:1).



Let’s begin with the first set of commandments. In Exodus 24:1, the Lord tells Moses to “come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel” (NIV). The people were instructed to worship from a distance, although Moses was allowed to approach the Lord (v. 2). In verse 9, the men go up the mountain where they see the God of Israel. The King James Version describes it beautifully. It says “there was under his feet as it were a paved work of a sapphire stone, and as it were the



body of heaven in his clearness” (v. 10).

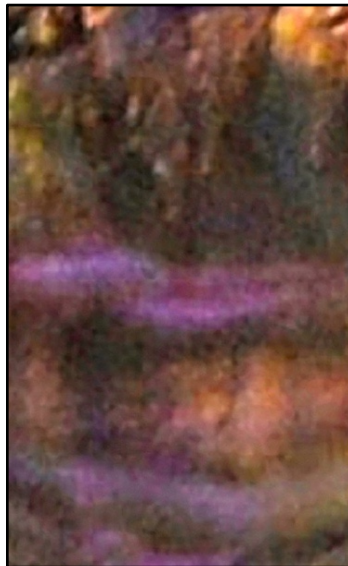
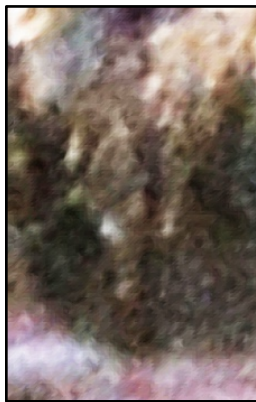


*Please note the sapphire stone (lapis lazuli) has a indigo/violet color. The violet also makes up the Lord's head covering, which is His prayer shawl.*

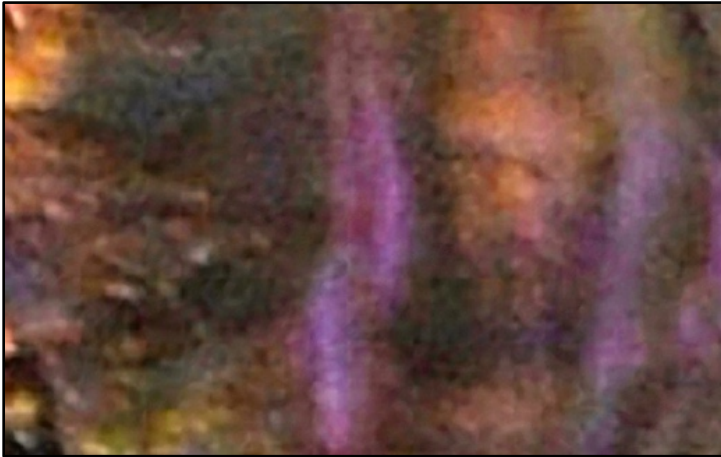
*Therefore, the God of Israel is standing on the sapphire pavement directly above Jesus' face and His head covering.*

*The arrow points to the God of Israel standing on the sapphire pavement.*

The Hebrew word for “paved” in Exodus 24:10 is *libnah*, which means “transparency” or “paved.” It comes from a root word that means “(altar of) brick or tile.” Therefore, we could think of the sapphire pavement as being a part of the heavenly altar.

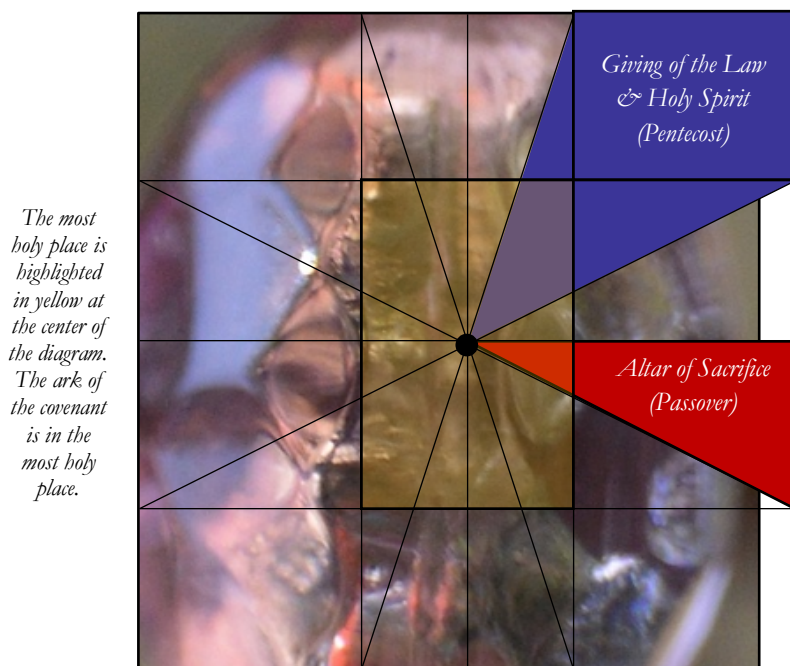


And the Hebrew word for “clearness” in Exodus 24:10 is *tobar*, which refers to the “brightness,” “purification,” “clearness,” and “glory.” When they saw the God of Israel standing on the sapphire pavement, He was standing on holy ground. The pavement was clear and bright, and God’s glory was present.



I know I am giving you several words to process, but please hang in there with me. I guarantee it will be worth the effort. In Exodus 24:12, the Lord tells Moses to “come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written....” The Hebrew word for “tables” is *lunach*. Interestingly enough, it means “to glisten.” It also refers to a polished plate or table. You may recall that the altar of sacrifice is called “the table of the Lord” (Malachi 1:12). Well, I am beginning to think that the stone tablets could represent the Lord’s table, or at least a part of the Lord’s table. Come to think of it, the stone tablets could also represent the altar of sacrifice.

Please take note of how the sections come to a point at the center of the Lord.

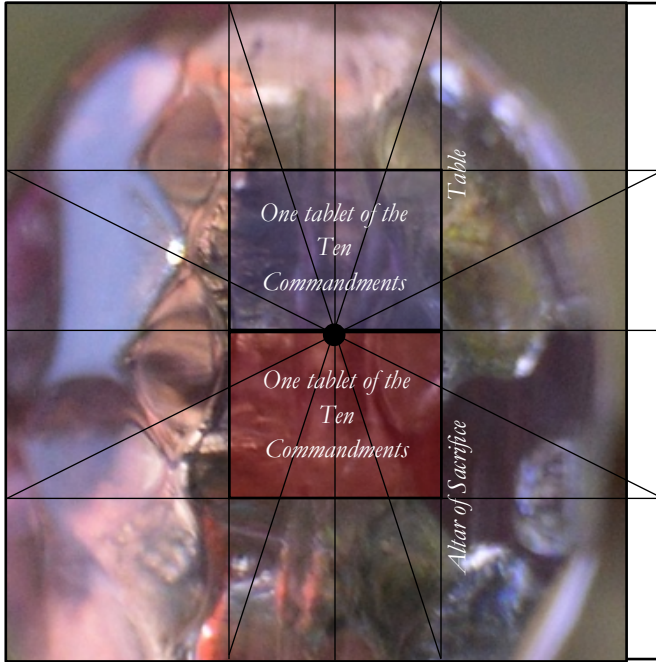


*The most holy place is highlighted in yellow at the center of the diagram. The ark of the covenant is in the most holy place.*

The ark of the covenant, which is in the most holy place, contains the tables of the covenant (Ten Commandments), the golden pot of manna, and Aaron's rod that budded (Hebrews 9:4). The most holy place is transparent yellow in the diagram above. (We will take a look at the golden pot of manna and Aaron's rod in the next chapter.)

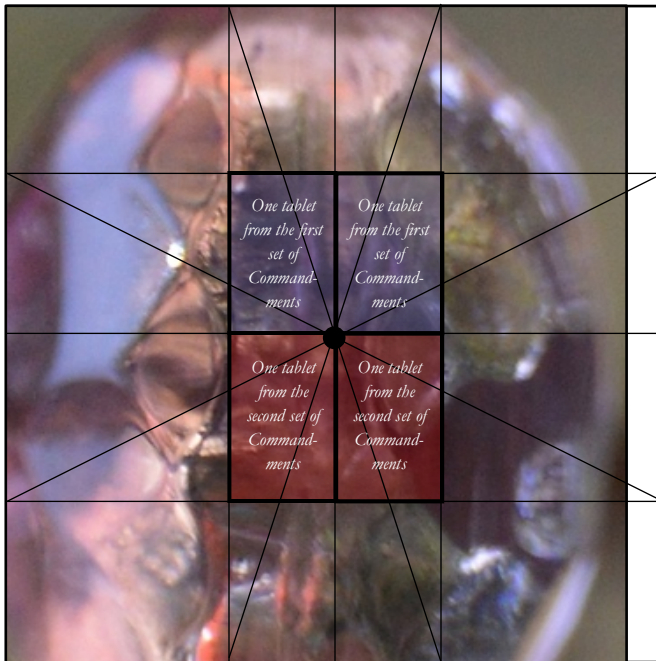
The two rectangles in the middle column of the breastplate could represent the two tablets of stone. The indigo color corresponds with Heaven, Jesus' prayer shawl (veil), as well as the giving of the Law and the giving of the Holy Spirit (Pentecost). The red color corresponds with the earth, the altar of sacrifice, as well as blood and fire (Passover).

Heaven

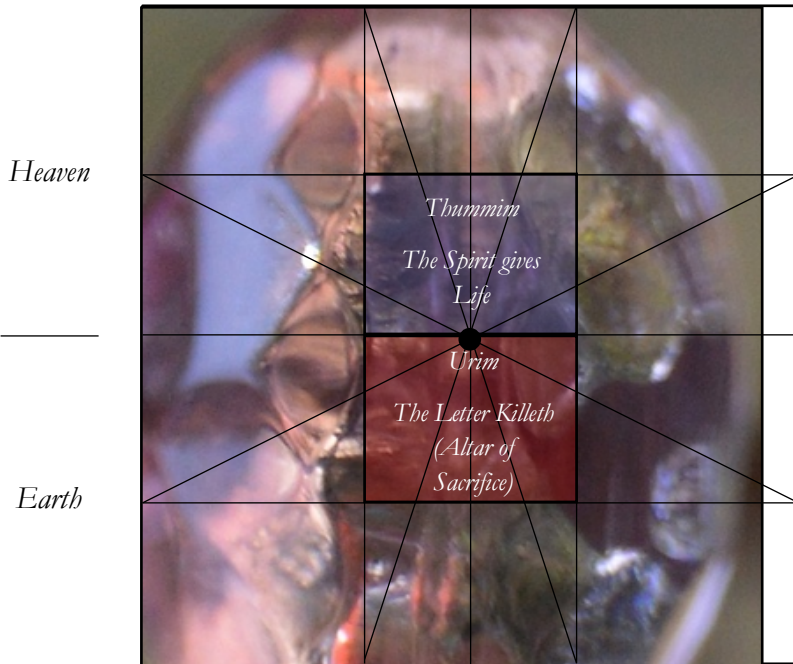


Earth

*If both sets of commandments are present in the ark, then we could outline them like the example on the right.*



The rainbow of colors shining out from the Lord, I believe, is an example of the Urim and Thummim. I would like to take a detailed look at this mystery in a different study. For now, however, it is important to highlight the Ten Commandments. In 2 Corinthians 3:6, it says that “the letter killeth, but the spirit giveth life.”



In the diagram above, the perfect sacrifice is on the altar of sacrifice (to atone for sin). Jesus is the perfect Lamb of God (John 1:29). You may have noticed that the altar of sacrifice intersects with the earth-side of the diagram. This is also the Urim side. The Law and the Holy Spirit are on Heaven’s side of the diagram. This is also the Thummim side.

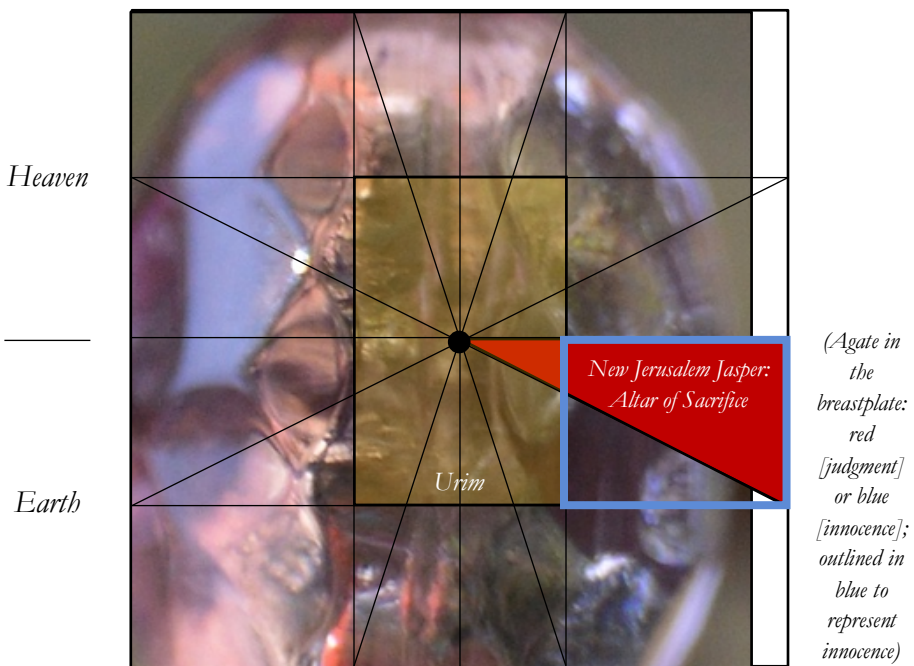
I believe the Urim and Thummim are two stones in the



middle column, much like the representation of the two tables of the covenant (the Ten Commandments). The Urim and Thummim, however, would go on the inside of the breastplate.

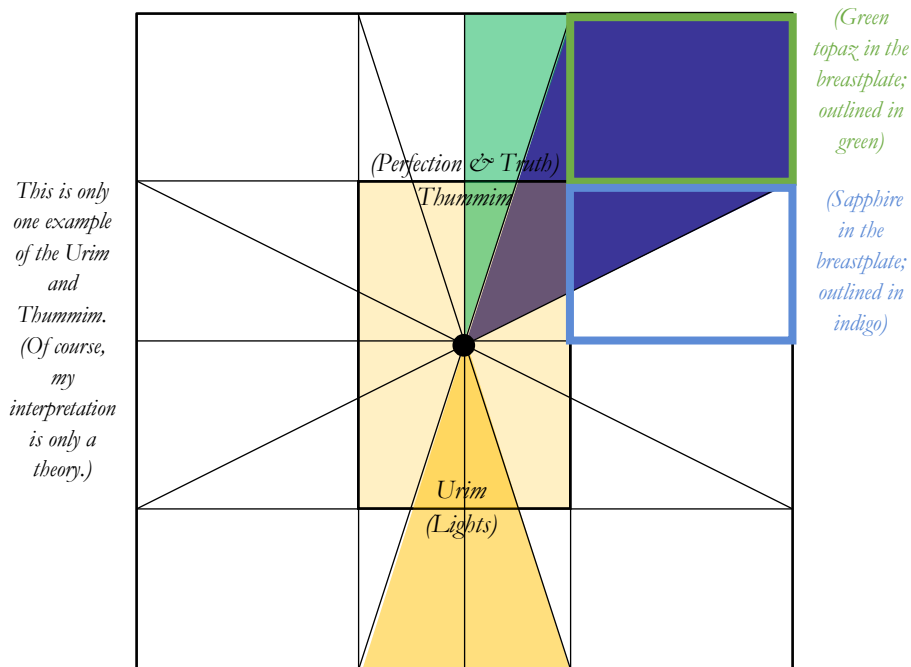
During ancient times, I think the Urim and Thummim would reflect light from within the breastplate. My humble interpretation is that they would highlight the Temple, specifically the colors that correspond with the different parts of the Temple. Therefore, when the high priest would receive an answer to a question, he may have interpreted the colors in light of the Temple.

Let's return to the example of the Ten Commandments. We know that judgment takes place on the altar of sacrifice. Therefore, the Urim was highlighted, possibly in red.



Then, the Holy Spirit (green topaz in the breastplate) may have been highlighted in indigo. (Remember, light comes from the middle column, possibly the center point. And then it shines on the section of the breastplate to answer the question.)

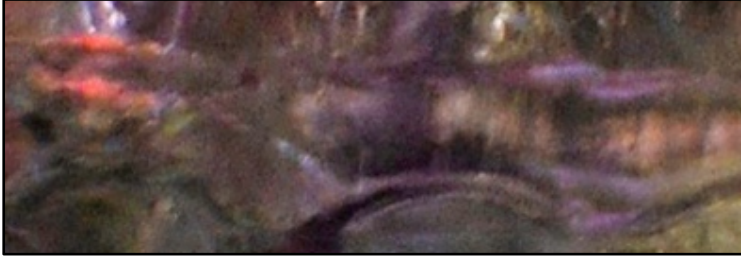
*(N.J. Emerald) Table of Shewbread:  
True Bread from Heaven (perfection & truth)*



*Lampstand: Light  
(New Jerusalem Golden Beryl)*

It is interesting to note that the Hebrew word for “Urim” is *Uwriym*, which means “the oracular brilliancy of the figures in the high-priest’s breastplate.” Simply put, it means “lights.” This is seen on the south side of the diagram in the lampstand of the temple.

And the Hebrew word for “Thummim,” according to the *Strong’s Concordance*, is *Tummiym*, which means “perfections.” It is also “an emblem of complete Truth.”



The Hebrew word for “jasper” is *yashepheh*, which is from an unused root that means “to polish.” The red stone on the left, I believe, represents the jasper stone. To me, it looks like the stone is polished and glistening.

*The table, which appears as jasper in the picture, is the altar of sacrifice for the lamb.*

*The lamb is lying down on the altar. It is important to keep in mind that we are looking at the heavenly altar.*



The altar also extends across to make a longer altar for the Lord.



The picture has been rotated. The lamb is on the right on a smaller altar, which connects to a longer altar (or table) for the Lord.



You may have noticed that the purple stone is in line with the red stone. The Hebrew word for “sapphire” is *cappiyir*, which is “a gem used for scratching other substances.” Just think of how the stone tablets for the Ten Commandments were chiseled and then inscribed. The root word for *cappiyir* (*caphar*) actually means “to inscribe.”

Apparently, the traditional teaching of the Talmud talks about the first set of commandments. It explains that they were made of lapis lazuli. The color of the stone, as well as the gold-colored specks, remind us of the sky, the heavens, and God’s throne. The Talmud explains that both sets of commandments were stored inside the ark of the covenant.



*Please note how the color of the sapphire pavement resembles the sky.*

It is my very humble opinion that the red and purple stones represent the two sets of the Ten Commandments. The first set (purple) came from Heaven, while the second set (red) was chiseled by Moses and then inscribed by God. One set represents the heavenly (or we could think of it as the spiritual side), while the other represents the earthy (or natural side).

## *Glory of the Law & Lord*

Just as a cornerstone joins two walls, or in this case, the judgment of the old covenant (red) to the mercy of the new covenant (purple), so the Lord is the Mediator, the go-between.



It is important to keep in mind that the Law was and is glorious. In 2 Corinthians 3:7-8, it says, “Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory...will not the ministry of the Spirit be even more glorious?” (NIV). So, I have to wonder, why is the ministry of the Spirit more glorious? I believe it is because the Law has been fulfilled in Christ. We behold His glory through Salvation.

The veil provides the door, the entryway, into the most holy place. As we enter God’s eternal presence through Jesus’ death, burial, and resurrection, we embrace a new and better covenant (Hebrews 8:6). In verse 10, the Lord shares several promises He has for the house of Israel. He says, “I will put my laws in their minds and write them on

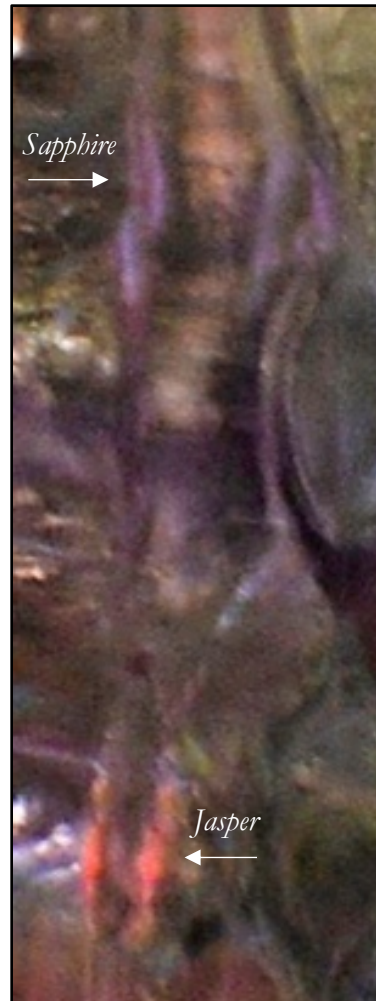
their hearts. I will be their God, and they will be my people” (NIV). The Lord promises that the least, the greatest, and all those in between, will know Him (v. 11). He also promises to forgive sinful wickedness and to remember it no more (v. 12).

In 1 Corinthians 15:22, the apostle Paul says, “For as in Adam all die, even so in Christ shall all be made alive.”

The first man, Adam, came from the dust of the ground (jasper), while the last was from Heaven (sapphire).

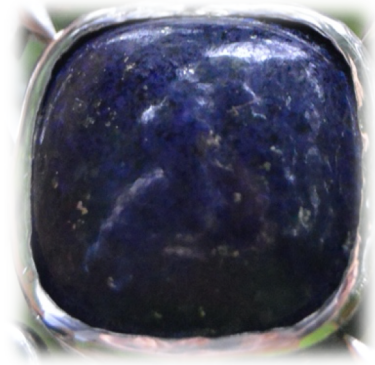
(Please see Genesis 2:7; 1 Corinthians 15:47).

Also, please note how the Lord’s red feet and legs are close to the earth. As we move up to the top of the picture, we see the face of the last Adam (Jesus). Paul says, “The first man Adam became a living being; [while] the last Adam, a life-giving spirit” (v. 45, NIV).



## *Sapphire (New Jerusalem Foundation)*

**Description:** Pliny the Elder lived around the time that the Book of Revelation was written. In his writing, he describes *sappir* as “being like the night sky, spangled with stars.” This points to the lapis lazuli stone.



**Vine's:** The “sapphire” has various shades of blue and ranks next in hardness to the diamond (546-547).

**In the Temple:** veil

**Representation:** entry into God's presence, giving of the Law, giving of the Holy Spirit, engraving the Ten Commandments (sapphire set)

**Greek Definition:**

*sappheiros* (4552): a “sapphire” or lapis-lazuli gem:—sapphire.

**Hebrew Definitions:**

*cappiyir* (5601): from 5608: a gem (perh. as used for scratching other substances), prob. the sapphire:—sapphire.

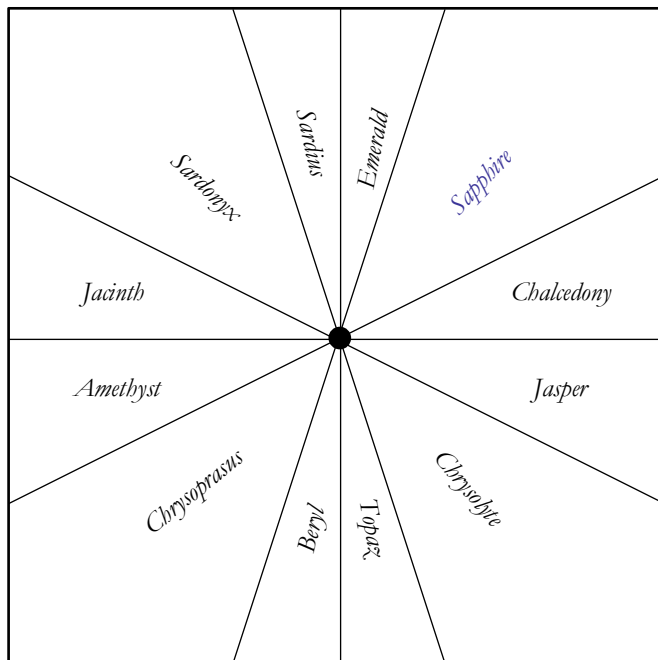
*caphar* (5608): to score with a mark as a tally or record, i.e. (by impl.) to inscribe, and also to enumerate; intens. to recount, i.e. celebrate:—commune, (ac-)count, declare, number, penknife, reckon, scribe, shew forth, speak, talk, tell (out), writer.

**References:** paved work of sapphire stone, a stone in the breastplate, throne, wisdom, description of the Beloved, and New Jerusalem foundation

**Feast:** Pentecost



*New  
Jerusalem  
Diagram*



“The Lord is nigh unto them that are of a broken heart;  
and saveth such as be of a contrite spirit.”

*Psalm 34:18*

## BROKEN PLACES

What comes to mind when you hear the word “sardine”? Personally, I think of a little fish like a herring. In the Bible, however, it refers to a gemstone. In fact, the word “sardine” is only used in Revelation 4:3. In the New Jerusalem foundations, it is called “sardius” (21:20).

The modern name for this stone is “carnelian.” I tend to think that the ancient and modern words both describe it very well. For example, a carnelian stone emphasizes the flesh or carnal (carnel) color. And, if you think about it, the ancient word “sardius” (or sardine) contains the word “sard.” This would resemble the red earth, usually in clay form.

Some people believe that Adam’s skin or hair was reddish in color. In Genesis 2:7, it explains that “the Lord God formed man of the dust of the ground....” Therefore, red dust may have given Adam this coloring.

The Hebrew word for “sardius,” according to the *Strong’s Concordance*, is *odem*, which means “redness.” And its root word is *adam*, which means “to show blood in the face” or “to flush” or “turn rosy.” This may point to the fall of man. When Adam and Eve sinned, they were embarrassed, so they hid from the Lord God (3:8). The red sard, therefore, may point to the result of man’s sin.

Sardius is also referred to as the “blood-stone.” Its color can vary from a deep red, to an orangish-red, to a brownish-red. In addition to Jesus’ blood, this stone may point to the righteous wrath of God.

### *Ground Down*

As we get started with this chapter, let’s take a look at the purpose of the sardius stone. Interestingly enough, the root word for sardius is *lithos*, which is “a stone,” either literally or figuratively. It also refers to a “millstone,” which is used to grind grain.

On the Day of Atonement, Aaron would “take a censer full of burning coals of fire from off the altar before the Lord...” (Leviticus 16:12). The coals were then placed at the altar of incense (v. 13). Without a sacrifice, one could not move ahead in worship. The sacrifice would come first, so that the person (the priest) could enter God’s presence. What I find fascinating is how Aaron was told to take two handfuls of sweet incense beaten small (v. 12). The New International Version calls it “finely ground.” This incense, along with the coals, worked together. They were a part of



the process to enter the most holy place.

As you may recall, the Israelites became impatient in the wilderness. First, they grumbled since Moses was gone so long. Then, they wanted a false god to worship. When Moses returned, he ground up their idol and made them drink it. Obviously, the Israelites' behavior is the opposite of God's plan for us. Instead, we should be thankful for His plan of redemption and worship only Him.

When the Israelites gathered the manna, they “ground it in a hand mill or crushed it in a mortar” (Numbers 11:8, NIV). The King James Version says that they “beat it in a mortar.” I am sure you are beginning to see the direction we are heading.

I believe there is something significant about grinding manna or incense down to its smallest form. I think it has to do with the Lord's sacrifice on our behalf. Every sin, every evil thought or desire, was taken by the Lord Jesus for us. Second Corinthians 5:21 tells us that “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (NIV).

The word “smote” in Mark 15:19 means “repeated blows,” which is similar to the idea of grinding or beating the incense. Let's go ahead and read this verse in the King James Version. It tells us that “they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.”

It is heartbreaking to think of all the humiliation and pain

the Lord went through for you and me. When Jesus was sentenced to be crucified, the soldiers made fun of Him. They twisted together a crown of thorns for His head and clothed Him in a purple robe (Mark 15:17; John 19:2).

In Isaiah 53:4-5, the prophet says, “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”

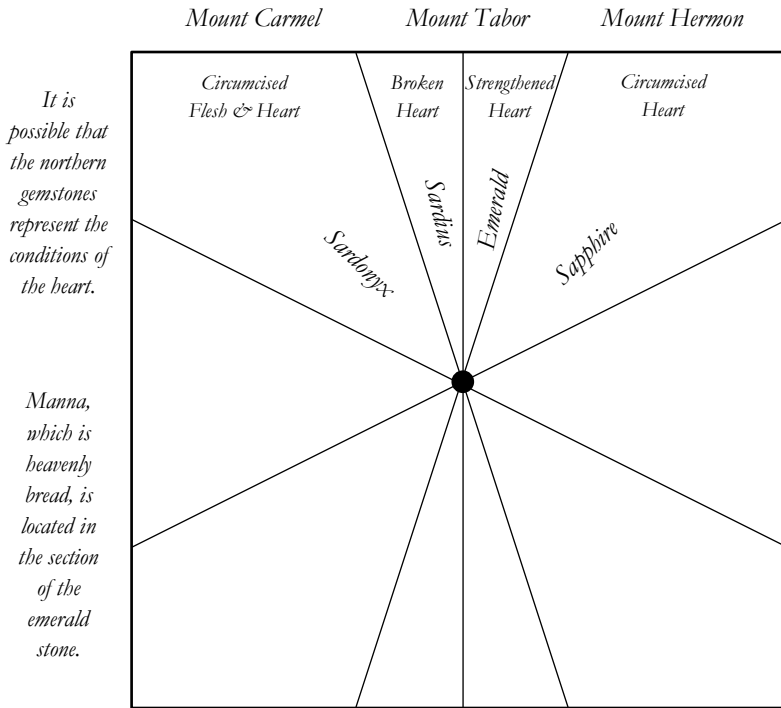
### *Mount Tabor*

As we travel around the diagram, we learn about God’s plan of Salvation. For example, the Israelites were delivered out of Egypt, whereas the church has been delivered from the bondage of sin.

In this particular section, we will focus on Mount Tabor, which is in the same location as the sardius and emerald stones. According to the *Strong’s Concordance*, the Hebrew name *Tabonr* means “broken region.” I think the root words are fascinating as well. One is *tebar*, which is “to be fragile” or “broken.” And the other is *shabar*, which is “to burst,” “break (down, off, in pieces, up),” “brokenhearted,” “crush,” and “destroy.”

Psalm 104 speaks of numerous things that the Lord provides for His people, as well as all of creation. For example, “He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food

out of the earth” (v. 14). In addition to this, the Lord gives “wine that maketh glad the heart of man...and bread which strengtheneth man’s heart” (v. 15).



### *A Noticeable Change*

Oftentimes, people wonder how a loving God can judge people harshly. However, in Revelation 19:2, it says that His judgments are true and righteous. It is important to remember that Jesus took the punishment we deserve. Please keep in mind that the Lord went through, what we could call, a tribulation on our behalf. He went through it, so we wouldn’t have to endure those future hardships. Now that is love!

The prophet Isaiah speaks of the Lord's death. He says, "Just as there were many who were appalled at him—his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness..." (Isaiah 52:14, NIV). I think we can safely say that the beating, the crucifixion, and the sins of the world, caused the Lord Jesus to take on another form.

When grain, or heavenly manna, is finely ground, it takes on another form as well. Eventually, it is baked into loaves of bread to give life to those who partake of it. The Lord, similarly, was ground down. He was crushed, bruised, and beaten. And He took on another form, so we wouldn't have to suffer. He died, so we could have eternal life.

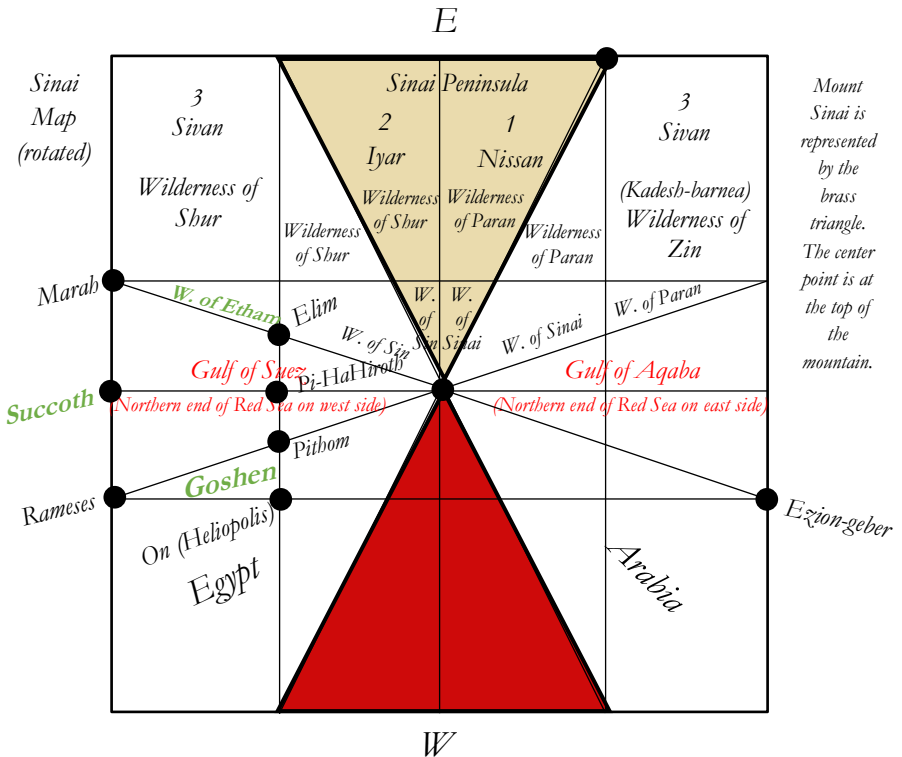
When the Holy Spirit corrects our sinful ways, it may seem harsh at times, but it is actually loving. When we come to Christ, noticeable changes take place. We are no longer the people we used to be. That's not to say that we won't sin at times, but the point is that we don't have to remain in that sin. We can always run to our Lord who embraces us at our worst and loves us regardless of what we have done. His forgiveness runs deeper than the oceans. In one of his psalms, King David explains that "as far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12).

Once we realize the great sacrifice that Jesus has made on our behalf, we shouldn't have to wonder how a loving God can judge sinful man. Jesus paid the price for us. If we

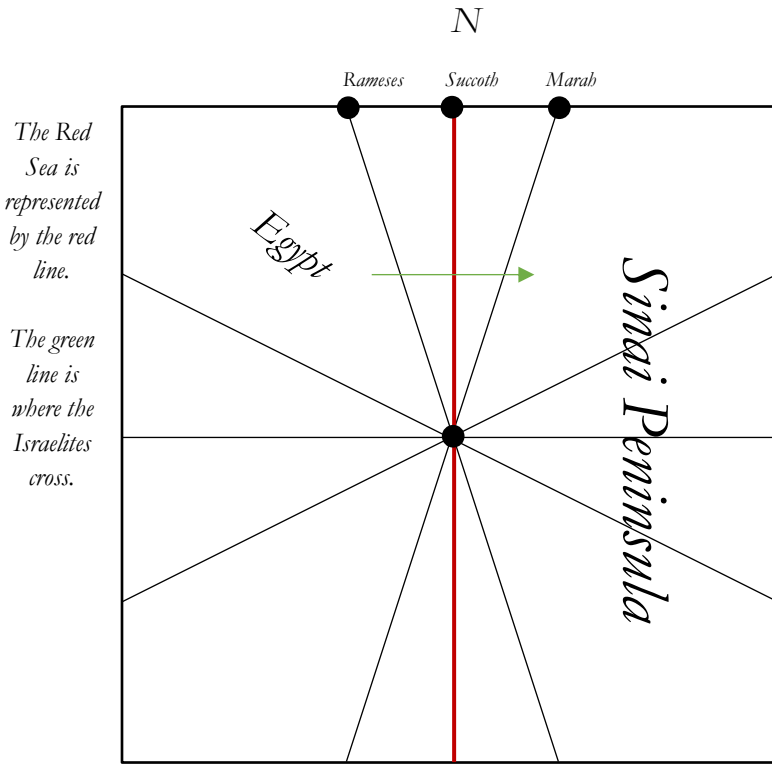
reject Him, this is a personal choice, one we will have to live with for eternity. Tribulation will follow the rejection of Jesus, and eternal separation and punishment will be the end result. This is difficult to hear, but we should be thankful that we can hear the Good News of the gospel before it is too late.

### *Four Cups*

When God brought the Israelites out of Egypt, they left the land of Goshen (highlighted in green). In Exodus 13:18, it says that “God led the people about, through the way of the wilderness of the Red sea.” Then, “they took their journey from Suc’-coth and encamped in E’-tham, in the edge of the wilderness” (v. 20).



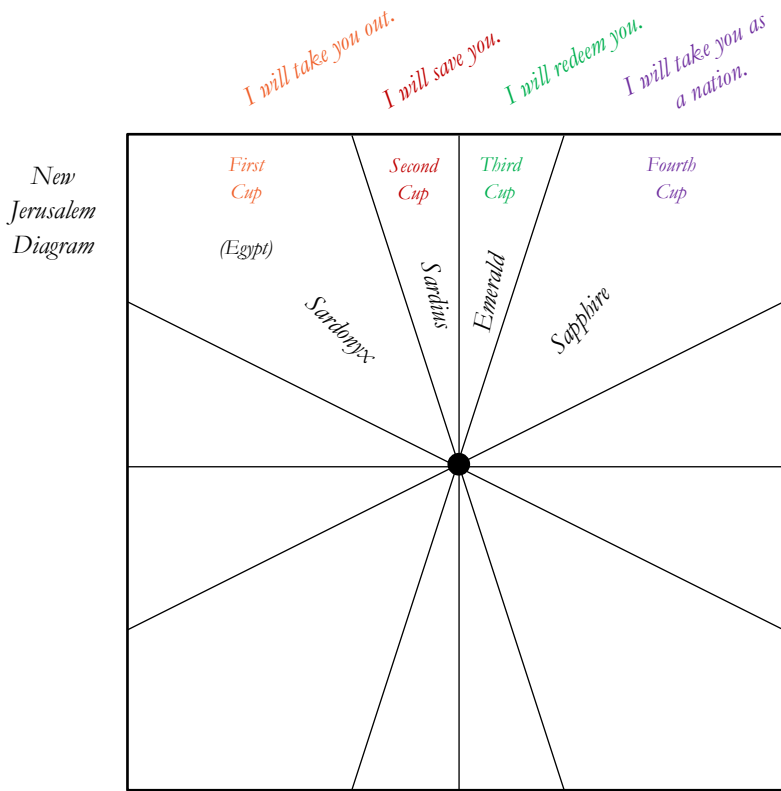
As we rotate the map (north up), the Israelites' journey begins on the northern side of the diagram.



During the Passover meal (also known as the Passover Seder), four cups of wine are consumed. Each cup represents a different aspect of the Israelites' journey out of Egypt (Exodus 6:6-7).

- 1) The cup of sanctification ( I will take you out.)
- 2) The cup of deliverance (I will save you.)
- 3) The cup of redemption/ The cup of blessing (I will redeem you.)
- 4) The cup of hope/ The cup of acceptance (I will take you as a nation.)

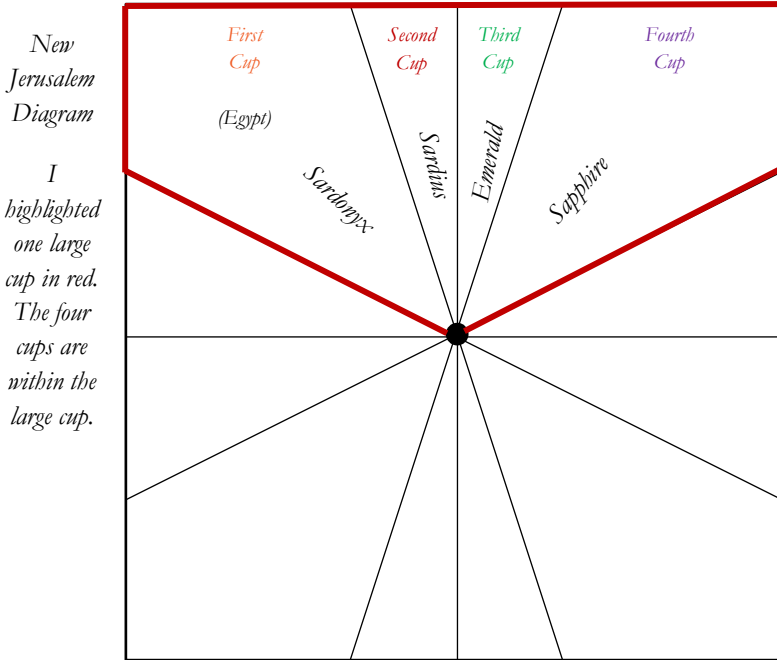
Each of the four cups has a place on the northern side of the diagram. (This is the heavenly side of the diagram.)



The second cup goes along with the sardius stone. I used to think that the sardius went with the third cup, but recently I began to look at it differently. The second cup, I believe, represents Jesus' experience on the cross. All four cups represent different aspects of His blood, but the sardius specifically represents blood.

The emerald stone goes with the third cup. This is communion, where we have the bread and the third cup together.

I would like to point out that the four cups could make up one large cup. Apparently, in the Mishnah, which is an ancient Jewish writing, it mentions drinking from the cup four times during the Passover Seder.



As previously noted, the emerald green represents the body of Christ (the bread). In the New Jerusalem diagram (pictured above), it is also the third cup. This is where communion takes place.

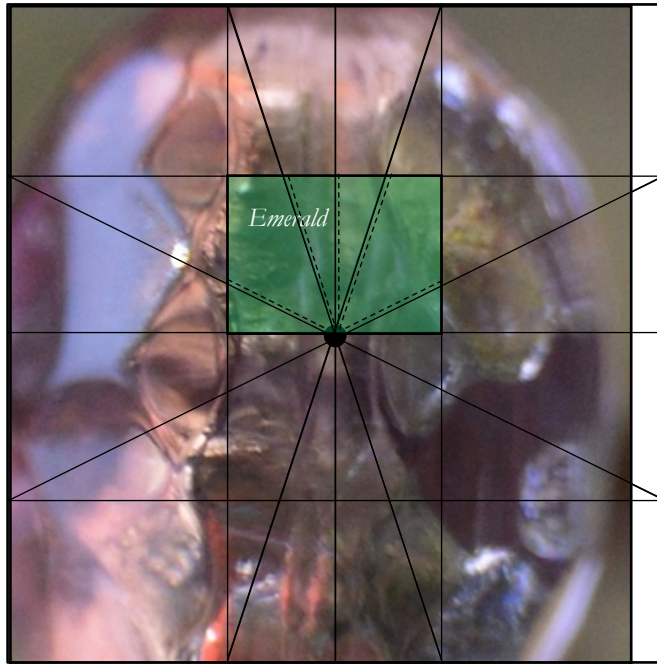
In the breastplate diagram, the emerald stone is in the same section as the Lord’s face. This is also known as the “bread of the face.” (See the diagram on the next page.)

The term “breaking bread” is often used when people come together to share a meal. The Passover meal, I



believe, is present in the diagram. When we study the breastplate in the next book, I hope to take a look at the Passover meal in detail. It is important to note that we will need both diagrams (the New Jerusalem diagram and the breastplate diagram) to learn about the meal.

*Breastplate  
Diagram*



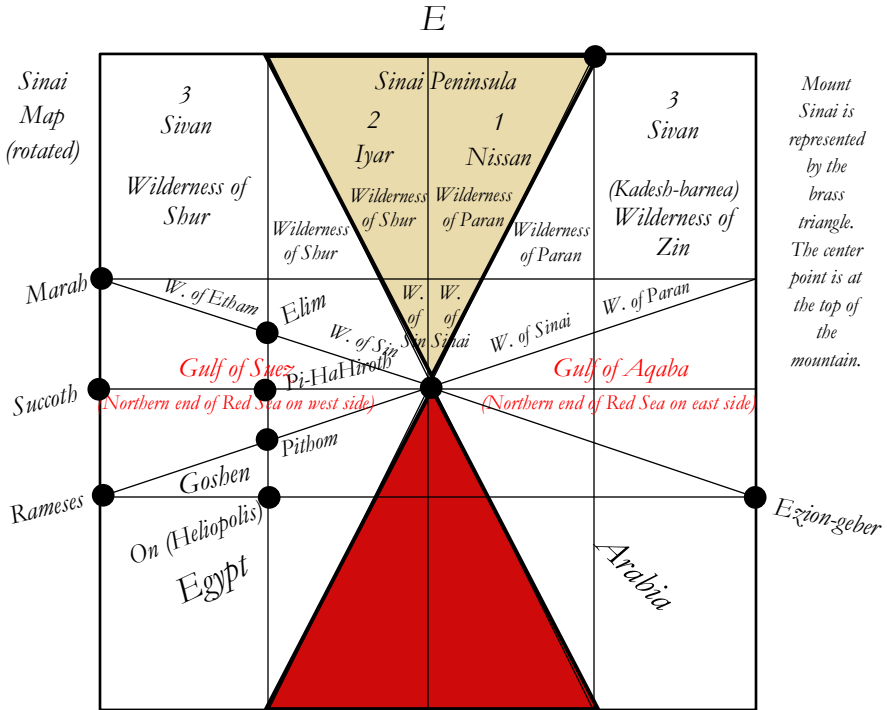
The emerald section pictured above represents the body of the Lord (the bread). In Luke 22:19, it says that “he [Jesus] took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.” (See also Matthew 26:26 and 1 Corinthians 11:24.)

The bread (emerald) in the breastplate diagram has dotted lines to represent the broken pieces of the bread. It is in similar sections as the cup(s) of wine.

It is interesting to note that the first set of commandments, which Moses broke into pieces, is in the same section as the emerald stone in the breastplate diagram. (See chapter three.)

*Fortified & Strengthened*

Since I don't know a lot about wine, I had to do a little research to prepare for this section. One thing I learned is that wines are often fortified by adding ingredients. During Bible times, myrrh was added to sweeten the wine. What I find interesting is that the word "myrrh" actually means "bitter," and yet it sweetens the wine. Therefore, we find bitterness and sweetness together.



In Exodus 15:23, the Israelites arrive at Marah—the bitter waters. When the Lord shows Moses a tree, he casts it into the water, which causes it to become sweet (v. 25). This points to the bitterness of sin on the cross, as well as the sweet gift of Salvation that we receive from the price Jesus paid (on the tree). Remember, the second cup (sardius) represents salvation.

In Jewish thought, bitterness should accompany the sweetness of God’s blessings. It helps one keep perspective. In addition to the bitterness and sweetness of the cross, we also find them in myrrh, as well as within other important things that we will soon discover.

### *Food & Drink*

At this time, I would like to take a look at what was offered to the Lord on the cross. In Matthew 27:34, it says that “they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.”

The word “vinegar” comes from two Latin words *vin* and *aigre*—“sour wine.” Much like today, people used it to flavor their salads and other things. Some people believe that Jesus was given “posca,” a Roman drink that was sold in the streets. This was made of vinegar and water.

In Psalm 69:21, King David writes prophetically about the Lord’s crucifixion. He says, “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” The Hebrew word for “meat,” according to the *Strong’s Concordance*, is *barumth*, which is food. Therefore, Jesus was

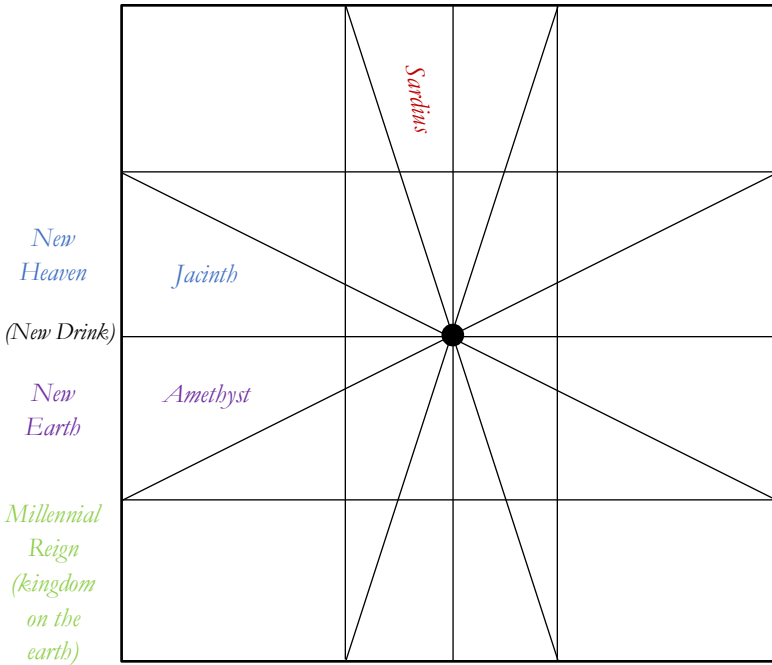
offered both food (gall) and drink (vinegar) while on the cross.

In the Gospel of Mark, it is stated a little differently. It says, “And they gave him to drink wine mingled with myrrh: but he received it not” (Mark 15:23). Apparently, there is a debate among scholars about whether it was vinegar with gall, wine with myrrh, or perhaps both. Personally, I think it could be both. It is possible that the (sour) wine could have contained both gall and myrrh. This type of drink was given by the Roman soldiers to those dying to help ease the pain, kind of like a drug. Therefore, some people believe Jesus refused it in order to experience the fullness of the crucifixion on our behalf.

So, why did Jesus refuse the bittersweet drink? It could be for one of the following reasons:

1. So that it wouldn't ease His pain.
2. He may have been waiting to drink it new in the kingdom of God (Mark 14:25). The Greek word for “new” in this verse is the same word that is used to describe the New Heaven, the New Earth, and the New Jerusalem. According to the *Strong's Concordance*, it is *kainos*, which means “new (especially in freshness).” It is not stale like vinegar or sour wine. Rather, it is going to be the sweetest wine that we have ever tasted.

*(Bitter Cup)*



### *Jesus' Cup*

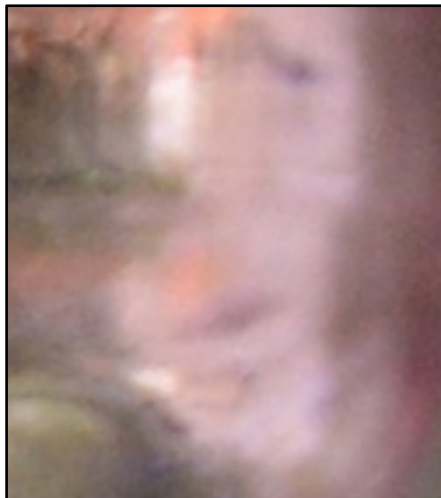
After Jesus eats the Passover meal with His disciples, and before His arrest, He prays in the Garden of Gethsemane. In Matthew 26:39, it says, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." The Greek word for "cup," according to the *Strong's Concordance*, is *poterion*, which is "a drinking-vessel." Figuratively speaking, it is "a lot" or "fate." We could say that this was Jesus' lot in life. The cross was the ultimate fulfillment of God's will for His life on the *old* earth (as compared to the New Earth). The cup that He was about to drink, so to speak, was a bitter one, but Jesus knew He would have to go through with it for the good of God's

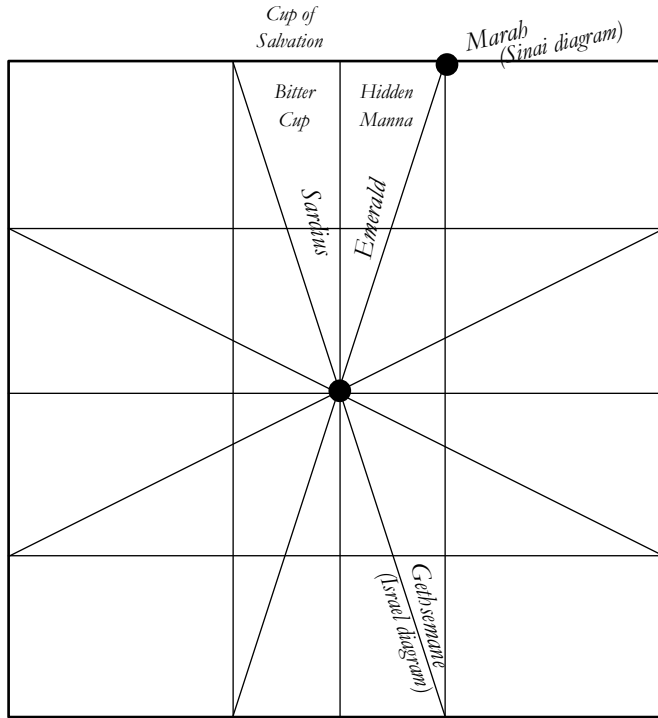
kingdom.

In Isaiah 53:5, the prophet explains that “he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” In this verse, we read about the great pain, as well as the anguish, that Jesus endured for us on the cross. The pain He suffered provides healing for those who believe. It is interesting to note that the Hebrew word for “healed” in this verse is *rapha*.

### *Second Prayer*

In the Garden of Gethsemane, Jesus goes away a second time to pray. In Matthew 26:42, He says, “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” This cup is the cup of God’s wrath upon man’s sin. In Psalm 116:13, it is also used to symbolize God’s salvation. The psalmist says, “I will take the cup of salvation, and call upon the name of the Lord.





### *Third Prayer*

Jesus then prays a third time, saying the same words as His previous prayer(s). So, why do you suppose “three” is such an important number? Three reasons come to mind. For example, I think it begins with the Israelites’ journey for three days without water when they arrive at Marah (Exodus 15:22-23). Then, after Jesus’ crucifixion, He rises from the dead after three days (Matthew 27:63). Therefore, His body is in the tomb (the grave) from the time after His crucifixion until His resurrection. Another way we could look at it is that the Hidden Manna is hidden away (emerald stone). Then, finally, Jonah is in the belly of the great fish for three days (Jonah 1:17; Matthew 12:40).

Oftentimes, we can relate to Jonah since we may want to run in a different direction than God’s plan—away from His will—even if it is within the tiniest of details. Jesus, however, did everything just as the Heavenly Father desired.

### *Hyssop*

This morning, as I prepared to write on a different subject, the Holy Spirit suddenly brought to mind the topic of hyssop. In Exodus 12:22, Moses tells the elders of Israel to “take a bunch of hyssop, and dip it in the blood...and strike the lintel and the two side posts with the blood....” This was God’s way of marking His people as pure and clean. Then, the angel of death would pass over them during the judgment.

We find another example of hyssop in Psalm 51:7, which was written by one of my favorite authors, King David. He says, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” In this verse, David is seeking spiritual cleansing as he confesses His sin.

Then, finally, the example that stands out the most to me happens during Jesus’ crucifixion. At the end of His life, while hanging on the cross, Jesus says, “I thirst” (John 19:28). At this time, “they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Je’sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost” (vv. 29-30).

The explanation for the hyssop, I think, is found in



Hebrews 9:24-25. It says, “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others.” Simply put, each year the high priest would enter the most holy place to sprinkle blood on the mercy seat to atone for man’s sins. Jesus, however, did this once for all.

If we back up a few verses, we learn that Moses “took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people...” (Hebrews 9:19). The Greek word for “book,” according to the *Strong’s Concordance*, is *biblion*. This is very similar to our word “Bible.” It means “a roll,” “bill,” “book,” “scroll,” or “writing.” The book that Moses sprinkled with blood probably contained every detail of what the Lord gave him concerning the Law, as well as the tabernacle.

Let’s take another look at what happened on the cross. In Matthew 27:48, it says that “one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.” The Greek word for “reed” is *kalamos*, which is “a pen” or “reed.” Basically, it could be used for writing. I find this particular point interesting since Jesus is the living, breathing Word of God (John 1:14). He is also the fulfillment of the Law. In Matthew 5:17-18, Jesus says, “Think not that I am come to destroy the law, or the

prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

The Greek word for “jot” is *iota*. In Hebrew, it is the tenth letter—*yod*. Suddenly, the number ten stands out to me in a very special way. For example, it represents the Ten Commandments, the Ten Days of Awe, and even the ten plagues (just to name a few). The letter *yod* also represents humility since it is the smallest of all Hebrew letters. Similarly, Israel is the smallest of all the nations (Deuteronomy 7:7).

It is interesting to note that the *yod* is the first dot that begins a letter, as well as the last dot that completes it. This is important because Jesus is the first and the last, the beginning and the end, the Alpha and Omega (Revelation 22:13). He is also the fulfillment of the Law, the perfect Word of God. The first dot of a letter, the last dot, and every detail in between, is found and fulfilled in the Lord Jesus. To a humble writer like myself, there is nothing more beautiful than the thought of the Perfect Word.



*This picture has been magnified from one of the main miracle pictures. It looks like a person with dark hair (on our right) has a long arm with a pen in his hand (left side).*

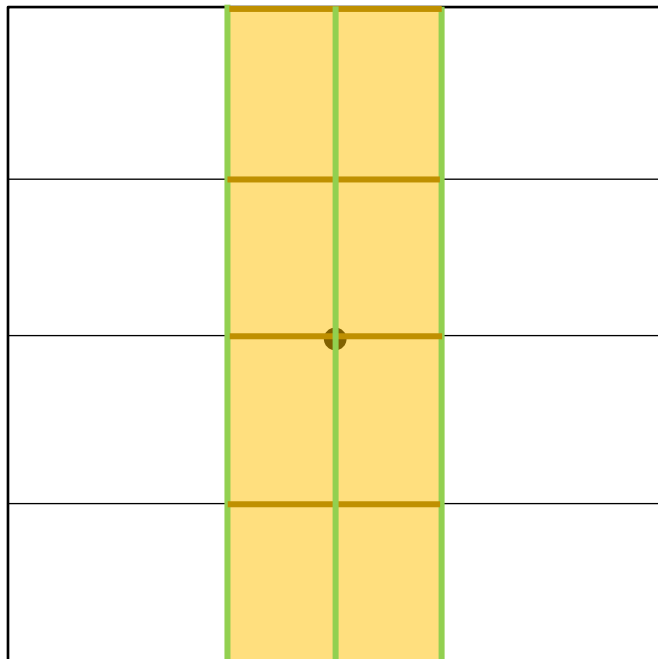
According to the *Strong's Concordance*, the Hebrew word for “hyssop” is *ezovb*, and the Greek word is *hussopos*. Although some people believe it could be a type of mint, it is possible that hyssop refers to capers. In 1 Kings 4:33, it says that Solomon “spake of trees, from the cedar that is in Lebanon even unto the hyssop that springs out of the wall.”

Interestingly enough, when we visited Israel, we saw capers growing in the Western Wall.

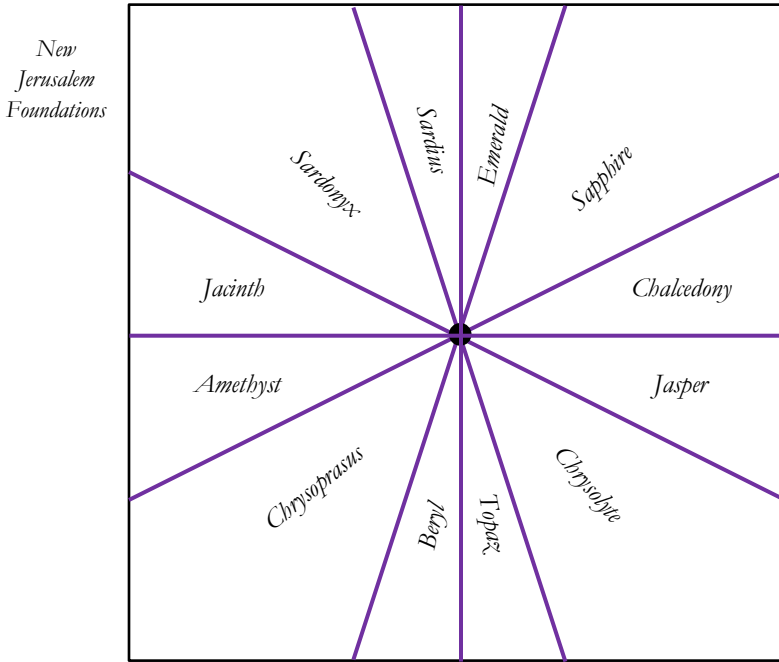
Since hyssop was used to apply blood above a door, it seems possible that God would have it nearby in a wall.

In the diagram below, the cedar beams for Solomon’s temple likely run north and south, as well as east and west. The cedars of Lebanon represent the heavenly (or lofty) places.

*The vertical cedar beams are highlighted in green, while the horizontal are in brown.*



As you may recall, the foundations are in the wall of the New Jerusalem. Therefore, hyssop likely grows in the crevices of the wall.



Capers (which could be hyssop) have pinkish-white petals with long violet stamens. I highlighted the crevices in purple (where they would grow).

### *Joseph*

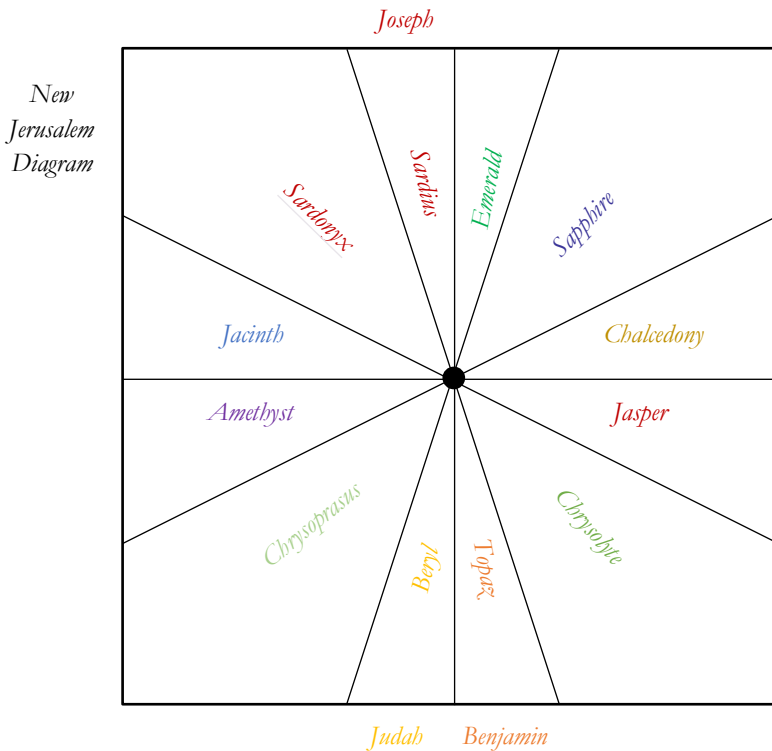
Finally, I'd like to take a quick look at Joseph's life and how it fits in the diagram. One of his brothers—Judah—suggests that they sell him to the Ishmaelites instead of killing him (Genesis 37:26-27).

It is interesting to note that Joseph is in the same section as the cup of salvation (sardius stone), while Judah is below in

the beryl section. This particular section represents light and glory.

As you may recall, the sardius stone represents blood. In Genesis 37:31, Joseph's brothers take his coat and dip it in blood to make it look like an animal killed him.

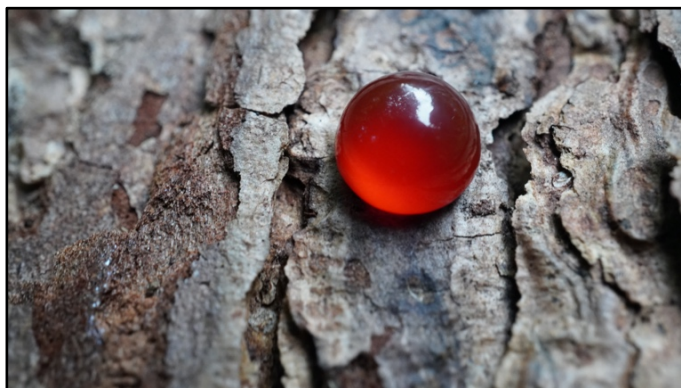
It is interesting to note that the coat of many colors can be likened to the rainbow of colors in the New Jerusalem foundations. Salvation is found in Jesus, who is the Temple. And a rainbow represents salvation as well.



When Joseph's brothers come to Egypt, Joseph asks a steward to place a silver cup in Benjamin's sack (44:1-2).

## *Sardius (New Jerusalem Foundation)*

**Description:** transparent red like a cornelian (carnelian); known as the “blood stone”



*Vine's*: “The beauty of the stone, its transparent brilliance, the high polish of which it is susceptible, made it a favorite among the ancients” (547).

**In the Temple:** blood

**Representation:** cup of salvation; cup of deliverance

**Hebrew Definitions:**

*odem* (124): from 119; redness, i.e. the ruby, garnet, or some other red gem:—sardius.

*adam* (119): to show blood in the face, i.e. flush or turn rosy:—be (dyed, made) red (ruddy).

**Greek Definitions:**

*sardinus* (4555): from the same as 4556; sardine (3037 being impl.), i.e. a gem, so called:—sardine. (Revelation 4:3)

*sardios* (4556): sardian (3037 being impl.), i.e. (as noun) the gem so called:—sardius.

*lithos* (3037): a stone (lit. or fig.):—(mill-, stumbling-) stone.

**References:** a stone in the breastplate, part of the appearance of the Lord, and New Jerusalem foundation

### *Sardonyx*

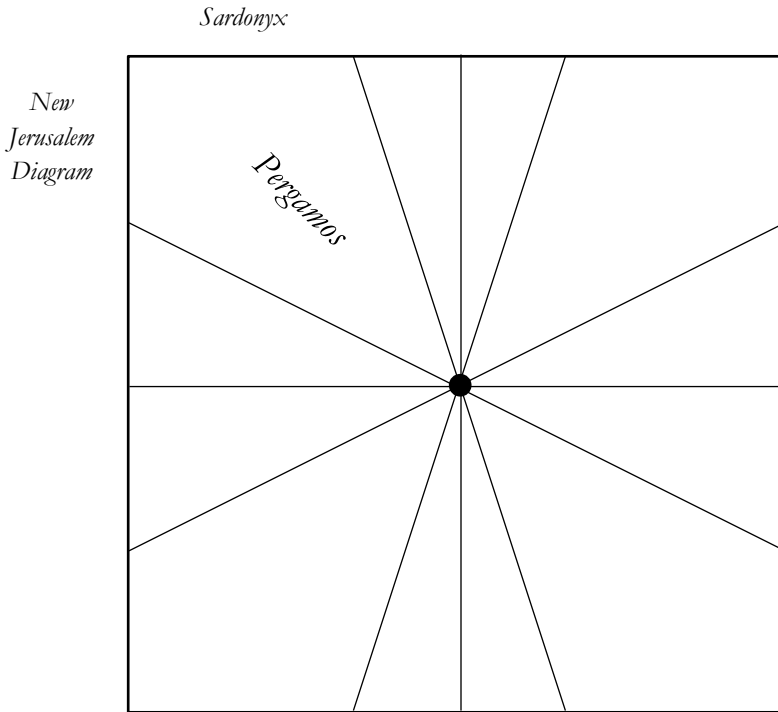
I found the cameo in the picture below when I was a little girl. Recently, I learned that it was a part of an Italian bracelet from the early 1900s.



This particular cameo is not made of sardonyx like many from that era. Rather, it has been carved out of a shell. For the sake of this chapter, however, I will compare it to the sardonyx stone.

## *Church of Pergamos*

Out of the seven churches that Jesus describes in Revelation, the one in Pergamos tugs at my heartstrings the most. If my diagram is correct, this church is positioned in the same place as the sardonyx stone.



Jesus explains that the people of this church held fast to His name (Revelation 2:13). They didn't deny the faith even when a fellow brother in the Lord was martyred. They struggled with idolatry and pagan practices, but if they would repent, Jesus would give them hidden manna to eat (v. 17). They would also receive a white stone.

So, what exactly is this stone? What is its purpose? The



Greek word for “stone,” according to the *Strong’s Concordance*, is *psephos*. It is “a pebble (as worn smooth by handling).”

The potter and clay suddenly come to mind. In Isaiah 64:8, the prophet says that “we are the clay, [and] you are the potter; we are all the work of your hand” (NIV). Then, in Jeremiah 18:6, the Lord says, “Like clay in the hand of the potter, so are you in my hand, Israel.”

When I was a little girl, I used to enjoy singing “He’s Got the Whole World in His Hands.” I especially liked the part that says, “He’s got the itty bitty baby in His hands.” With everything that is happening in the world today, it is easy to question whether God has us in His hands. Instead of feeling overwhelmed by the big picture, however, every now and then it is good to think about our individual lives. One can see his (or her) rough edges become smoothed out as the Great Potter handles his (or her) life, the earthly clay. And one day, when our earthly works are tried by fire, we will be left with heavenly stones, as well as gold and silver.

The Greek word for “stone” in Revelation 2:17 also speaks of “a verdict (of acquittal)” or “a ticket (of admission).” Some people like to think that the Lord is casting a white stone to declare us innocent like in an ancient courtroom. I’d like to add one more thought to this word study. It is as if He is admitting us, or allowing us, to have a voice at His altar. It could represent admission into Heaven, into His presence, where we will praise Him and serve Him forever.

If you haven't already noticed, I like the *Strong's Concordance*. Since I don't speak Hebrew or Greek, this is a wonderful resource.

So, our next word is "white," which is *leukos* in Greek. It comes from the Greek word *luke*, which means "light." And *leukos* translates to "white." Some people believe the glory of God will shine so brightly in the New Jerusalem that the stone will appear white. Others, however, tend to think that the stone will actually be white.

There is definitely something significant about the onyx stone. For one, it could have the color of a fingernail. In fact, the Greek word *onux* actually means "the nail of a finger," which goes along perfectly with the idea that we are in the Lord's hands. And since the onyx stone is used for making cameos, I have to imagine that it would be great for carving a new name. Perhaps the exterior will be white like the lower part of a fingernail. In fact, that part of the nail kind of looks like a white stone. When a new name is carved, perhaps it will have a skin-colored hue on the inside of it like a cameo. It's just a fun thought. That color is also found in the upper part of a fingernail.

The colors of the fingernail remind me of circumcision of the heart. In Ezekiel 36:26, the Lord promises to restore Israel. He says, "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh" (NIV). This kind of heart is also called an "undivided heart" or "one heart" (11:19, KJV). We can see its purpose in the next verse where the

Lord tells Israel, “I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws” (36:27). Therefore, we can see from this illustration that a person will want to obey God when his or her heart changes from stone to flesh.

The high priest wore an onyx stone on each of his shoulders. And the breastplate of judgment had twelve different stones, one of which was onyx. Interestingly enough, the breastplate was worn over Aaron’s heart. And each stone was engraved with the name of one of the twelve tribes of Israel (Exodus 28:15-20).

In Deuteronomy 6:8, God’s people are told to tie the commands as symbols on their hands and bind them on their foreheads. Then, in Revelation 22:4, the beloved disciple tells us that God’s name will be *in* our foreheads (KJV), which is very similar to being mindful (or thoughtful) of who He is and what He has told us to do. I used to think that His name would be written on our clothing, such as a headpiece. Jesus, however, explains that He will write God’s name, as well as His city, on those who overcome (3:12). His name will actually be in, or perhaps inside, our foreheads, similar to the writing on the stones or the gold plate on the high priest’s turban (Exodus 28:36-37). That’s not to say our clothing won’t have some sort of representation of God and His holy city as well. I think we will see reminders of God in everything we wear, see, and do in His kingdom. In Hebrews 10:16, it says, “I will put my laws in their hearts, and I will write them on their

minds” (NIV). It is because of Jesus and His sacrifice that we can be faithful to all He is, all He represents, all He instructs, and all He commands. We should be thankful for His presence in each heart, soul, and deed.

The prophet Isaiah speaks of the coming King and His kingdom. In Isaiah 9:6, it says, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.” The next verse goes into detail about Jesus’ reign. It says, “Of the increase of his government and peace there shall be no end, upon the throne of Da’-vid, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever” (v. 7).

When I think about the onyx stones on the high priest’s shoulders, I am reminded of the Lord’s future millennial reign and eternal reign. A Hebrew word for “government” is *misrah*, which is found in Isaiah 9:6-7. It is important to note that this word is only used in these two verses.

Government, in general, is often considered a burden that one carries on his back or shoulders. God has governed all things from the beginning, but we will actually get to see Him as Ruler when He establishes His kingdom on the earth. Then, one day, there will be a New Heaven and New Earth, as well as a New Jerusalem. The beloved disciple describes this transition into eternity beautifully. You may want to take a moment to read the last two chapters of Revelation.

Isaiah says that “his name shall be called Wonderful,

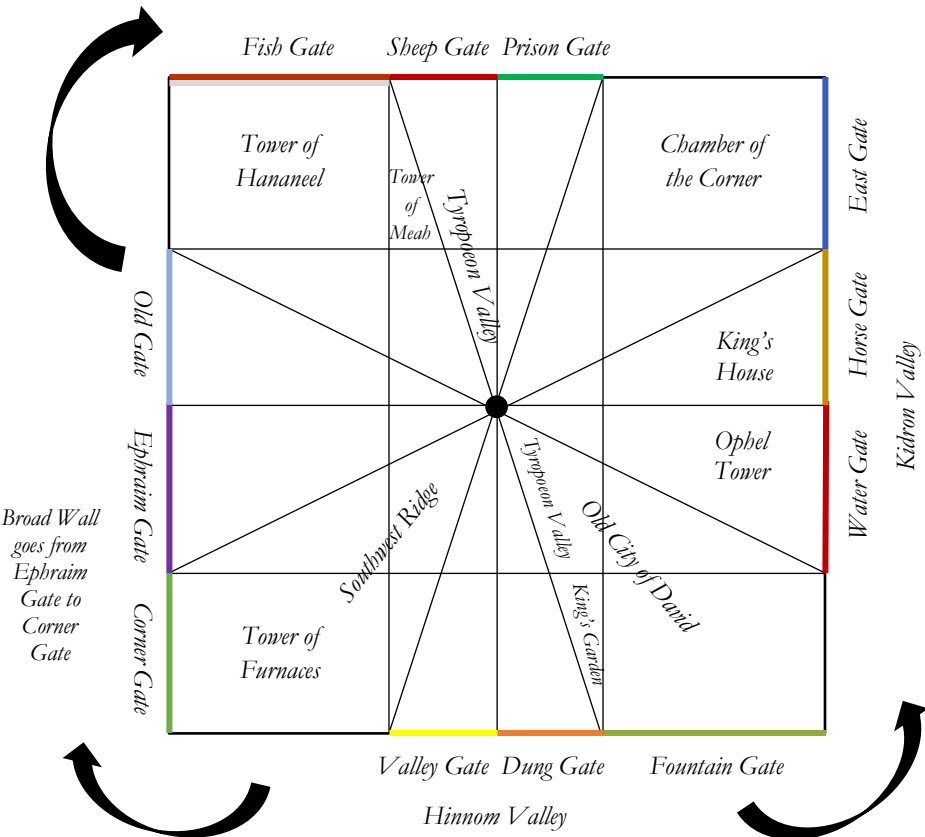
Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6). It is possible that these names may be among those written on some of the white stones given to God’s people. Of course, the name could also be a new one for the person. Perhaps it will say how God has touched or changed the person’s life. For example, the name may include the fruit of God’s peace. It is interesting how the word “new” doesn’t necessarily mean it has never existed before. According to the *Strong’s Concordance*, the Greek word for “new” in Revelation 2:17 is *kainos*. Surprisingly enough, it means “new in freshness.” The word “fresh” often means that something is “not stale,” “sour,” or “decayed.” It can also mean that the original qualities are unimpaired. If we look at God’s original intent for people, He wanted us to live holy and perfect lives in personal communion with Him. It is possible, therefore, that the name on the stone will be given with a fresh understanding, a holy perspective, or even a perfect purpose.

The beloved disciple explains that God has made us to be kings and priests to serve Him in His kingdom (Revelation 1:6). Just as the tribes (the sons of Israel) had their names written on stones, so each person in the church of Pergamos will have a new name written on a stone as well. I do think it is possible that Jesus is speaking of the depth of each person’s anguish. Only He can truly understand and know how a person has suffered, especially for His name’s sake (2:13, 17).

A root word for the name Pergamos is *purgos*, which is a “tower” or “castle.” And *Pergamos* means “fortified.” A couple of weeks ago, Proverbs 18:10 kept going through my mind as I gathered the notes for this chapter. It says, “The name of the Lord is a strong tower: the righteous runneth into it, and is safe.”

In the Jerusalem diagram during Nehemiah’s time, the Tower of Hananeel and the Tower of Meah are in the same section as the sardonyx stone.

*Jerusalem during Nehemiah*



The two towers could have been one and the same, or perhaps they were simply close together.

The Hebrew name for “Hananeel,” according to the *Strong’s Concordance*, is *Chanan’el*, which means “God has favored.” And its root word is *chanan*, which means “to bend or stoop in kindness to an inferior,” “to favor,” and “bestow.” And the root word for “Meah” is *me’ah*, which means “a hundred,” “also as a multiplicative and a fraction:—hundred ([-fold], -th), + sixscore.”

Since the church of Pergamos was located in a pagan society, Christian life went against the ways of most people. To me, it seems possible that the church experienced persecution as they tried to live for God.

When speaking of the church and how it relates to end times, once again we are faced with idolatry and pagan practices. As Christians take a stand for truth, sometimes they are killed for their faith. This will likely become more common during the tribulation. I believe it is possible that the church of Pergamos specifically relates to the tribulation saints.

At this time, I would like to interject a thought on global warming. The slight changes we experience in the atmosphere, I believe will increase as the Day of the Lord approaches. We could think of it as a stirring in the heavenlies. A battle is brewing. We sense it in the atmosphere, but it is also impacting individual lives. Like a pot of boiling water, people’s tempers are bubbling. And one day that anger will boil over when the tribulation arrives. This anger will be a driving force that kills believers.

That is why I feel for those who will live and die during this time.

During end times, the church of Pergamos will go from persecution to elevation. Like we read in Proverbs 18:10, the righteous will run to the name of the Lord—the name they hold fast to—and they will find safety. This safe place is in Heaven. (It is important to remember, however, that the Lord is always with us, even during the worst of times. He can use trials and tribulation to further His kingdom, bring glory to His name, and draw us closer to His side.)

It is interesting to note that the Hebrew word for “tower,” according to the *Strong’s Concordance*, is *migdal*. This word emphasizes both size and height, like the heavenlies. Additionally, it embraces flowers, specifically a bed of flowers. (Please keep this definition in mind as we study the fruitfulness of Mount Carmel in the next section.) And the root word for “tower” is *gadal*, which means “to twist.” Just as a flower unwinds to reveal its petals, so there is a twisting or winding motion in all life. This connects us to, or transitions us to, Heaven. We could think of it as twisting life out of someone on the earth, which leads to the twisting of life into Heaven. It is a sacred transition. The psalmist says, “Precious in the sight of the Lord is the death of his saints” (Psalm 116:15).

### *Mount Carmel*

I have to say that out of all the places we visited in Israel, Mount Carmel may have been the strangest. It was beautiful, but there were many people from different



schools of thought, some meditating rather loudly. It made it difficult to focus and learn.

Elijah had a similar experience on Mount Carmel when the people followed the Baals instead of the commandments of the Lord (1 Kings 18:18). Elijah says, “Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah...” (v.19, NIV).

Much like the church of Pergamos, God’s people were dabbling in pagan worship. In this story, Elijah tries to show them that they are worshiping false gods. Elijah prays, “Lord, the God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, Lord, answer me, so these people will know that you, Lord, are God, and that you are turning their hearts back again” (vv. 36-37).

The sardonyx stone, perhaps more than any of the other stones, represents a change of heart. We see a heart of stone in the white onyx, and then there is the heart of flesh in the brownish-red sard. In Romans 2:29, the writer explains that “circumcision [is] of the heart, by the Spirit, [and] not by the written code” (NIV).

### *Washed Robes*

As you may recall, one important lesson we can learn from the Israelites’ journey is the search for water. This morning I was thinking about the importance of water for our

overall well-being. Yes, we need water to survive physically. The spiritual aspect of Living Water found in Jesus, however, is the most important of all.

In Revelation 7:9, the beloved disciple describes “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [standing] before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” The palms, of course, honor the coming King. During the triumphal entry, people “took branches of palm trees, and went forth to meet him...” (John 12:13). And, one day, the King of kings will make His way to the earth, but this time He will set up His kingdom. It is important to note that this particular scene, before the throne in Heaven, takes place before Jesus’ return.

So, who are the people in white robes? Verse 14 explains that they “came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

As you may recall, the brass sprinkling bowl and brass laver also have a close connection. Therefore, I believe the Lord’s blood and water complement one another when it comes to washing the robes. For example, the blood (sard) represents forgiveness of sins, while the white (onyx) represents holy service unto the Lord. This, of course, could be another interpretation of the sardonyx stone. Revelation 7:15 explains that the people are “before the throne of God, and serve him day and night in his temple.”

One interesting point about the Feast of Trumpets is that no ordinary work should be done (Leviticus 23:25). The service before the throne of God, however, is not ordinary. Rather, it is extraordinary! It is holy, set apart for the Lord Himself.

The people in white robes have come out of the tribulation. They likely died from difficult conditions or perhaps they were martyred for His name's sake. In Heaven, however, they will be in the Lord's presence. Revelation 7:16 says that "they shall hunger no more, neither thirst any more...." I love verse 17, which says that the Lamb "shall lead them unto living fountains of waters."

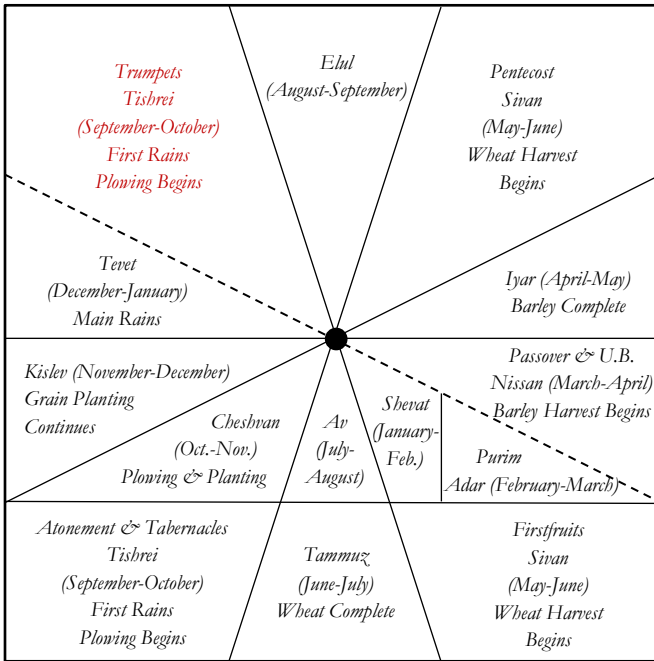
### *Silence*

The beginning of chapter eight in the Book of Revelation describes what happens when the seventh seal is opened. It says that "there was silence in heaven about the space of half an hour" (Revelation 8:1). What exactly is this silence? What is its purpose? I do have a theory.

In Nehemiah 8:11, it says, "So the Le'vites stilled all the people, saying, Hold your peace, for the day is holy." According to the *Strong's Concordance*, the Hebrew word for "peace" is *hacab*, which means "to hush," "hold peace (tongue)," "(keep) silence," "be silent," and "still." Since this verse may connect to the Feast of Trumpets, it is possible that we see hints of this feast in Revelation as well. For example, after the seventh seal is opened, there is silence in Heaven. Then, seven angels are given seven trumpets (Revelation 8:2). When each angel sounds a

trumpet, a judgment occurs.

*Feast of Trumpets  
Silence in Heaven*



(I have another theory about the silence in Heaven, but it will have to wait until a different study.)

Getting back to the Feast of Trumpets, Leviticus 23:24 explains that during the feast, there should be “a memorial of blowing of trumpets” to bring God’s people together.

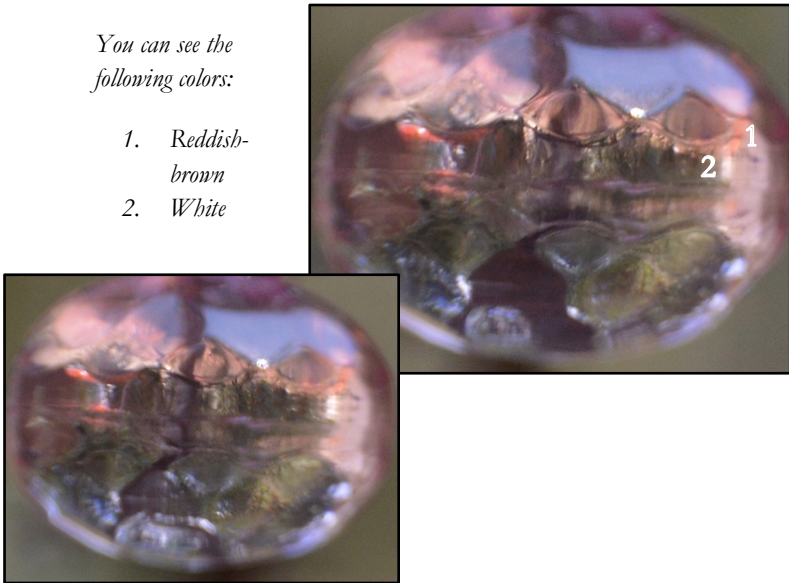
Another name for the Feast of Trumpets is *Rosh Hashanah*, which is the Jewish New Year. It is a joyous celebration, as well as a time of solemn reflection. And there are ten days in between *Rosh Hashanah* and *Yom Kippur* (the Day of Atonement). During this time, God’s people make amends for past wrongs. These ten days are called the “Days of Awe.”

## *Frankincense*

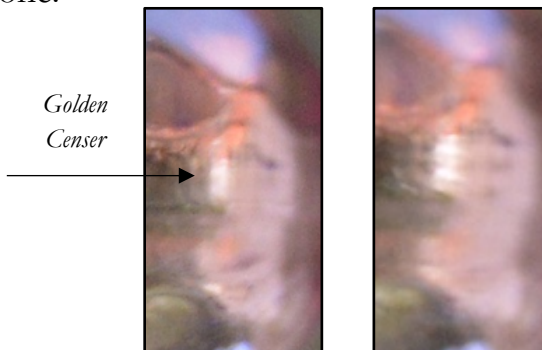
I'd like to continue with the eighth chapter of Revelation for a moment. It says that "another angel came and stood at the altar, having a golden censer" (Revelation 8:3). In the two main miracle pictures, the golden censer is in the same location as the sardonyx stone.

*You can see the following colors:*

1. *Reddish-brown*
2. *White*



Verse 3 says that the angel was given much incense to offer along with the prayers of saints on the golden altar before the throne.



In the earthly tabernacle, burning incense was symbolic of people's prayers rising up to God (v. 4). In the heavenly tabernacle, however, we actually get to scripturally see the smoke mingled with people's prayers before the throne.

All intercession, whether prayer or worship, exists through the Lord. Hebrews 7:25 says that He lives to make intercession for us. Jesus is our High Priest who truly meets our needs. He is "holy, blameless, pure, set apart from sinners, [and] exalted above the heavens" (v. 26, NIV). Only Jesus has the right to go before the throne of grace. Once we have met Him at the altar of sacrifice, then, and only then, is it possible for us to worship at the altar of incense. In Psalm 141:2, King David says, "May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice" (NIV).

The Hebrew word for "frankincense," according to the *Strong's Concordance*, is *lebonah*. This points to its whiteness, perhaps from the smoke. And the root word is *laban*, which means "to make bricks."

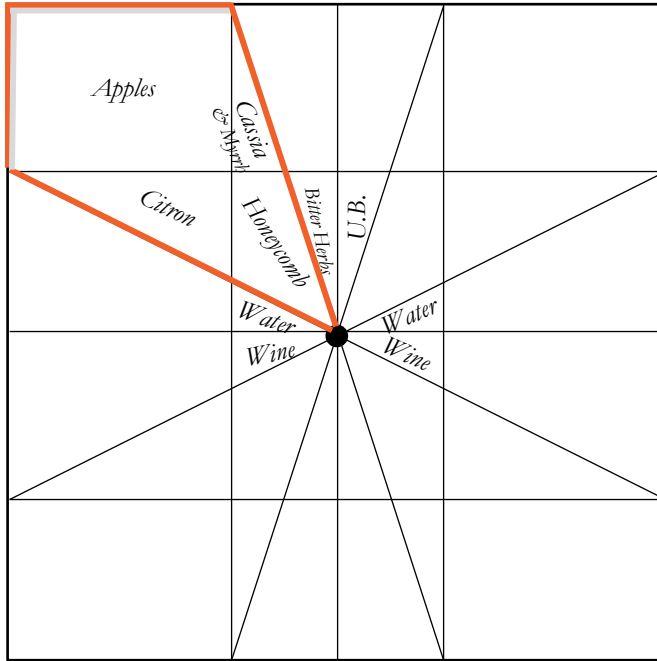
### *Charoseth*

At this point in time, I would like to mention *charoseth*, which is a sweet mixture of apples and nuts. It is interesting to note that the color and texture are a reminder of the mortar (the mud) that the Israelites used to make bricks in Egypt. In fact, the root word *cheres* actually means "clay." Also, the red sard and white onyx are similar in color to the *charoseth*.

*Sardonyx*      *Feast of Trumpets*  
*(charoseth)*      *Rosh Hashana*

*During the Passover meal, the charoseth is eaten with bitter herbs and unleavened bread (U.B.).*

*Jewish people also eat apple slices dipped in honey to celebrate Rosh Hashanah for a sweet year to come.*



### *Vineyard*

We now arrive at another fruit that could go along with Mount Carmel. As you may recall, the root word *karmel* means “a planted field (garden, orchard, vineyard or park).” We just learned a little bit about apples from an orchard, so now let’s do a brief study on grapes from a vineyard.

Since the Feast of Trumpets celebrates the end of the agricultural year, a trumpet is blown to signal the workers to come in from the fields. In my very humble opinion, this could be likened to the Lord’s return.

As I was preparing for this section, I came across Isaiah 5:1-2. It says that I will 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.”

Throughout the Bible, we see how God has cared for Israel. He took them through the wilderness (hard times) and dealt with their heart (hardness of heart) until they finally reached the Promised Land. Basically, He defeated their enemies and brought them to a better place. God also gave them what they needed for a harvest of righteousness. The people, however, turned to idolatry and immorality. As you may recall, these problems were found at the church in Pergamos as well (Revelation 2:14).

You may have noticed that the verses in Isaiah touch on several topics within this chapter: a vineyard, fruitful hill, stones, and even a tower. From this, I gather that God has provided everything necessary for our natural lives, as well as our spiritual. For example, the grapes represent the blood of Christ. Concerning a fruitful hill, we partake of the fruit of the Spirit. God has also changed our hearts from stone into flesh. And lastly, protection comes through communion, specifically through prayer. In Matthew 26:41, Jesus tells His disciples to “watch and pray.”



## *Censer & Trumpets*

I'd like to mention a couple of things before this chapter ends. For one, it appears that the censer has a close connection with the trumpet judgments. We find it in Scripture, as well as in the illustration.



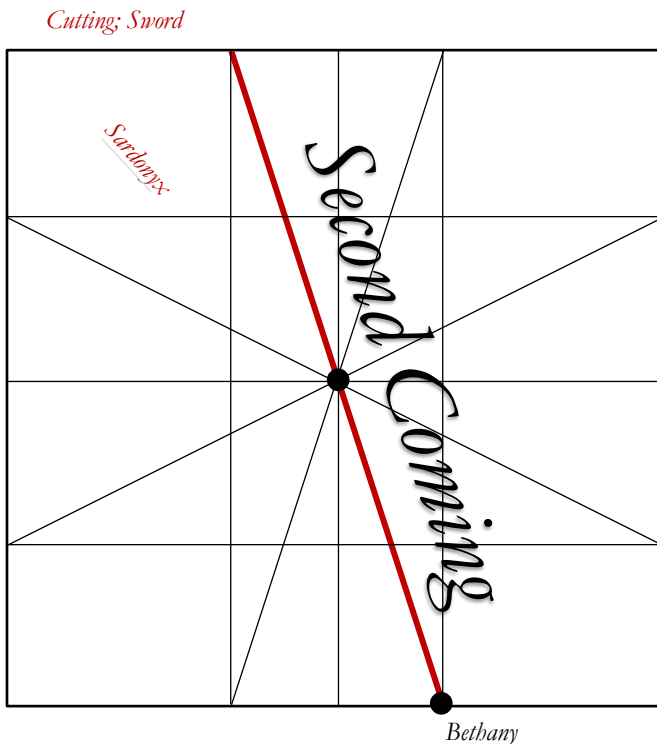
In Revelation 8:3, an angel is standing at the altar with a golden censer. He is given much incense to offer with the prayers of saints. Please note what happens in verse 4. It says that “the smoke of the incense...ascended up before God out of the angel’s hand.” This smoke is similar to the clouds. In fact, it can be likened to the clouds that people will see when the Lord returns. In Mark 13:26, it explains that “they [shall] see the Son of man coming in the clouds with great power and glory.”

In Revelation 8:5, the beloved disciple tells us that “the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.” Then, in verse 6, the seven angels prepare to sound the seven trumpets, one by one.

The Feast of Trumpets is sometimes called the “Feast of the Unknown Day and Hour.” Apparently, this has to do with the new moon, since it could happen at any time within a two-day period. Similarly, we do not know exactly when the Lord will return. In Matthew 24:36, Jesus says, “That day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

*Sword*

The beloved disciple describes the second coming of the Lord Jesus. In Revelation 19:11, he says, “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.”



Then, in verse 15, it says that “out of his mouth goeth a sharp sword, that with it he should smite the nations....” As you may recall, the sardonyx stone represents cutting. I find it interesting that the Lord has a sword when He returns.

*Sardonyx (New Jerusalem Foundation)*

**Description:** layers of sard (red) with layers of onyx (white)

**Vine's:** It was used by the Romans for cameos and signets (547).

**In the Temple:** cutting, circumcision, engraving

**Representation:** cutting of the sacrifice (i.e. stripes on Jesus), circumcision of flesh, circumcision of the heart, engraving the Ten Commandments (jasper set), finger of God

**Greek Definition:**

*sardonux* (4557): from the base of 4556 and onux (the nail of a finger; hence the “onyx” stone); a “sardonyx”, i.e. the gem so called:—sardonyx.

**Reference:** New Jerusalem foundation

**Feast:** Trumpets & Ten Days of Awe



“In him was life; and the life was the light of men.”

*John 1:4*

## MANNA &amp; AARON'S ROD

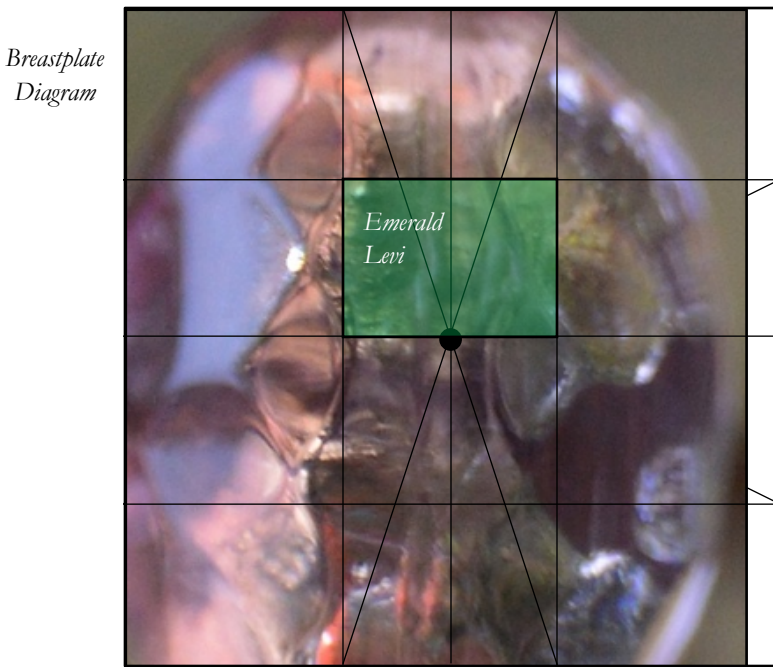
In Exodus 28:15, it refers to the breastplate as “the breastplate of judgment.” It was to be foursquare (v. 16) and have twelve stones (vv. 17-21). Verse 29 explains that “Aa’-ron shall bear the names of the children of Is’-ra-el in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.”

Aaron was from the priestly tribe of Levi. He was the first high priest, and Jesus is the Great High Priest. In Hebrews 4:14, it says the following:

“Seeing then that we have a great high priest, that is passed into the heavens, Je’-sus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find

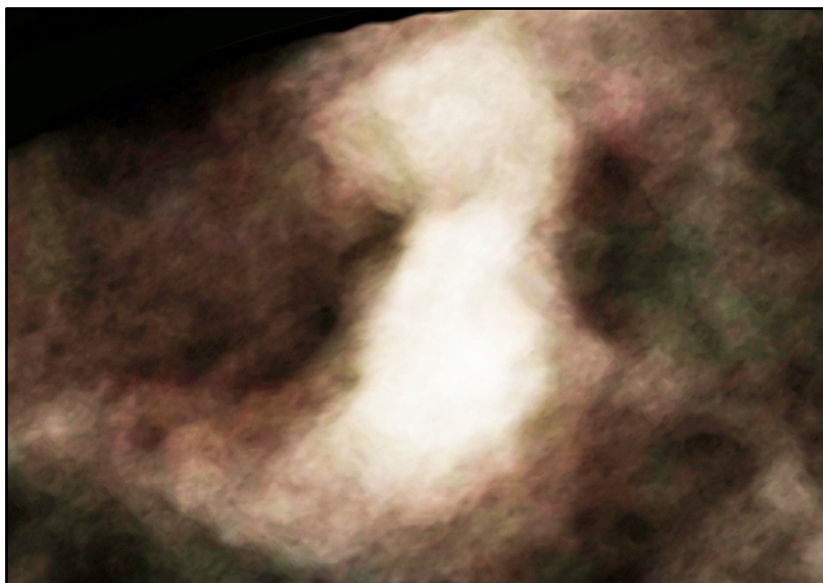
grace to help in time of need.”

In the diagram, the tribe of Levi goes along with the emerald stone. This is also the section of Jesus’ face and chest. In fact, the center dot appears to be close to His heart. The breastplate of judgment should be worn upon the heart. It is important to remember that the entire diagram represents the breastplate. However, the emerald stone specifically represents the priestly tribe.



*Picture of the Great High Priest*

To the right of the pearl gate, I discovered a tiny picture that I enlarged several years ago. The man looks so lifelike, you could almost reach out and touch his beard.



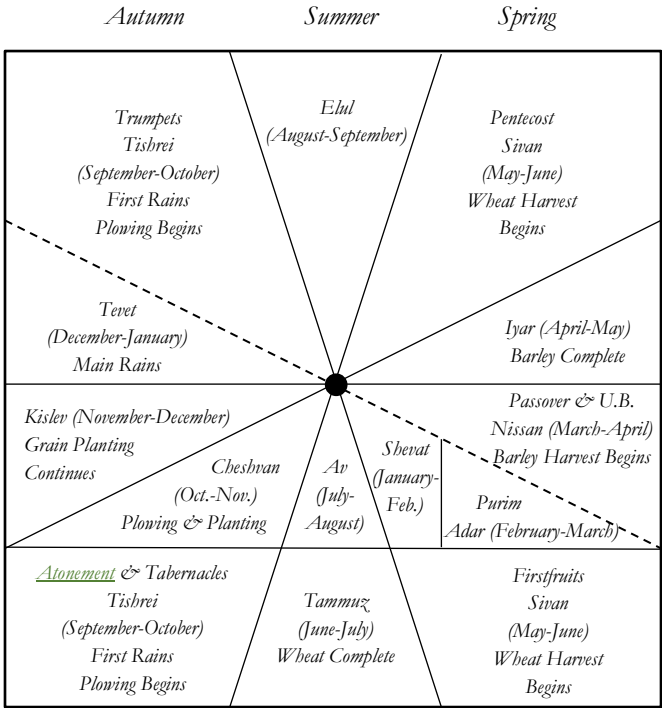
I have pinpointed several people who appear to be dressed in fine linen in the pictures. In Revelation 19:8, the bride of Christ is given this kind of clothing for the wedding of the Lamb. The fine linen represents “the righteous acts of God’s holy people.”

In the Old Testament, priests wore linen garments (Exodus 28:1-5, 39-40). Apparently, flax requires a lot of water to grow. Then, there is a detailed process to fashion it into the fabric known as linen. Since foreign particles like lint cannot attach to it easily, the linen is clean and pure. The purity reminds us of those who have been forgiven of sin.

Interestingly enough, once a year the high priest entered the holy of holies while wearing white linen garments. This took place on the Day of Atonement. In Leviticus 16:3-4, it says, “This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering and a

ram for a burnt offering. He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on.”

*Feasts, Months & Seasons*

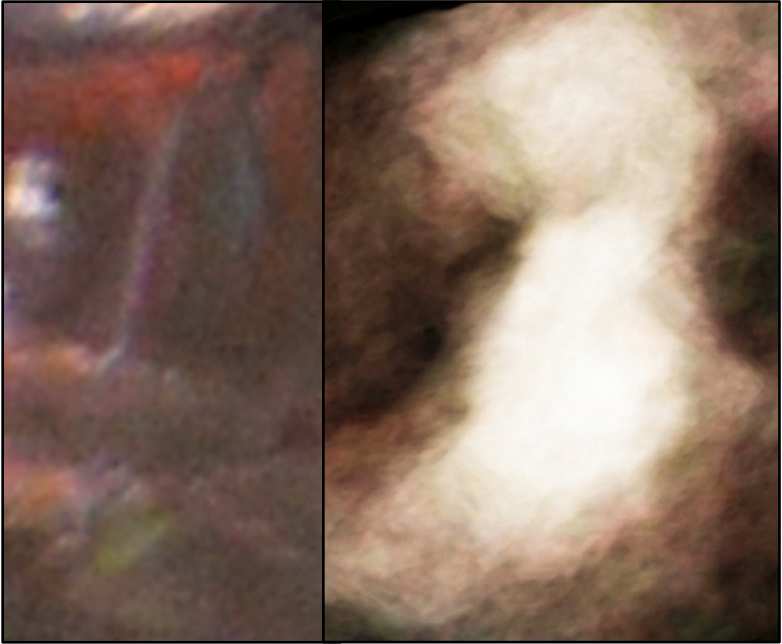


*The Day of Atonement is highlighted in green.*

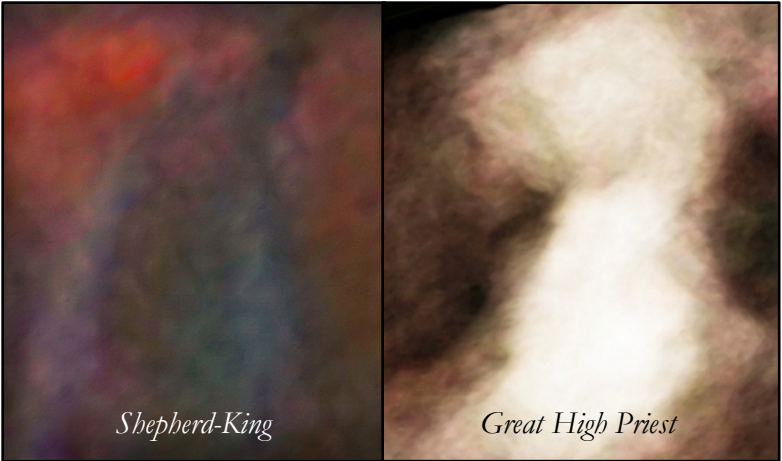
As we know well, Jesus is the “great high priest who has ascended into heaven” (Hebrews 4:14). Years ago, while I was writing, it suddenly occurred to me that the person in the photo could be Jesus. Without hesitating, I placed it next to one of the other pictures of the Lord.



In the first picture we see Jesus as our Shepherd-King, while in the new photo we are introduced to our Great High Priest.



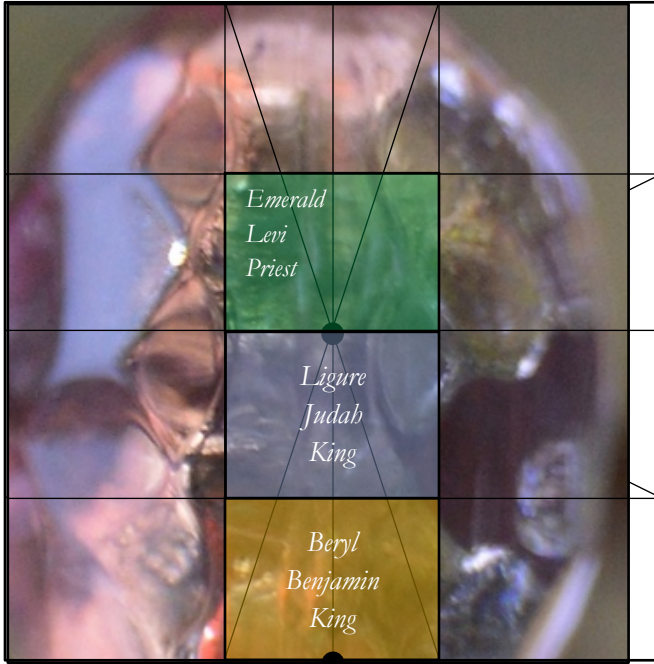
I added filters to help bring out the colors.



*Breastplate  
Diagram*

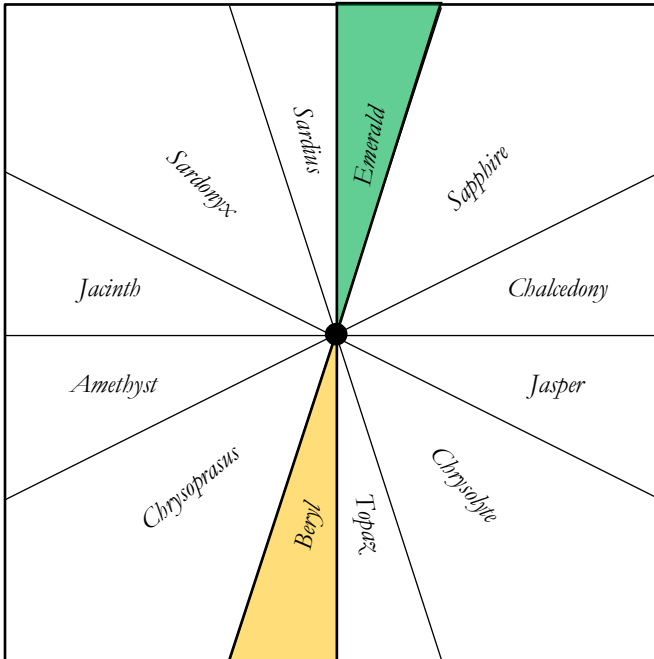
*The kingly  
tribe is  
Judah,  
which is in  
the same  
column as  
the priestly  
tribe. King  
David was  
from the  
tribe of  
Judah.*

*King Saul  
was from the  
tribe of  
Benjamin.*



*Jerusalem*

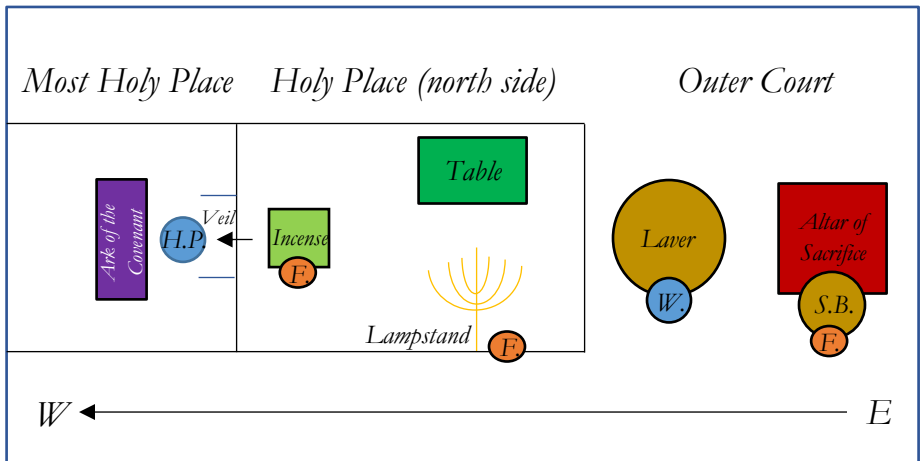
*New  
Jerusalem  
Diagram*



## Rainbow around the Throne

In the tabernacle and temple, the high priest travels from east to west. He begins in the outer court, continues to the holy place, and then ends in the most holy place (on the Day of Atonement).

**Tabernacle/Temple** (please note: the dimensions are not precise)



**H.P.** The blue dot represents the high priest (H.P.) who has bathed in water (W.). **W.**

**S.B.** Sprinkling Bowl

**F.** Fire

It is interesting to note that there is a rainbow of colors as the priest travels through the temple.

The red (altar of sacrifice and blood), the brass sprinkling bowl (S.B.), the brass laver, and the orangish fire, all represent judgment.

The yellow and green are in the holy place. This is in

between man (outer court) and God (most holy place). The high priest is the mediator between God and man. As the Great High Priest, Jesus is the ultimate Mediator. In 1 Timothy 2:5-6, it says that “there is one God, and one mediator between God and men, the man Christ Je’-sus; Who gave himself a ransom for all, to be testified in due time.”

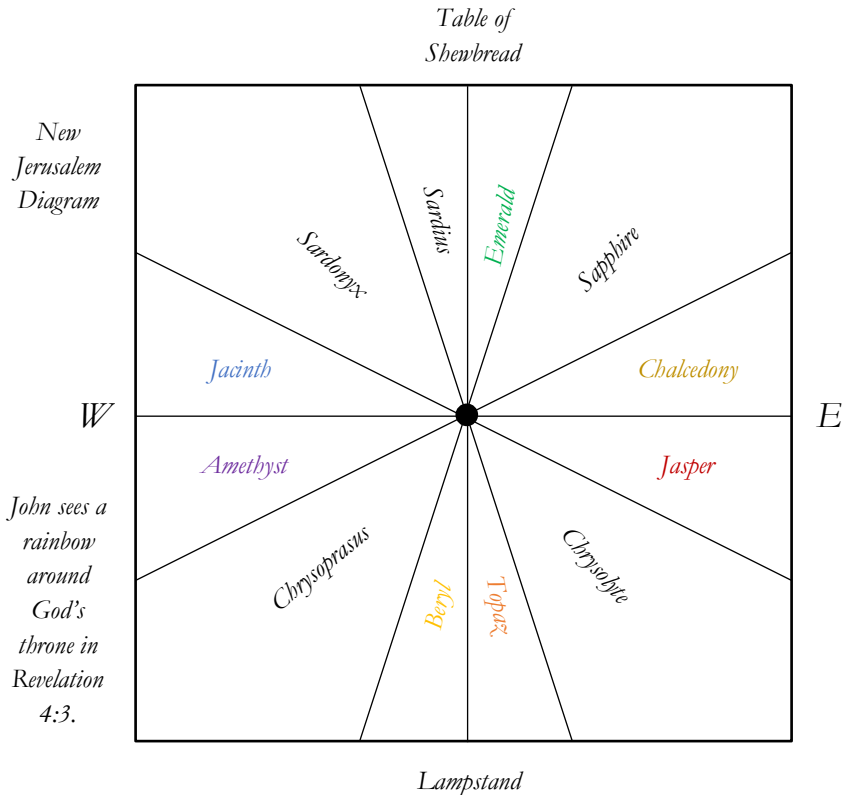
Then, finally, the high priest enters the most holy place through the veil, which is the sapphire (lapis lazuli) stone. It is the Lord’s prayer shawl in the main miracle picture.



The blue color (in the chart on the previous page) represents water (W.), since the high priest has to bathe. He is clean when he enters God’s presence. And the purple is

the sacrificial blood applied to the mercy seat.

In the New Jerusalem diagram, we also see a rainbow of colors as we travel from east to west.



It is interesting to note that yellow and green are in the middle columns (as we travel east to west). These two colors are what would call the “middle colors,” since they are also two middle colors within a rainbow.

The emerald stone represents the True Bread from Heaven—Jesus (John 6:32). And the beryl stone represents the light from the lampstand. Jesus is the light of the world (8:12).

The fiery orangish-red topaz is next to the golden beryl. It represents the fire at the lampstand. It is also used at the altar of sacrifice, as well as the altar of incense (in a burning coal form). It represents both judgment and purification.

*Topaz (New Jerusalem Foundation)*

**Description:** “The stone is of a yellow color (though there are topazes of other colors) and is almost as hard as the diamond” (Vine’s, 637). The New Jerusalem topaz foundation could be a reddish-orangish-yellow.



*Vine’s:* It has the power of double refraction. When heated or rubbed, it becomes electric (637).

**In the Temple:** fire-light

**Representation:** judgment and purification

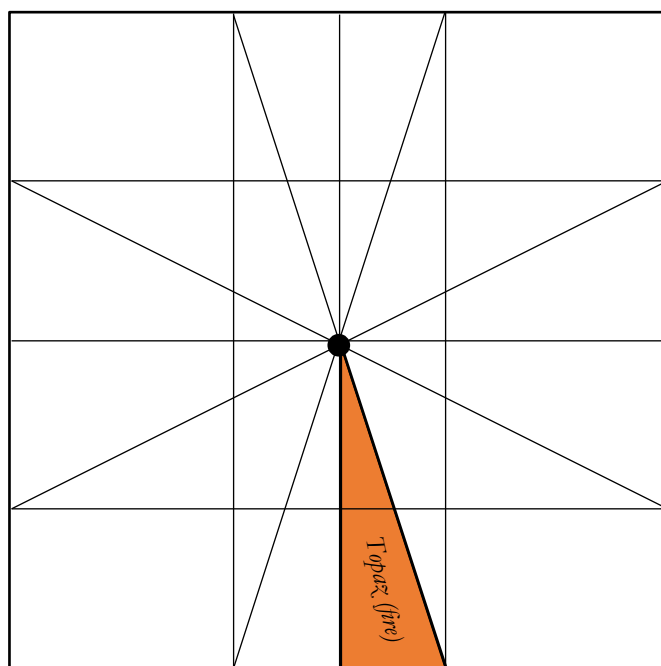
### Greek Definition:

*topazion* (5116): neut. Or a presumed der. (alt.) of *topazos*; a gem, prob. the chrysolite:—topaz.

### Hebrew Definition:

*pitdah* (6357): a gem, prob. the topaz:—topaz.

**References:** a stone in the breastplate, topaz of Ethiopia, a stone in the garden of God, and New Jerusalem foundation

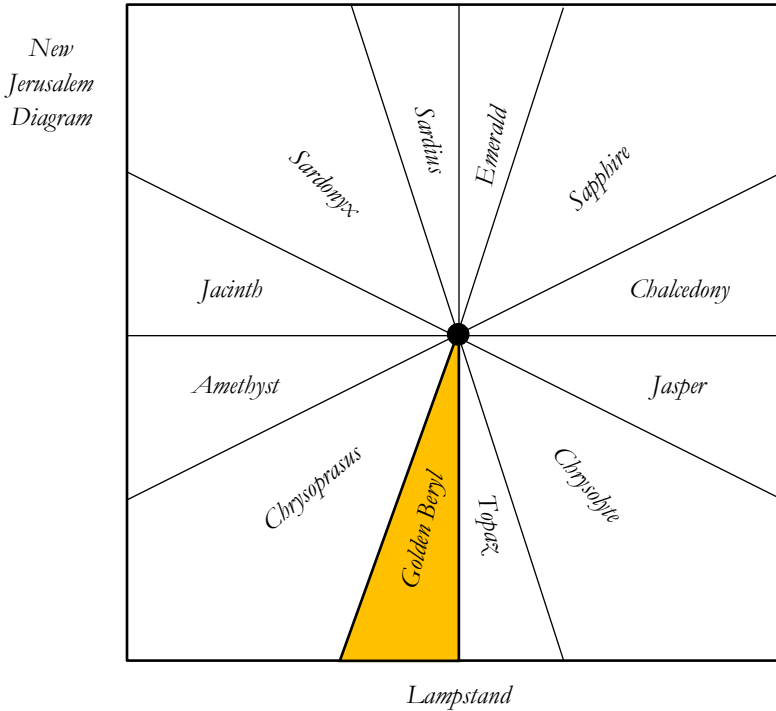


*Lampstand  
(New Jerusalem Diagram)*

I would like to emphasize that the topaz stone in the New Jerusalem diagram could be a reddish-orangish-yellow since it represents fire. In fact, the word “topaz” apparently comes from the Sanskrit word “tapas,” which means “fire.”

## *Beryl (New Jerusalem Foundation)*

**Description:** golden beryl (New Jerusalem foundation)



**In the Temple:** lampstand

**Representation:** light and glory

**Greek Definition:**

berullos (969): a “beryl”:—beryl.

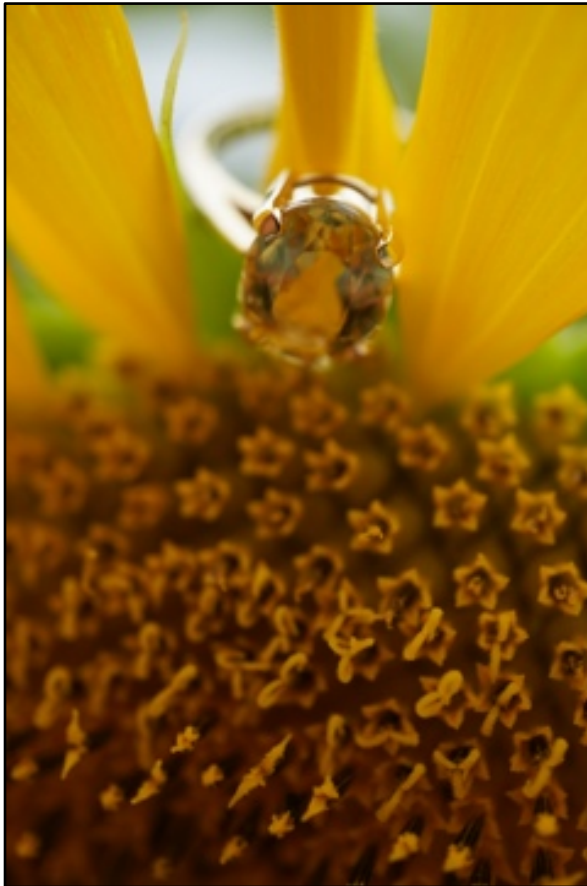
**Hebrew Definitions:**

tarshiysh (8658): [comp. 8659]; a gem, perh. the topaz:—beryl.

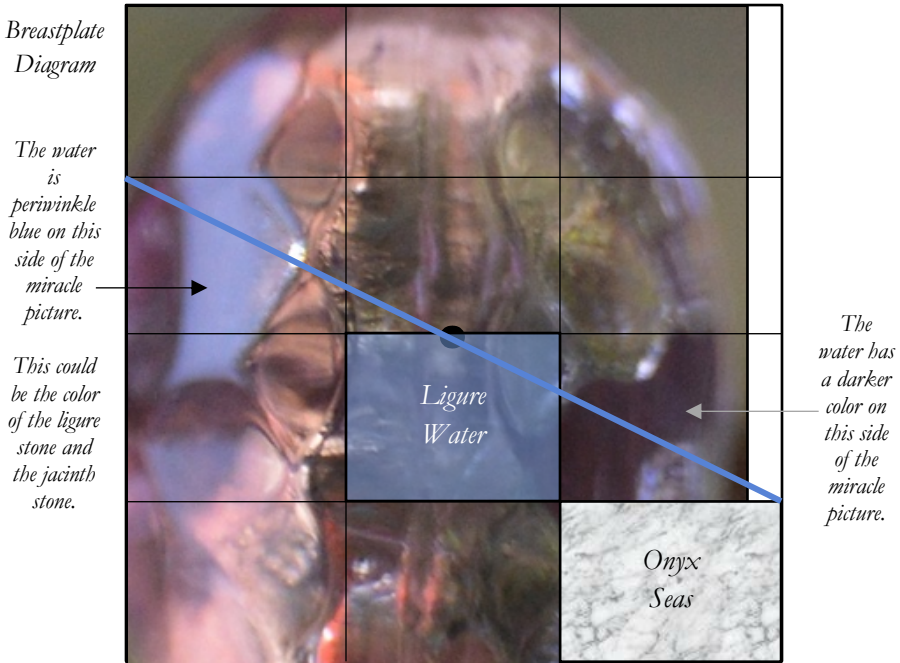


Tarshiysh (8659): prob. the same as 8658 (as the region of the stone, or the reverse); Tarshish, a place of the Mediterranean, hence the epithet of the merchant vessel (as if for or from that port) also the name of a Persian and of an Isr.:—Tarshish, Tharshish.

**References:** a stone in the breastplate, description of the Beloved, Ezekiel's wheels, theophany in Daniel, and New Jerusalem foundation



It is important to note that the onyx stone represents the sea in the breastplate diagram. And the ligure stone represents fresh water (living water). In the New Jerusalem foundations, it is called a jacinth stone.

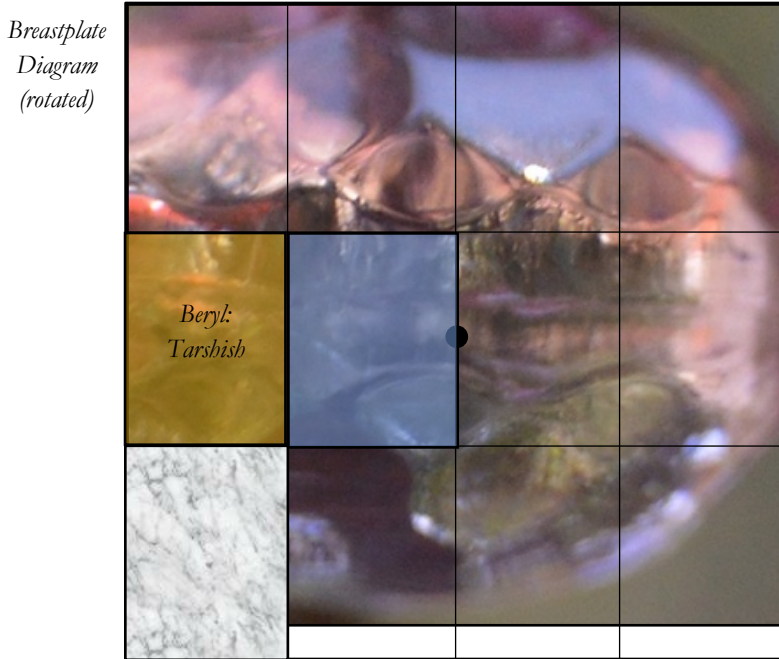


In Ezekiel 47:1, it says that “the waters came down from...under the right side of the house, at the south side of the altar.”

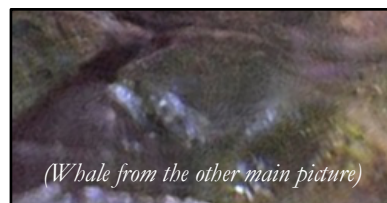
Another interesting point is that Jonah’s whale (the great fish) is in the water section of the miracle picture (ligure stone). In Jonah 1:2, the Lord says to Jonah, “Arise, go to Nin’-e-veh, that great city, and cry against it; for their wickedness is come up before me.” Jonah, however, goes to Tarshish instead (v. 3). As you may recall, the Hebrew

word for “beryl” is *tarshiysh*.

If we rotate the diagram, Tarshish is to the west of Israel.



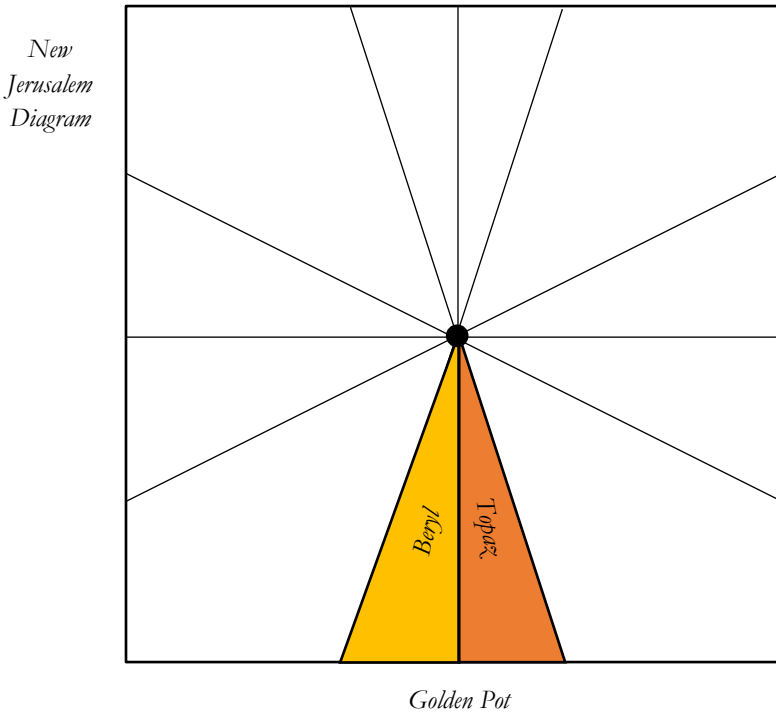
The whale is in the figure and beryl sections of the breastplate diagram.



## *Golden Pot*

In chapter three, we took a look at the placement of the tables of stone in the ark of the covenant. As you may recall, there is also a golden pot of manna, as well as Aaron's rod.

In Exodus 16:33, Moses tells Aaron to “take a pot, and put an o'-mer full of man'-na therein, and lay it up before the Lord, to be kept for your generations.”



It is possible that the golden beryl could represent the golden pot. We could also include the fiery topaz, since a pot has to go through the fire before it can be used in service. (The topaz may have a yellowish tint.)

According to the *Strong's Concordance*, the Hebrew word for “pot” is *tsintseneth*, which is a vase, probably tapering at the top. That is what we see in the diagram, since the triangle is similar to a tapered pot.

In Hebrews 9:4, the pot is described as “the golden pot that had man’-na....” The following definitions are Greek words (including the root words) for “golden.”

*chruseos* (5552): from 5557; made of gold:—of gold, golden.

*chrusos* (5557): perh. from the base of 5530 (through the idea of the utility of the metal); gold; by extens. a golden article, as an ornament or coin:—gold.

*chraomai* (5530): (perh. rather from 5495, to handle); to furnish what is needed; (give an oracle, “graze” [touch slightly], light upon, etc.), i.e. (by impl.) to employ or (by extens.) to act towards one in a given manner:—entreat, use.

*cheir* (5495): perh. from the base of 5494 in the sense of its congener the base of 5490 (through the idea of hollowness for grasping); the hand (lit. or fig. [power]; espec. [by Heb.] a means or instrument):—hand.

*cheimon* (5494): from a der. of *cheo* (to pour; akin to the base of 5490 through the idea of a channel), mean. a storm (as pouring rain; by impl. the rainy season, i.e. winter:—tempest, foul weather, winter.

*chasma* (5490): from a form of an obsol. prim. *chao* (to “gape” or “yawn”); a “chasm” or vacancy (impassable

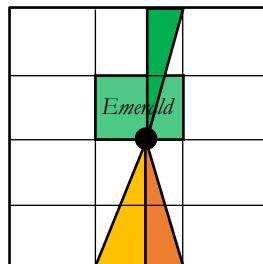
interval):—gulf. (It is interesting to note that we also find the Greek word *chasma* as a root word for chalcedony.)

All things will be brought to light one day. In Luke 8:17, it says that “nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.”

Oftentimes, we think of secret sins when we consider hidden things. On a more positive note, there is the hidden manna, which is Jesus. In Revelation 1:7, it says, “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.”

The significance of the golden pot is that it contains the hidden manna. Currently, the manna is hidden from the sight of those who are on the earth. The golden pot is on the earth-side of the diagram, while the manna (emerald stone) is on the heavenly-side.

*Hidden Manna in Heaven*



*Golden Pot (on the earth-side of diagram)*

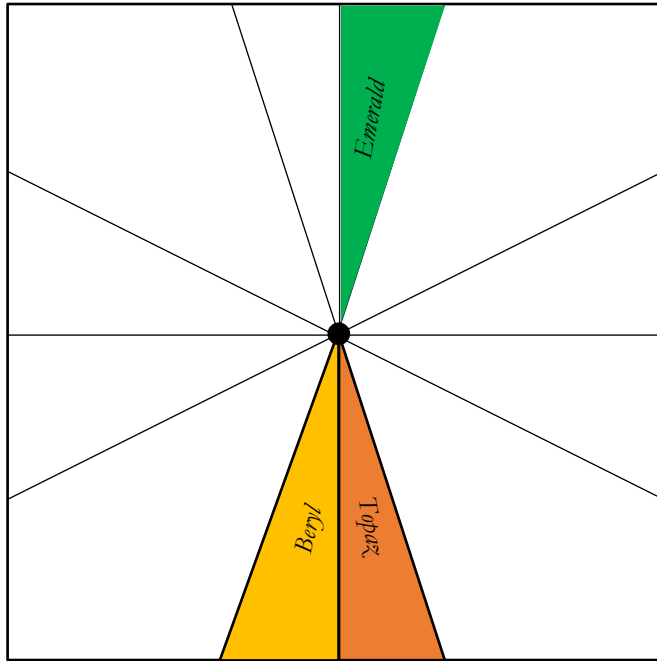
Therefore, those on the earth can't see Jesus at this time (unless it is through a miracle). On the other hand, those in Heaven can see Jesus.

In John 6:35, Jesus says, “I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” This particular verse points to communion, which we find at the emerald stone.

*In chapter four, we took a look at the four cups of the Passover meal. The third cup likely goes along with the emerald stone and communion.*

*Manna from Heaven  
Bread  
Third Cup  
Communion*

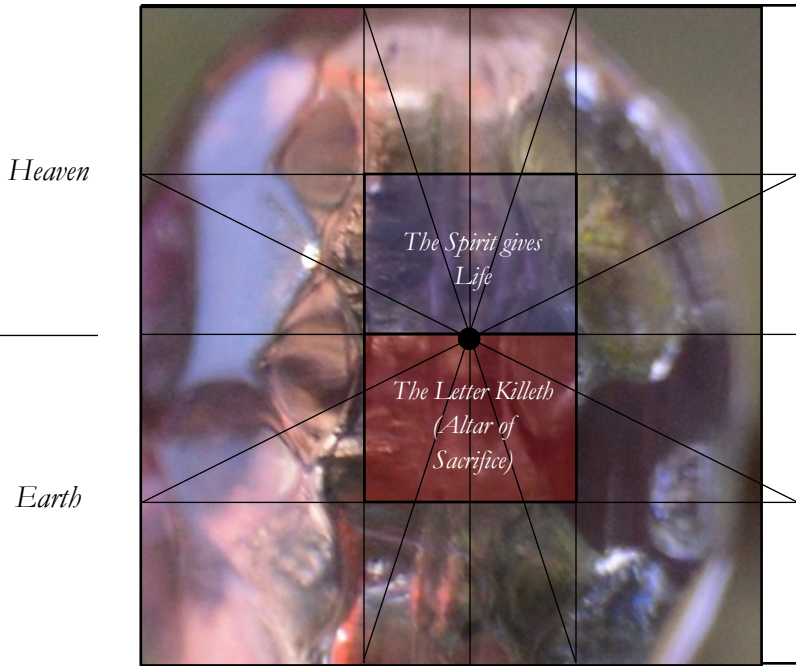
*New  
Jerusalem  
Diagram*



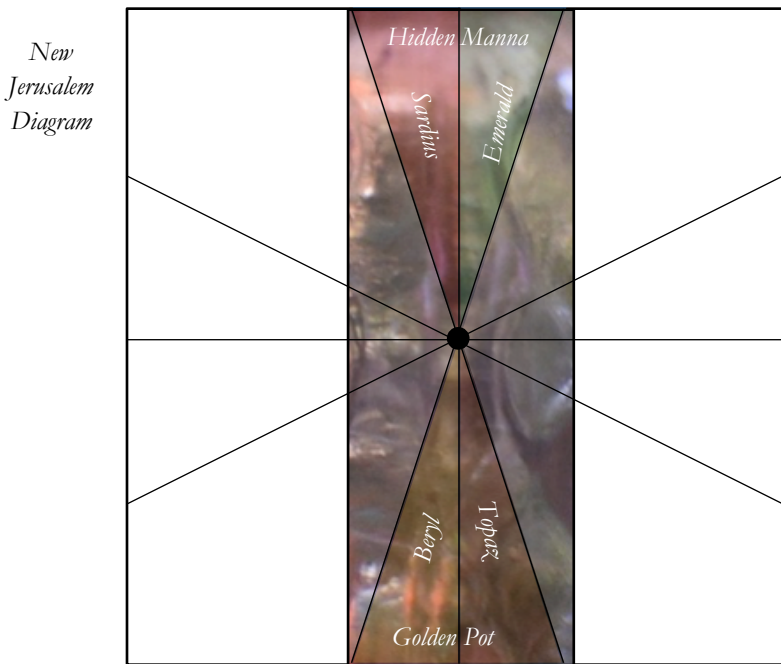
*Golden Pot*

*Aaron's Rod*

We have taken a look at the table (or altar), where we also find the Ten Commandments. This could be likened to the altar of sacrifice where Jesus, the perfect Lamb, was slain.



Then, we find the burial of the Lord Jesus. He is the Hidden Manna.

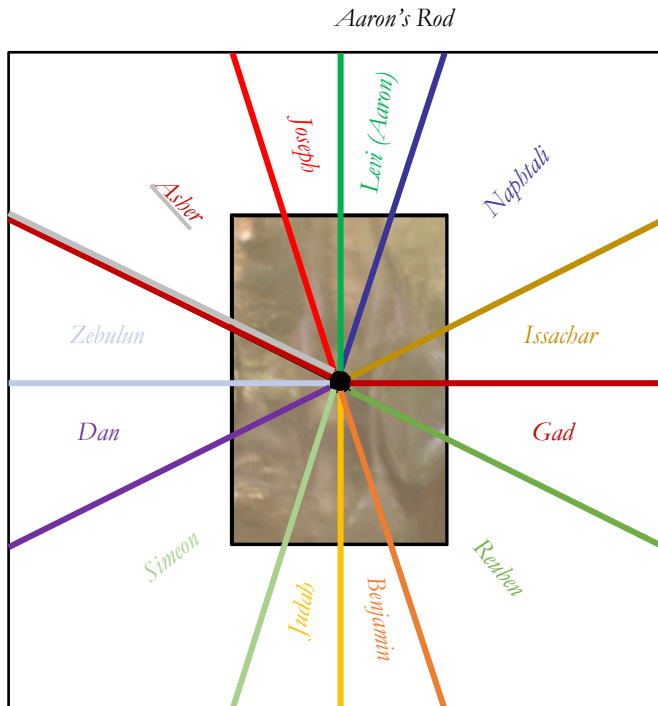




Finally, we discover resurrection life!

In Numbers 17:2, the Lord says the following to Moses:

“Speak unto the children of Is’-ra-el, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man’s name upon his rod. And thou shalt write Aa’-ron’s name upon the rod of Le’-vi: for one rod shall be for the head of the house of their fathers.”



In the diagram above, the color of the rod goes along with the corresponding tribe. For example, the tribe of Levi has Aaron’s name written on its rod. The color of the line (the rod) is green to match the color of Aaron’s name.

The ark of the covenant is in the middle of the diagram (the same location as Jesus). That is why we see all twelve rods around it in various colors. It is similar to the spokes on a wheel. Of course, I have added the colors to help illustrate the tribes. The rods were likely made out of wood, so they probably would have been tan or brown.

In Numbers 17:8, it says, “And it came to pass, that on the morrow Mo’-ses went into the tabernacle of witness; and behold, the rod of Aa’-ron for the house of Le’-vi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.” Isn’t it amazing that life burst forth out of dead wood? This was proof that God had chosen the tribe of Levi to lead the children of Israel in worship.

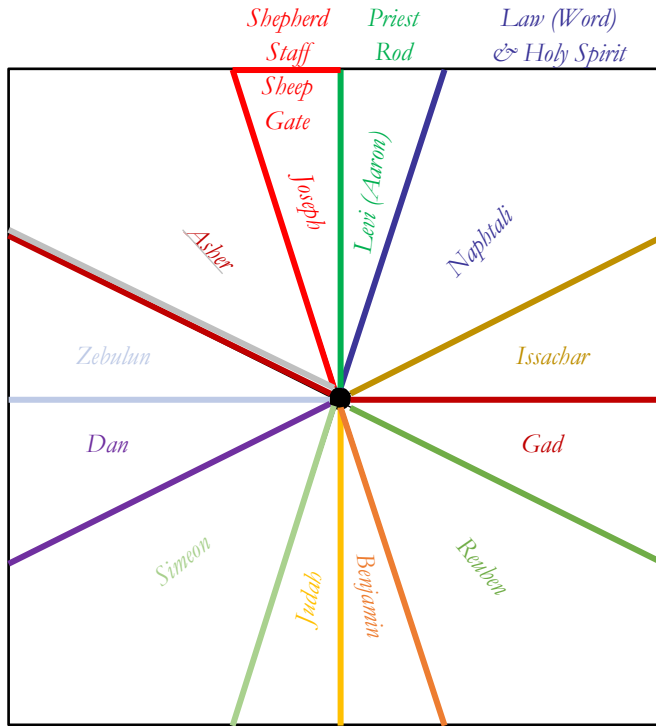
### *Rod & Staff*

Since Joseph was a shepherd, it is interesting to note that the sheep gate goes along with his tribe in the diagram (see next page).

Jesus, the Good Shepherd, leads us gently by the Spirit, while the Great High Priest corrects us through the Word of God—the rod.

In his book *A Shepherd Looks at Psalm 23*, W. Phillip Keller explains that a staff, “more than any other item of his personal equipment, identifies the shepherd as a shepherd. No one in any other profession carries a shepherd’s staff” (119). It is a long, slender stick with a hook on one end. It is also custom-made to fit the owner, and it only works

with sheep.



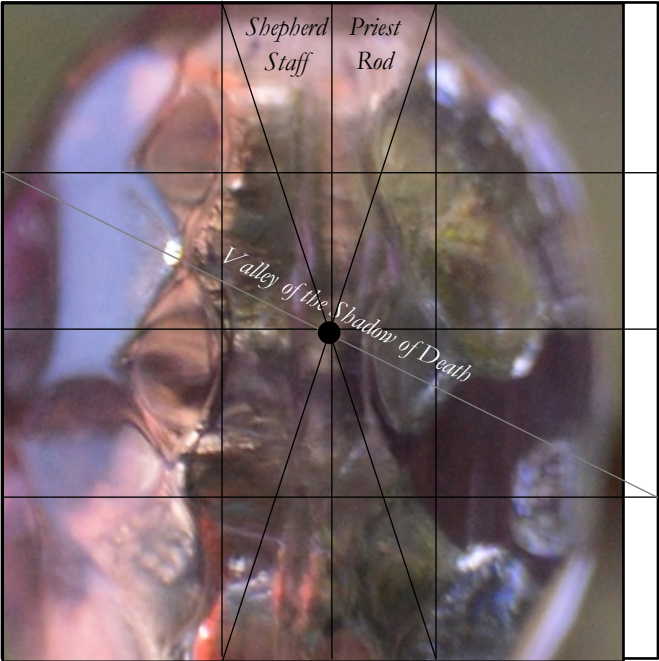
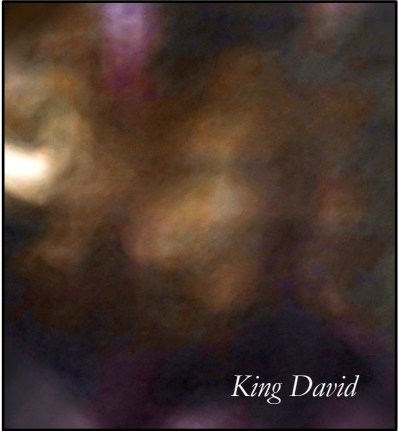
The rod often symbolizes authority, power, and discipline, while the staff is associated with being loving and kind. My favorite use for a staff is when the shepherd will gently lift a newborn lamb and bring it to its mother. Keller explains that a skilled shepherd will move swiftly with his staff amongst thousands of ewes and lambs (120). Amazingly enough, he will return each baby to its mother with the help of the staff.

### *Holy Spirit*

While the Word of God is likened to a rod, the Holy Spirit

is often compared to a staff. In John 14:26, Jesus tells His disciples that the Father will send the Holy Spirit in His name. The Holy Spirit, of course, brings comfort to us through Scripture, as well as through His presence. He also reminds us of the Lord's words to His people.

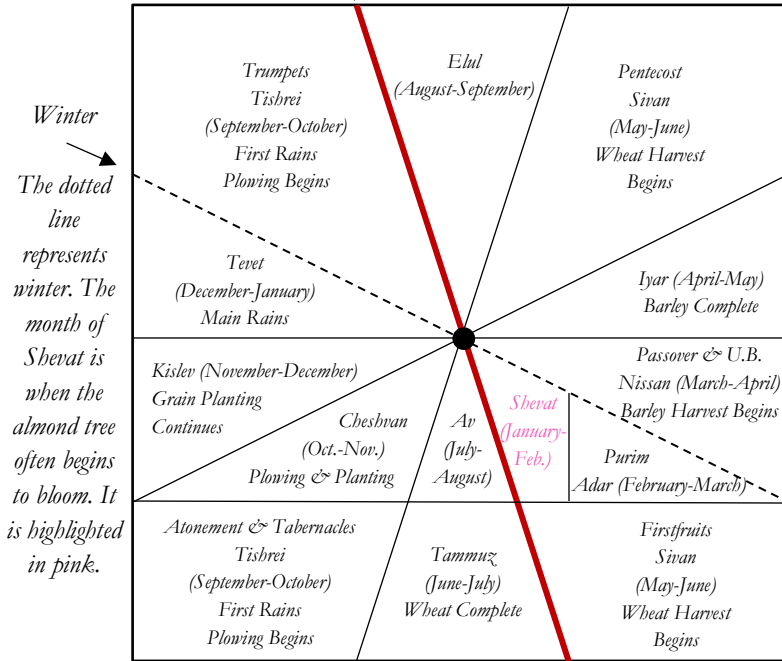
*In Psalm 23:4, King David says, "Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me."*



## *Almond Tree*

One morning I awoke to Isaiah 27:6. In this verse, the prophet says, “He shall cause them that come of Ja’-cob to take root: Is’-ra-el shall blossom and bud, and fill the face of the world with fruit.”

*The red line represents the Lord’s 2<sup>nd</sup> coming.*



God chose the almond tree since it was the first fruit tree to blossom in the spring. Apparently, it can bloom as early as January. The word “almond” comes from a root word meaning “to be alert,” “sleepless,” and “on the lookout” (*shaqad*). This, of course, is a reminder of the parable of the ten virgins. They were “on the lookout” for the bridegroom, but unfortunately only five were prepared.

First Thessalonians 5:1-11 describes the day of the Lord. It

also provides instruction for God's children as the day approaches. Let's go ahead and read the entire passage:

“Now, brothers and sisters, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, ‘Peace and safety,’ destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief. You are all children of the light and children of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be awake and sober. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be sober, putting on faith and love as a breastplate, and the hope of salvation as a helmet. For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. He died for us so that, whether we are awake or asleep, we may live together with him. Therefore encourage one another and build each other up, just as in fact you are doing” (1 Thessalonians 5:1-11, NIV).

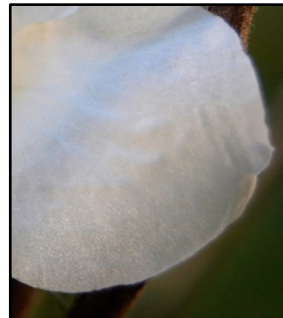
As children of the day and children of light, we should live accordingly. One day we will not need a lamp since the glory of the Lord will be our continual light, both naturally and spiritually. In Revelation 21:23, it says that “the city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.”

It is important to note that Aaron's rod and the lampstand both have characteristics of the almond tree. According to Numbers 17:8, Aaron's rod "budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

One word I would like to point out is the word "blossom." In Hebrew, it is *tsumts*, which means "to twinkle," "bloom," "blossom," "flourish," and "shew self." Isn't it wonderful that a Star shall rise out of Jacob (Numbers 24:17)? Stars, of course, twinkle. And the almond flower has the shape of a star in its center. Creation certainly declares the glory of the Lord, doesn't it?

Interestingly enough, the Hebrew word *tsumts* is also used to describe Aaron's rod. In Numbers 17:8, it says that it "bloomed" blossoms. And the word "blossoms" in this verse is *tsiyts*, which means "glistening, i.e. a burnished plate; also a flower (as brightly colored); a wing (as gleaming in the air)."

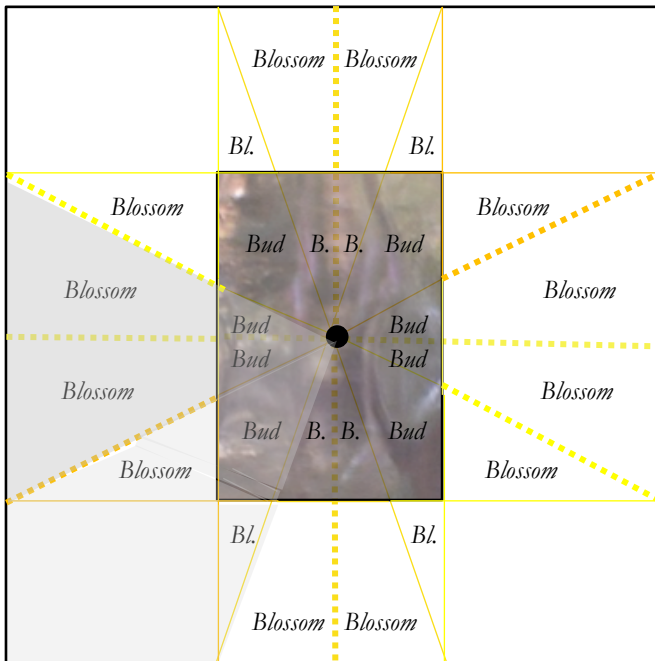
*Azalea Petal*



One summer I took a few photos of some white azalea flowers in our backyard. It is the closest example I have to an almond flower. What I'd like to point out is how the petals glisten in the sunlight. It is as if they glisten or twinkle like a star.

## Lampstand

In Exodus 25:31, the Lord gives Moses instructions for the lampstand. He says that “thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.” It is interesting to note that the lampstand is “moulded by hammering” (*miqshab*). This particular word comes from the root word *miqsheb*, which is “something turned” or “rounded.” It is like a hairstyle set with curls.



In the diagram above, the shaft of the lampstand is in the center section. Jesus’ body is here as well, since He is the Light of the world.



In Exodus 25:32, it says that “six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.” In the diagram on the previous page, I highlighted the seven branches of the lampstand in various shades of yellow to represent gold, as well as light. It will make more sense when we learn about the seven churches.

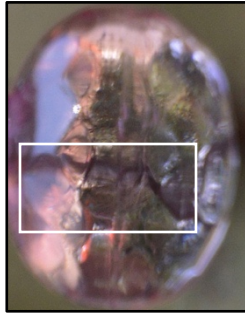
Next, let’s take a moment to examine a flower bud. If you think about it, a bud is basically made up of layers of twisted or contorted petals. In the springtime, they “curl out” or “curl open.”

The lampstand in the holy place has something called “knops,” which are fashioned into golden buds. The Hebrew word is *kaph̄tor*, which means “to encircle.” Architecturally speaking, it is similar to a wreath. The crown of thorns suddenly comes to mind. Out of death (darkness), we see life (light). Out of a broken branch with thorns (the curse of our sins), God brought forth new life through the resurrection of the Lord. Even Aaron’s rod represents Jesus’ glorious resurrection.

What is beautiful about a flower bud is how it begins in darkness. When it starts to open, when it unfolds, the light glistens or twinkles on the petals. It is similar to a star shining in the dark of the night. In Psalm 119:130, it says that “the unfolding of your words gives light; it gives understanding to the simple” (NIV).

The petals are also like the wings of a bird. As the bud

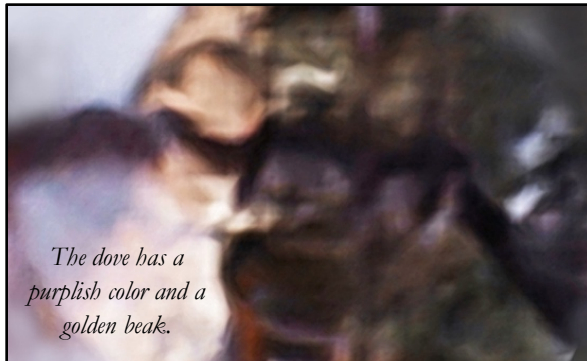
opens, it spreads its wings to fly. The Hebrew word for “bud” in Isaiah 27:6 is *parach*, which means “to break forth as a bud” and “to fly (as extending the wings).”



*The picture has been rotated.*

*A white box is around the dove. Its wings are a part of the whirlwind, as well as the crack in the foundation.*

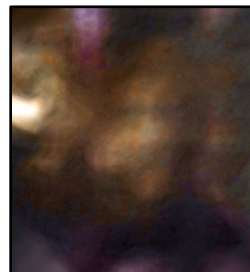
In one of the main miracle pictures, you can see a bird with outstretched wings. It could be a dove. The wings are stretched out to both sides, where we also find the branches of the lampstand (in the diagram).



*The dove has a purplish color and a golden beak.*

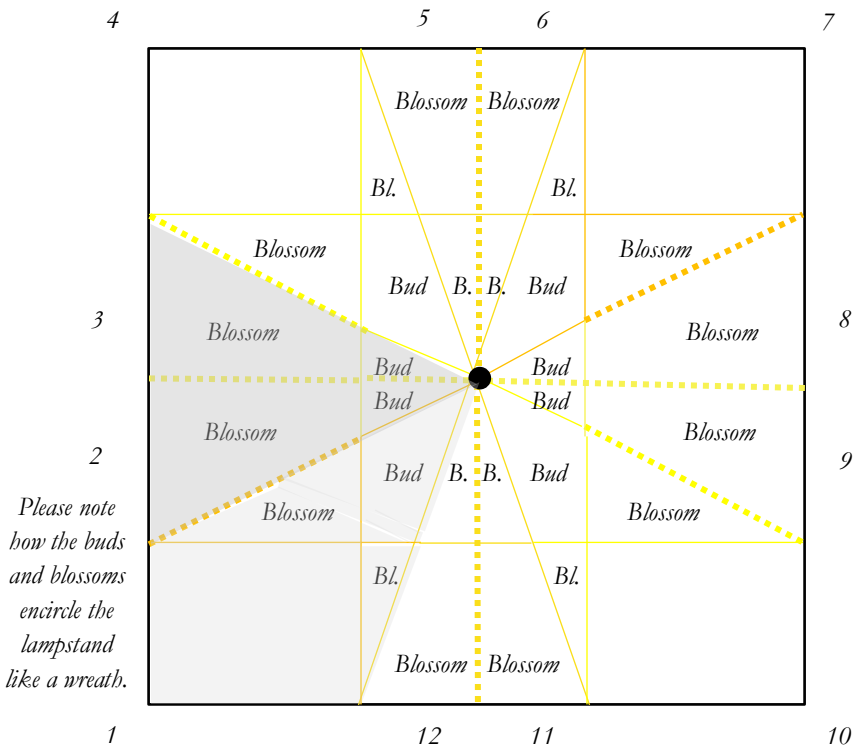
*King David's face is above the dove.*

*In Psalm 61:4, David says, "I long to dwell in your tent forever and take refuge in the shelter of your wings."*



Let's return to the lampstand for a moment. It is interesting to note that the buds grow out from the center point of the Lord. He is the Lord of all creation!

Each number below represents a section for a flower on a branch. The bud forms a base for the blossom (or flower). Imagine each "blossom" is a petal on the flower. The corner flowers resemble tulips with a cup shape.



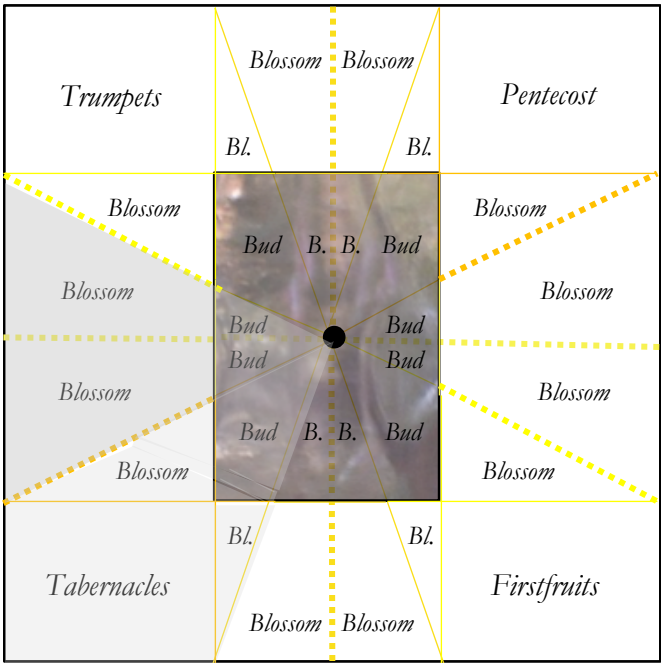
*Almond Bowls*

It is interesting to note that the bowls on the lampstand were also made of pure gold, and then they were fashioned into the shape of an almond (Exodus 25:33-34).

The Hebrew word for “bowls,” according to the *Strong’s Concordance*, is *gebiya*. It is “a goblet” or “the calyx of a flower.”

The golden bowls, which were like an almond cup, held the oil for the lampstand. Without any oil, the lamps would not work. Therefore, the Israelites faithfully offered fresh oil, so the priests could fill them regularly. According to Exodus 25:33, there were three bowls on each branch.

In the diagram below, we see the buds beginning to form from the center of the diagram (the center of the Lord). Then, the blossoms appear. And, finally, the bowls are in the shape of almonds.



The four corners of the diagram represent the four corners of the earth. Each corner represents a type of fruit that goes along with a feast:

Northeast: Fruit of the Holy Spirit; Pentecost

Northwest: Gathering of God's People; Feast of Trumpets (In Matthew 24:31, it says that "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.")

Southeast: Resurrection; Feast of Firstfruits

Southwest: Millennial Kingdom; Feast of Tabernacles

### *Life & Light*

In John 1:4, the beloved disciple says that "in him [Jesus] was life; and the life was the light of men." Without light, growth cannot take place. In the natural, we need light to grow flowers, fruit, vegetables, etc. Then, concerning spiritual matters, we (of course!) need God. We need His Salvation through Jesus, as well as the love of the Heavenly Father and the guidance of the Holy Spirit.

If I were to sum up the emerald stone with one word, I would have to say that it is "life." At this beautiful stone, we find the Bread of Life—the Manna from Heaven. We also see life burst forth out of dead wood (Aaron's rod).

In Revelation 4:2-3, John says the following:

“And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.”

The jasper stone represents the altar of sacrifice, which is the cross. The sardine (sardius) stone represents the blood that Jesus shed on our behalf. And the emerald stone represents, what we could call, “hidden life.”

The manna was hidden in Heaven until God decided to rain it down. The life in Aaron’s rod was hidden until the moment God revealed His will to the children of Israel. And Jesus is currently *hidden* in Heaven, but one day He will be revealed as the King of kings and Lord of lords to the entire world. It is important to note that the emerald stone goes along with Jesus’ burial as well, since He was hidden in a tomb after His crucifixion.

### *Emerald (New Jerusalem Foundation)*

**Description:** transparent stone of a light green color

*Vine’s:* The name was applied to other stones of a similar character, such as the carbuncle (197).

**In the Temple:** table of shewbread

**Representation:** bread of the face, hidden manna, communion, hidden life, Jesus’ burial, priestly tribe,

Aaron's rod, the body of Christ, and the Living Word

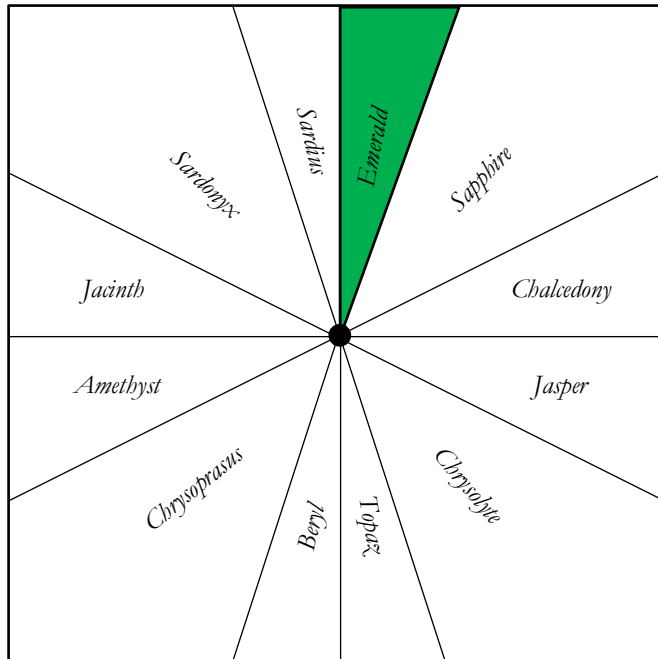
**Greek Definitions:**

*smaragdinos (4664)*: from 4665; consisting of emerald:—emerald.

*smaragdōs (4665)*: the emerald or green gem so called:—emerald.



*New  
Jerusalem  
Diagram*



**Hebrew Definition:**

*nophēk (5306)*: from an unused root mean. to glisten; shining; a gem, prob. the garnet:—emerald.

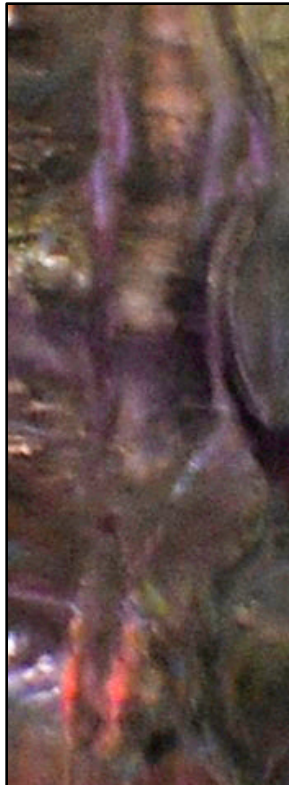
**References:** a stone in the breastplate, New Jerusalem foundation, and a rainbow around the throne like an emerald

**Feast:** Unleavened Bread

### *Body of Christ*

My husband recently brought it to my attention that the emerald stone also represents the body of Christ, which is the church. I don't know how I could have missed this!

When the rapture takes place, the church will be with the Lord in Heaven. We see a picture of Heaven in Revelation, chapters 4 & 5, before the seal judgments begin in chapter 6. The church is in Heaven in chapters 4 & 5. That's why, I believe, there is a rainbow around the throne like an emerald (4:3). The emerald is pointing to the fact that the church is *hidden* with the Lord in Heaven before the judgments begin.





In Ephesians 1:22-23, the apostle Paul explains that God has “put all things under his [Jesus’] feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” Therefore, Jesus is the head of the body. And the church is His body.

Basically, we are a body of believers who follow Jesus as our leader. In Romans 12:4-8, it says the following:

“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 every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”



Thank You, Lord Jesus, for allowing us to serve You—the Head of the church!

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

*Matthew 24:30*

## POWER &amp; GREAT GLORY

As we begin this chapter, I would first like to review the stones that we have studied in the previous lessons.

**Red Stones:**

Jasper: altar of sacrifice

Sardine/Sardius: blood

Sardonyx: cutting, circumcision, engraving

**Orangish-Yellow Stones:**

Chalcedony: brass bowls, brass mountains

Topaz: fire-light

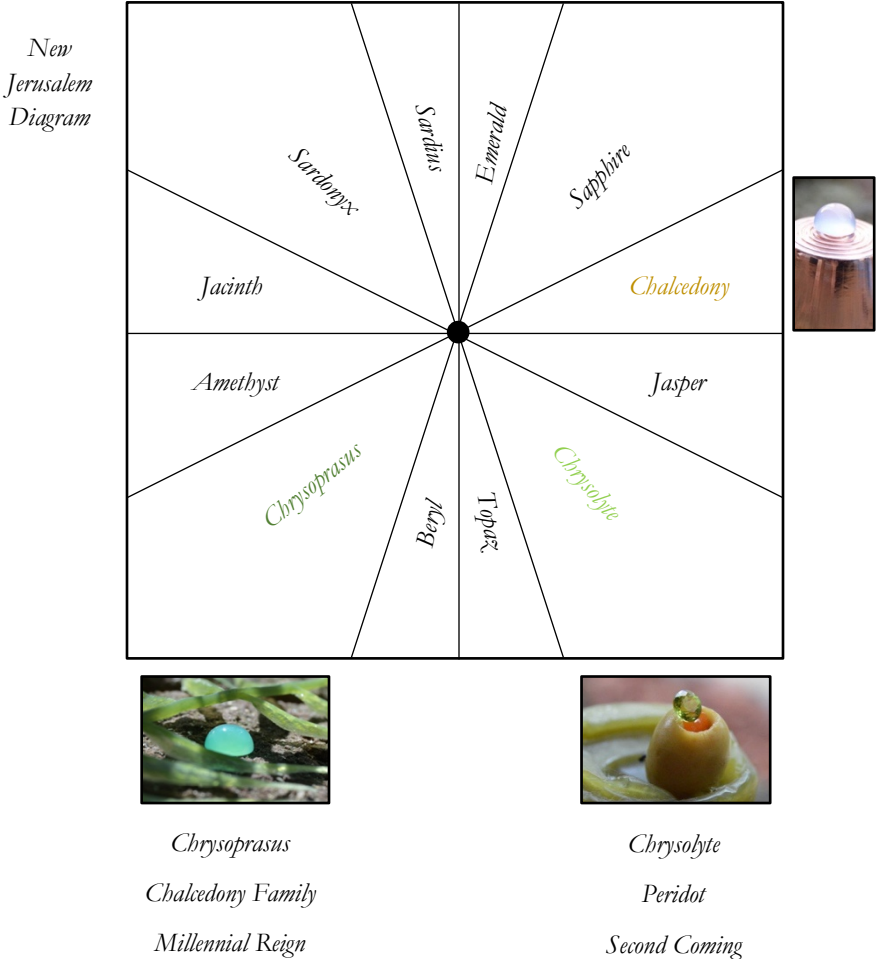
**Yellow Stone:**

Golden Beryl: lampstand light, glory

**Green Stone:**

Emerald: table of shewbread, hidden manna, True Bread from Heaven, hidden life, Living Word

The chrysolyte and chrysoprasus stones both have a greenish-gold color. The chrysolyte stone is likely the modern-day peridot, while the chrysoprasus is from the chalcedony family.

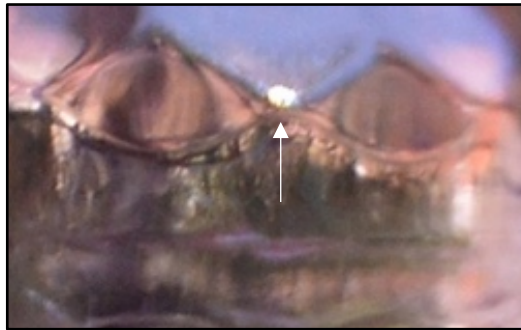


The Greek word *chrysolos* means “gold,” which represents God’s glory. At times, it is written as *chrys* or *chryso*.

At the chrysolyte stone, we see Jesus’ glory at His second

coming. Then, at the chrysoprasus, we find the millennial reign where Jesus will rule and reign for 1,000 years. This period of time will be followed by a glorious New Heaven, New Earth, and New Jerusalem.

As we have learned, the heavenly spirits leave God's presence in between the two brass mountains. In the miracle picture, there is a white spot in between the two brass mountains, similar to a white chalcedony.



The greenish-gold chalcedony could represent how we will enter Jesus' presence in His millennial kingdom.

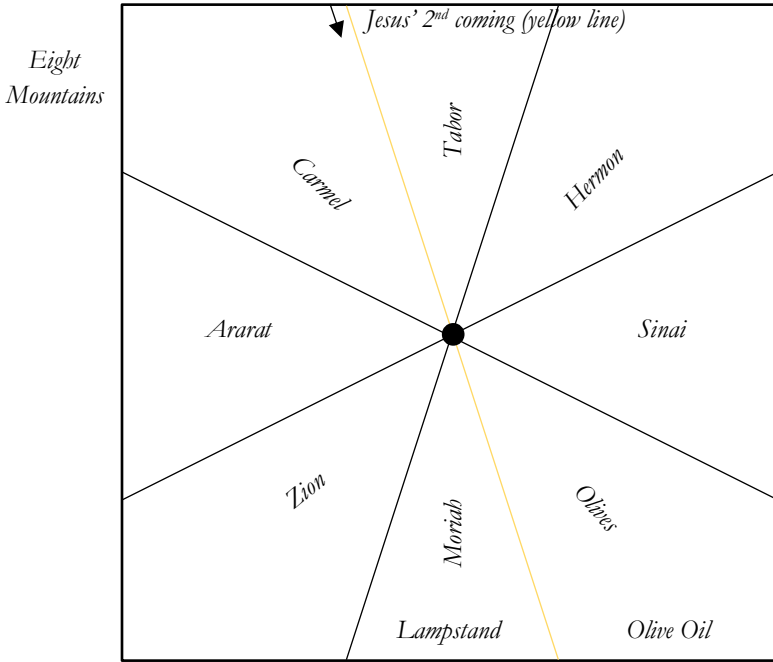
### *Mountains of Spices*

In Song of Solomon 8:14, it says, "Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices."

As previously noted, there are eight amazing mountains in our study. In this section, we are going to focus on two mountains that go along with the two *chryso* stones.

First, there is the Mount of Olives. It is important to note that the chrysolite stone is olive-colored. In the diagram,

we find the Feast of Firstfruits, Jesus' resurrection, the resurrection of the dead, and Jesus' second coming at this location.



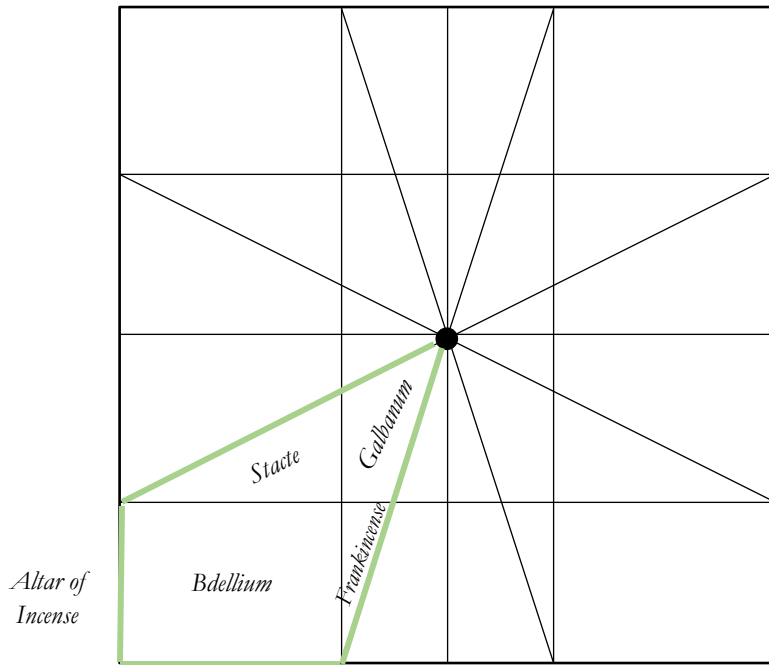
*In Matthew 25:1, it says, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."*

*Chrysolite  
Mount of Olives  
Olive-colored stone  
Firstfruits  
Jesus' resurrection  
Resurrection of the dead  
Jesus' 2<sup>nd</sup> coming  
Olive oil*

This is also the place where we find the olive oil for the lampstand.

Then, we have the chrysoprasus stone, which goes along with Mount Zion. In the diagram, we find the Day of Atonement, the Feast of Tabernacles, the millennial reign,

and the altar of incense at this location.



*Chrysoprasus*

*Mount Zion*

*Day of Atonement*

*Tabernacles*

*Millennial Reign*

*Altar of Incense*

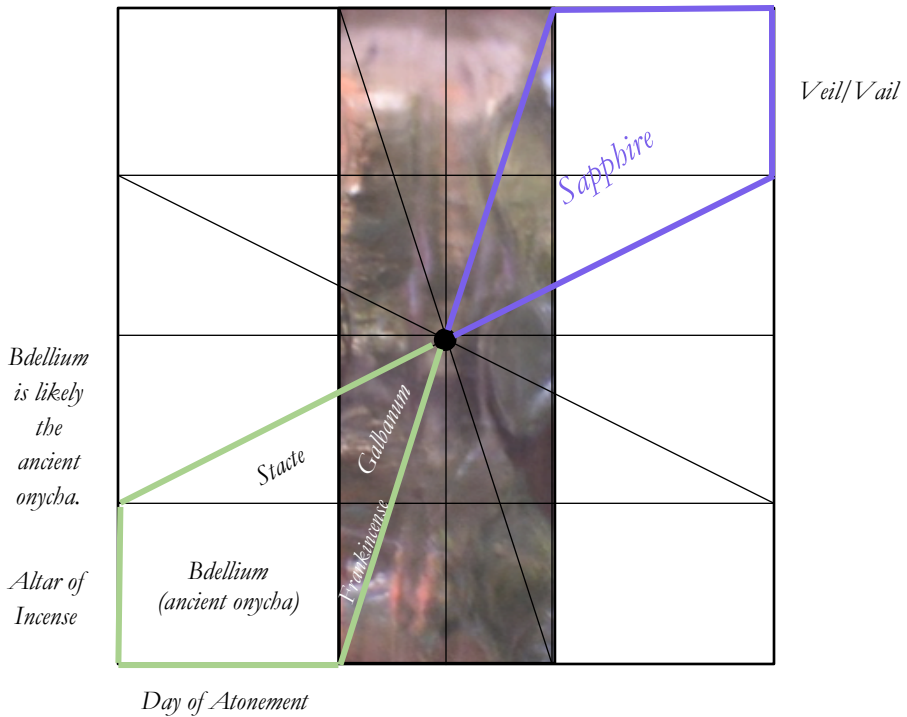
*In Song of Solomon 4:6, it says,  
“Until the day break, and the  
shadows flee away, I will get me to the  
mountain of myrrh, and to the hill of  
frankincense.”*

*The stacte is likely myrrh.*

Since we are taking a look at mountains of spices, I would like to point out that there are four ingredients in the incense. In Exodus 30:34, the Lord tells Moses to “take unto thee sweet spices, stac’-te, and on’y-cha, and gal’-ba-num; these sweet spices with pure frankincense: of each shall there be a like weight.”

On the Day of Atonement, the high priest would “take a

censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil” (Leviticus 16:12).



The sapphire stone represents the veil in the New Jerusalem diagram. In the main miracle picture, the Lord’s head covering (which is the veil) has both blue and purple like a lapis lazuli (sapphire). The sapphire foundation intersects with the Lord’s head covering.

In the diagram, the high priest crosses over from the altar of incense to the veil. Another way to look at it is that all the parts of the Temple are within the Lord and radiate out from Him. The ark of the covenant is within the middle



column of the diagram. This is where we find the Lord and His throne.

As we read the next verse, please keep in mind that the mercy seat is on the ark of the covenant. In Leviticus 16:13, it says that “he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.”

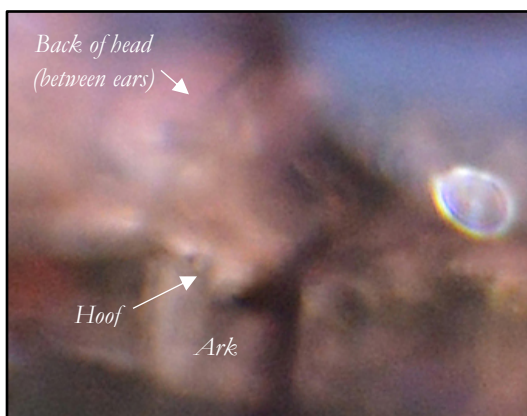
Basically, the incense formed a cloud when it was heated upon the fire. This cloud provided a place for the high priest to meet with the Lord.

And there is another place where God’s people will meet with Him. In 1 Thessalonians 4:17, it says that “we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

In one of the miracle pictures, it looks like the Lord’s horse is in the clouds. There is also, what appears to be, the ark of the covenant.

*The horse has a large white head. Its hoof is alongside its nose. We can't see its body because of the clouds.*

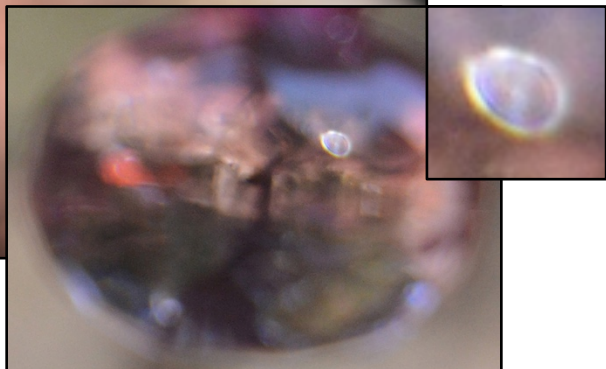
*In Revelation 11:19, it says, “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”*



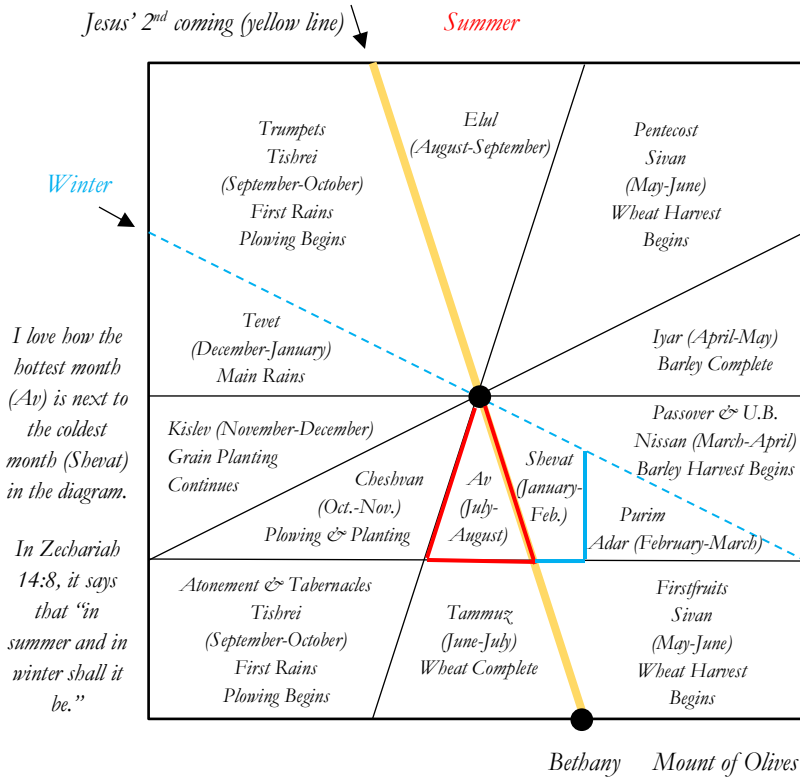
This is the full picture of what I believe is Jesus coming in the clouds of Heaven. The orangish color (below the button) could represent judgment in the form of fire and blood. The green (above the button) could represent the life that Jesus will bring to the earth after the tribulation.



*There is a white spot is in all fifteen miracle pictures, although it is presented differently in each one. In this particular picture, I am reminded of Ezekiel's wheels (Ezekiel 10:15-16).*



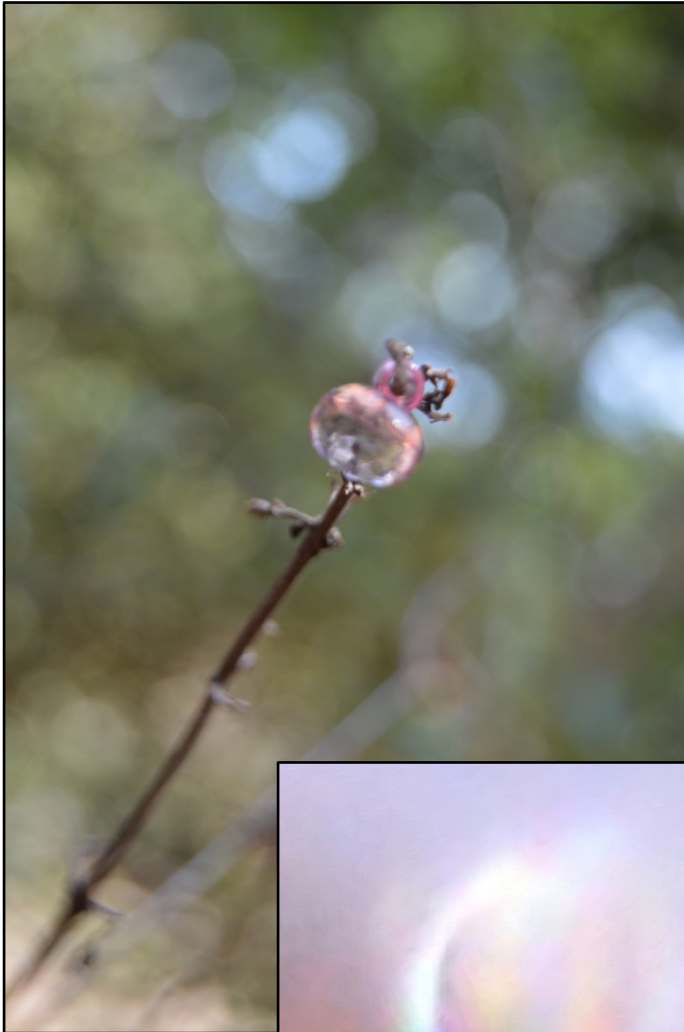
It is interesting to note that storms happen when hot air is mixed with cold air. That is what we see in the diagram. The center column represents summer, and *Av* is the hottest time of year.



Then, winter crosses over. The month of *Shevat* is the coldest time of year.

There are different types of clouds, but the kind that will accompany Jesus will likely be storm clouds. As previously noted, it says that when the temple was opened in Heaven, there were “lightnings, and voices, and thunderings, and an earthquake, and great hail” (Revelation 11:19).

Another place where we see a cloud in Scripture is after the flood. In Genesis 9:13, God says, “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.”



*The white spot in this picture reminds me of a rainbow in a cloud.*

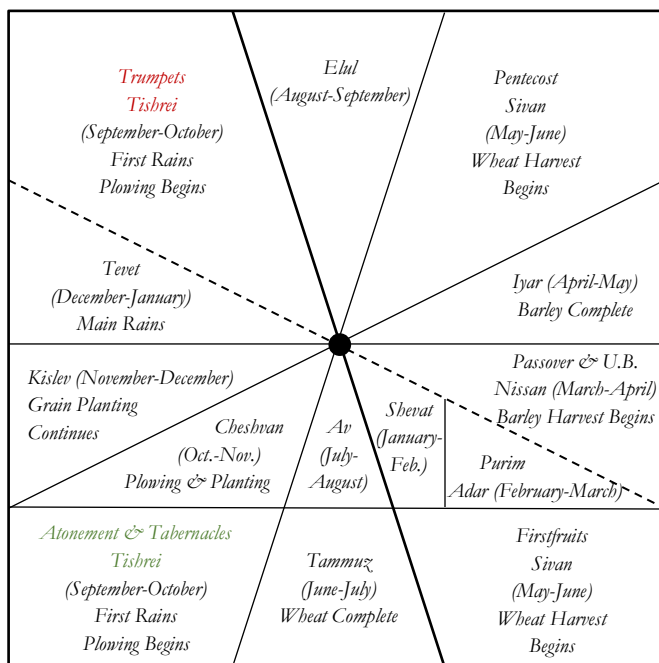


Let's return to the Day of Atonement for a moment. In Leviticus 16:14, it says, "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times."

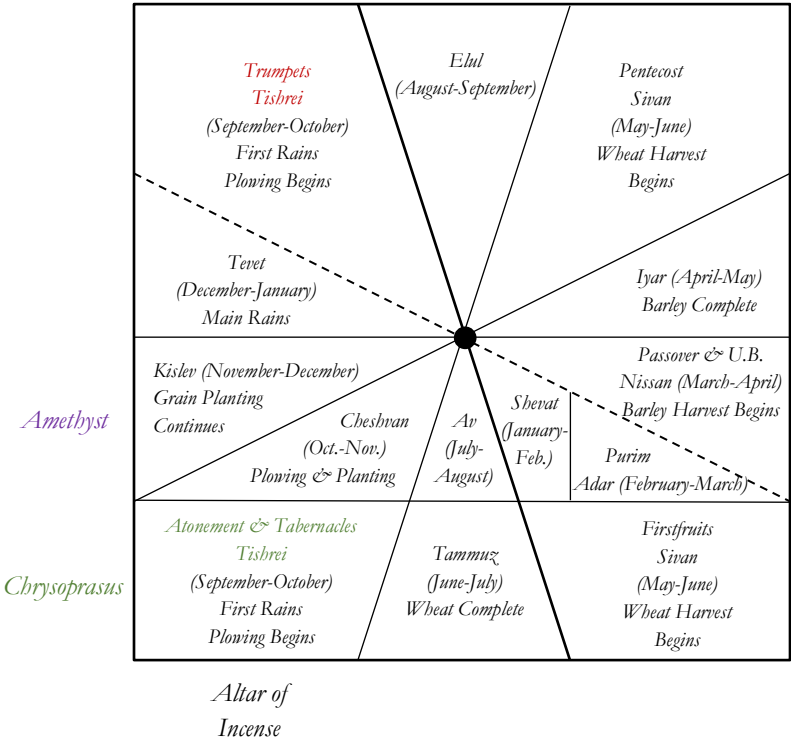
I'm not completely sure where the Day of Atonement belongs in the diagram. As you can see, there are two *Tishrei* sections. The Feast of Trumpets is in the northwest corner, while the Feast of Tabernacles is the southwest corner. The Day of Atonement could belong in either one.

In the northwest corner, the sardonyx stone is a reminder of the finger of God. (The high priest sprinkles blood with his finger.)

*Sardonyx*



At the chrysoprasus stone, we find the cloud from the incense. Then, directly above it, we find the amethyst stone, which represents the New Covenant blood. This is the blood (Jesus' blood) that was shed once for all. In Hebrews 9:12, it says that “neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”



After careful consideration, I decided to place the Day of Atonement in the southwest corner with the altar of incense, as well as near the (amethyst) blood.

## *On the Mount of Olives*

It is important to emphasize that there are a total of fifteen pictures that have miraculous images, two of which I call the “main miracle pictures.”

The next part of this story is very interesting. It all began one evening while I was getting ready for bed. I glanced in the mirror, and I suddenly knew exactly what I had to do. I dropped everything and ran downstairs to my computer. First, I opened the two main miracle pictures. Then, I adjusted the transparency on the first one, made a copy of it, and then flipped it. I overlapped the pictures, placing the flipped picture over the regular picture (both transparent, of course). Tears welled up in my eyes. It was one of the most amazing moments of this button journey.



*This is the (first)  
original picture...*

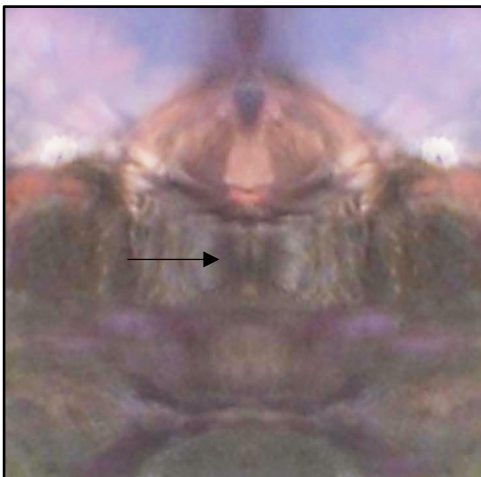
*...and the flipped picture.*





In the picture below, you can see the Lord Jesus descending to the earth. In Zechariah 14:4, it says, “And his feet shall stand in that day upon the mount of Ol’ives, which is before Je-ru’sa-lem on the east, and the mount of Ol’ives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

*When we merge the first picture with the flipped picture, we see the Mount of Olives.*

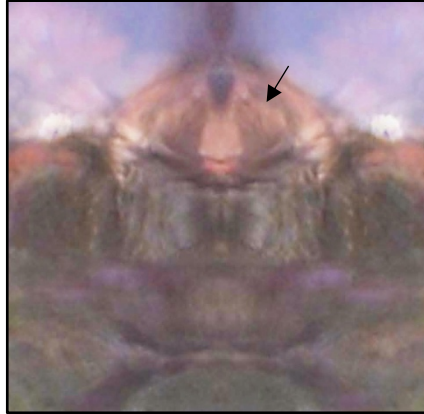


*You can see the split in the Mount of Olives, as well as the legs and feet of the Lord.*



It looks like the Lord is wearing a tunic. His arms are stretched out to the side, almost like the wings of a bird. And His head is lowered, possibly looking to where He is descending.

*The arrow points to one of Jesus' arms.*



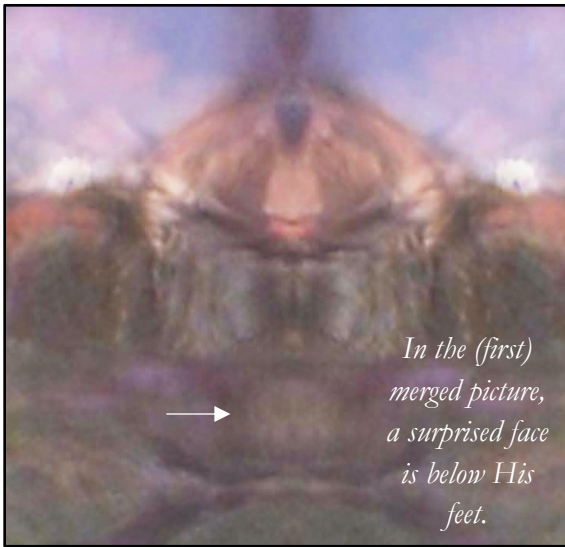
A crown (or perhaps a kingly/priestly turban) is on His head.



## *Every Eye*

It is important to note that Jesus ascended to Heaven from the Mount of Olives (Acts 1:9-12), and one day He will set foot on the same mountain when He returns.

The beloved disciple says, “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindred of the earth shall wail because of him” (Revelation 1:7).



*In the (first)  
merged picture,  
a surprised face  
is below His  
feet.*

*When the sixth seal is opened, Revelation 6:15-16 says that “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.”*

## *Azal*

When the Lord descends, the mountains will move and a great valley will form. In Zechariah 14:5, it says that “ye shall flee to the valley of the mountains... [which will] reach unto A’-zal.” A root word for *Azal*, according to the *Strong’s Concordance*, is *etsel*, which emphasizes “the sense of joining.” It also refers to “a side” in Hebrew. What is

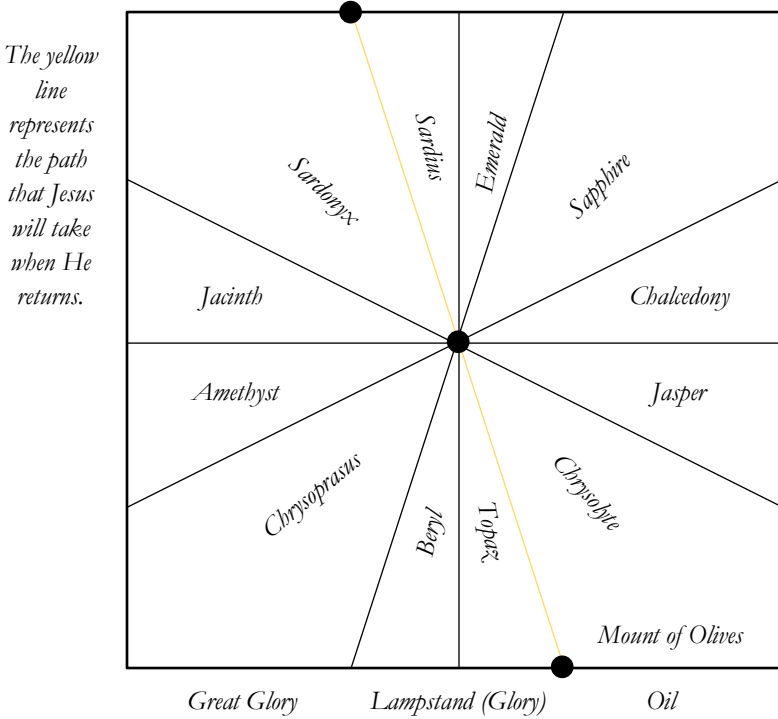
fascinating about the main miracle picture is how the sardonyx stone in Heaven connects to the chrysolite stone on the earth (when Jesus returns). This represents His second coming.



Therefore, it is possible that the name Azal refers to the Lord's side. Instead of fleeing to a city called Azal, I believe God's people will likely join Jesus' side when He returns (like a bridegroom and bride, as well as Adam and Eve).

Another root word for *Azal*, according to the *Strong's Concordance*, is *Beyth ha-etsel*, which means "house of the side." The tabernacle, of course, is God's house. And, ultimately, Jesus is the Temple. How fitting that God's

people should gather there!

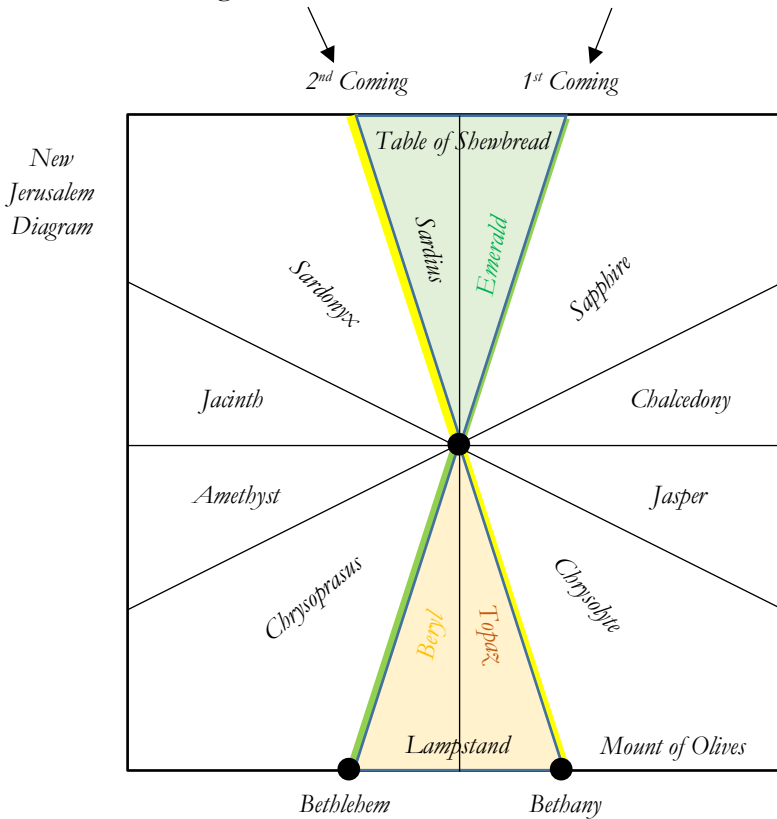


In Isaiah 60:1-4, the prophet says the following:

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gen’-tiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.”

I have one last pattern to point out before we move on to the next section. It is interesting to note that the first

coming of the Lord Jesus (His birth) intersects with His second coming.



*First Coming:* In Luke 2:15-16, it says, “And it came to pass, as the angels were gone away from them into heaven, the shepherds said to one another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.”

*Ascension:* Then, in Luke 24:50-51, it says that “he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them,

he was parted from them and carried up into heaven.”

*Second Coming:* After Jesus ascends into Heaven, two men in white say to His followers, “Ye men of Gal’-i-lee, why stand ye gazing up into heaven? This same Je’-sus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

### *Judgment to Glory*

This next section comes from one of my previous writings. It is important to note that I have made some adjustments since I wrote it. Plus, some of the diagrams are very simple in comparison to the more detailed diagrams in my current writings.

One reason I decided to include this section is that helps explain the gold stones (chrysolite and chrysoprasus). For example, the chrysoprasus stone, I believe, corresponds with the gold during the millennial reign.

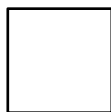
Another reason why I decided to include this section is that it shows a transition from the brass judgment to the golden glory.

I love nature, especially animals and insects. Thankfully, we get to read about God’s creation in Genesis, as well as throughout the Bible. I was surprised to learn, however, that butterflies are not discussed in the Bible. We do, however, get to see the stages of a butterfly in the Lord’s redemptive plan. In this section, we will take a look at three of the four stages: the caterpillar, the chrysalis, and the

butterfly.

A caterpillar is associated with the earth since it has legs. When we look at the life of Jesus, we see His humanity on the south side of the diagram. This is where He came as a baby, and then grew in knowledge, wisdom, and stature. Ultimately, He died for the sins of mankind.

*Chrysalis (Heaven)*



*Caterpillar (Earth)*

The next stage is the chrysalis. This is the shell where the caterpillar transforms into a butterfly. And the Greek word *kebrisos* means “gold.” I personally believe that the gold represents the glory of God. That is why its origin is on the heavenly side.

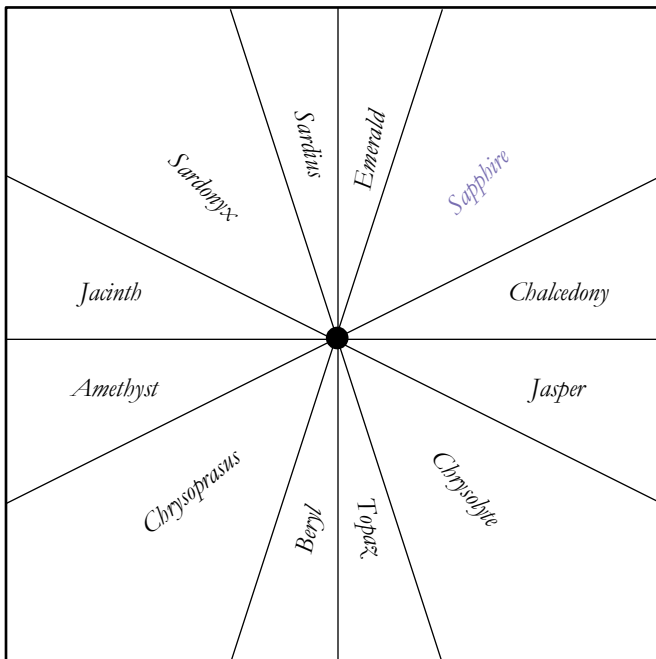
There are several definitions for “glory” in the *Strong’s Concordance*. For now, I would like to look at one of the root words. It is the Hebrew word *kabad*, which means “to be heavy.” In a bad sense, it means “burdensome,” “severe,” or “dull.” In a good sense, it means “numerous,” “rich,” and “honorable.” These definitions make me think of the burden of death and life that the Lord carries for us. Only Jesus can bear the burden of His glorious Salvation.

With God’s glory in mind, I am going to attempt to describe it very simply. I admit, it can be an overwhelming (and sometimes confusing) topic, so I will attempt to condense it (if it is, in fact, possible to do so) into one

phrase: *His heavenly perfection and presence.*

In a very natural way, we see God’s glorious presence in His creation. The apostle Paul says that “there are...celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory” (1 Corinthians 15:40-41). The word “glory” in these two verses is the Greek word *doxa*. According to the *Strong’s Concordance*, it means “dignity,” “glory(-ious),” “honour,” “praise,” and “worship.”

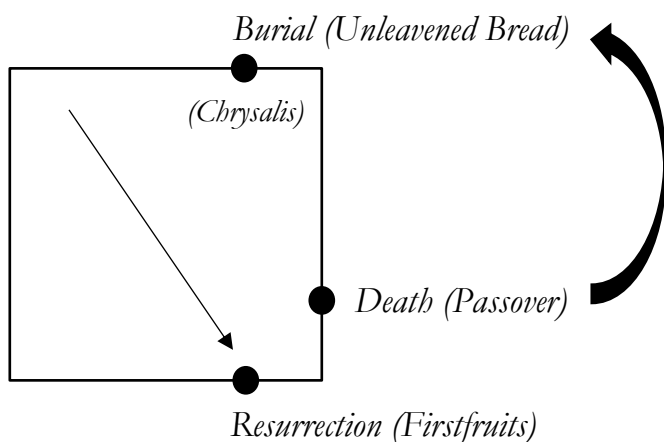
*We also see the glory of God in the Law that was given to Moses, as well as the giving of the Holy Spirit on the Day of Pentecost. The Law and the Spirit go along with the sapphire stone in the New Jerusalem diagram.*





Interestingly enough, the chrysalis provides a covering for the caterpillar during its transition, which brings us to the burial of the Lord Jesus (emerald stone). This is the place where the Lord transitioned from death into life.

It is important to note that each one takes the first position on three of the sides: east, north, and south.



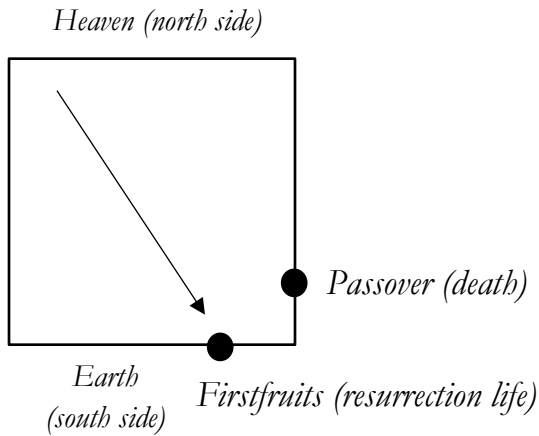
The last stage, of course, is the butterfly. Although I have yet to see a butterfly emerge from its chrysalis, I am sure it is a magnificent sight.

When the Lord returns, it is going to be the most amazing sight to see! In Matthew 24:29, Jesus says that “immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” Then, in verse 30, it says that “they shall see the Son of man [Jesus] coming in the clouds of heaven with power and great glory.” Once again, the word “glory”

in this context is the Greek word *doxa*.

In Zechariah 14:4, the prophet provides additional insight to the Lord's return. He says that "his feet shall stand in that day upon the mount of Ol'ives, which is before Je-ru'-sa-lem on the east, and the mount of Ol'ives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley."

This is a wonderful introduction to the chrysolite stone. This is the place of the Lord's second coming. Concerning His death, burial, and resurrection, the focus is on Jesus' resurrection life.



The apostle Paul says that "now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man also the resurrection of the dead. For as in Ad'am all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:20-23).

## *Ever-Increasing Glory*

One day it suddenly occurred to me why we are transformed with ever-increasing glory (2 Corinthians 3:18). Another way to look at it is that we experience an increase of God's presence as time goes by.

When we look at the east side of the New Jerusalem diagram, we see the giving of the glorious Law. Then, Jesus comes as a baby, bringing His heavenly presence to the earth as our Savior and Lord. Finally, the Holy Spirit is given on the Day of Pentecost.

We also see God's glory in His Salvation. First, there is the death of the Lord Jesus on the cross (the altar of sacrifice), where He is the Passover Lamb. Then, we arrive on the north side where we find the burial of the Lord, which is the *heavenly* tomb. And finally, we arrive on the south side where we see the glorious resurrection! The process is a wonderful mystery, much like the transformation of a butterfly.

Then, we will have an opportunity to enjoy the millennial kingdom. It will be a glorious time since we will rule and reign with the Lord Jesus on the earth. He will be the King of kings!

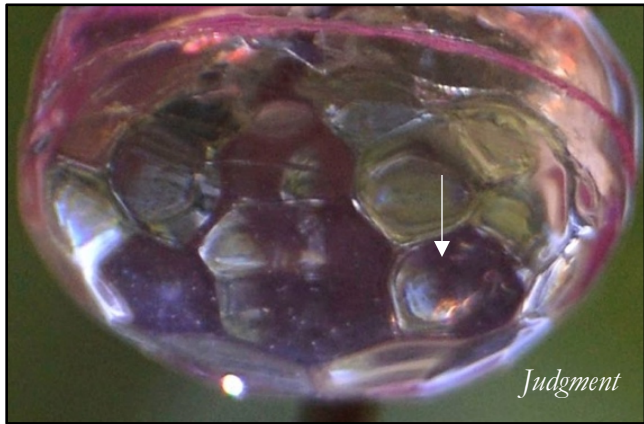
And, then, God will make all things new! The beloved disciple explains that he "saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Revelation 21:1). The Greek word for "new," according to the *Strong's Concordance*, is *kainos*, which means

“new in freshness.”

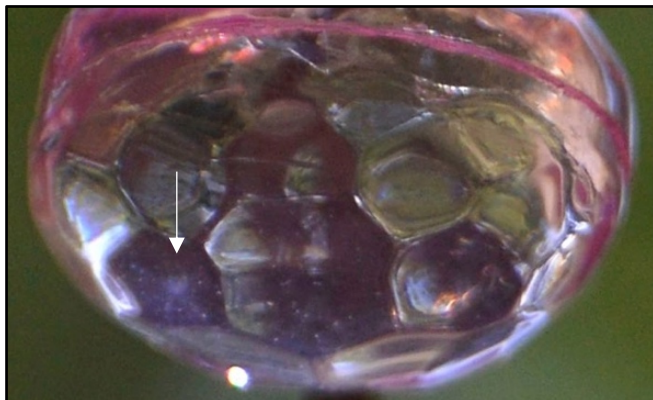
Let’s take a moment to consider the caterpillar. When its body is inside the chrysalis, it doesn’t get replaced by another creature. For example, God doesn’t pluck out the caterpillar and then replace it with a butterfly. Rather, the caterpillar is still the same creature, and yet it has taken on a new form. The main difference is that it emerges as something more beautiful, more glorious. In a way, it becomes *heavenly* as it emerges with wings that can touch the heavenly sky.

The earth, on a similar note, will be the same earth (at least that is what I believe at this time). The main difference is that the new earth will be more glorious since death and sin will no longer exist. I know scholars like to debate this particular subject. The way I see it, though, is that God doesn’t *seem* to want to get rid of everything and then start with something completely new. Rather, I believe His perfect will is to restore all that He has created to Himself. Basically, He wants to give us a fresh start. This fresh start will be a perfectly glorious beginning where the New Heaven and the New Earth come together as one. And the most important part of this glorious transformation is that the Lord Jesus will be with us forever! How much better could life be? That is why we will see ever-increasing glory. God’s heavenly presence, as well as His perfection, will be experienced in both the natural and the spiritual forever and ever. Basically, the earth (the New Earth) will be prepared for the fullness of Heaven.

As previously noted, when I took the miracle pictures back in 2015, I discovered that fifteen have glorious images. I call the one below “a universe picture.” It shows the earth on our right. (From God’s perspective, it would be His left.) It is important to note that judgment takes place on the left. You can see fire falling to the earth.



Then, on our left side of the picture, the New Earth is in the distance. It is emerging from a hidden place within the universe. (From God’s perspective, it would be on His right side.) Blessing is on His right.





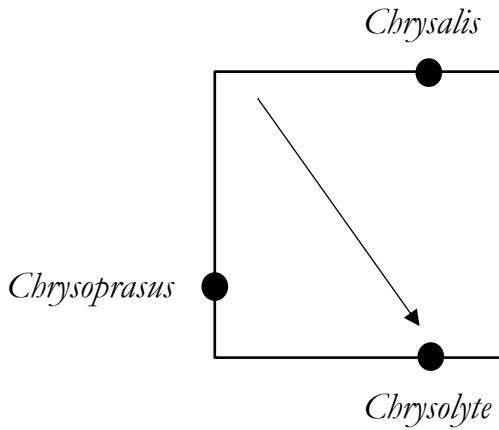
The picture above could point to a brand-new earth or a transformed earth, depending on your interpretation.

In keeping with the idea of a transformed earth, I would like to mention *the First Law of Thermodynamics*. It states that “energy cannot be created or destroyed. The total quantity of energy in the universe stays the same.”

Of course, God *is* the Creator! Therefore, He can create anything He likes. He even created scientific laws, such as *the First Law of Thermodynamics*. The question, then, becomes the following: Will God totally get rid of everything He ever created, including all the matter and laws? Or will He purify the matter through fire and then use it to make the New Earth? It’s just a thought.

### *Chrysolite & Chrysoprasus*

In this next section, I would like to take a look at three words that are similar to one another: chrysalis, chrysolite, and chrysoprasus. As previously noted, the Greek word *khrysos* means “gold,” which likely represents God’s glory. At times, it is written as *chrys* or *chryso*.



Of course, the chrysalis is not a gemstone like the other two (chrysolyte and chrysoprasus). Instead, it represents the hidden heavenly tomb where a glorious transition begins to take place.

One thing I absolutely love about studying is when I get to pinpoint patterns. So, let's take a look at the three places within the diagram and see what they have in common.

First of all, each one takes the first position on each of the following sides: north, south, and west.

Secondly, God's glory can be seen at each location. For example, the chrysalis emphasizes God's glory in Heaven. Then, at the chrysolyte stone, we will see Jesus' glory at His second coming.

Finally, at the chrysoprasus, there will be a glorious new beginning, starting with Jesus' millennial reign and followed by the New Jerusalem. (The New Heaven is represented by the jacinth stone, while the New Earth is represented by

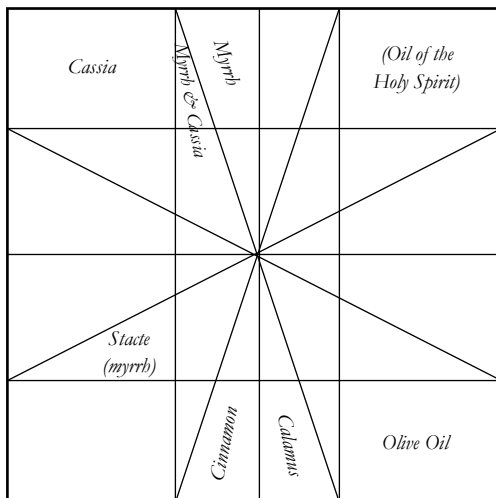
the amethyst.) Basically, what we see at all three “*chryso* locations” is a transition, a transformation, or what we could call a fresh start.

### *Anointing Oil*

Since we are talking about fresh things, let’s take a look at the anointing oil. In Exodus 30:23-24, we find a list of the ingredients:

1. Pure myrrh
2. Sweet cinnamon
3. Sweet calamus
4. Cassia
5. Oil olive

Interestingly enough, each of the five ingredients has a specific place in the diagram. The anointing oil was used to anoint different parts of the tabernacle, to sanctify them so that they would be holy (vv.26-29). It was also used to anoint Aaron and his sons for priestly service (v. 30).



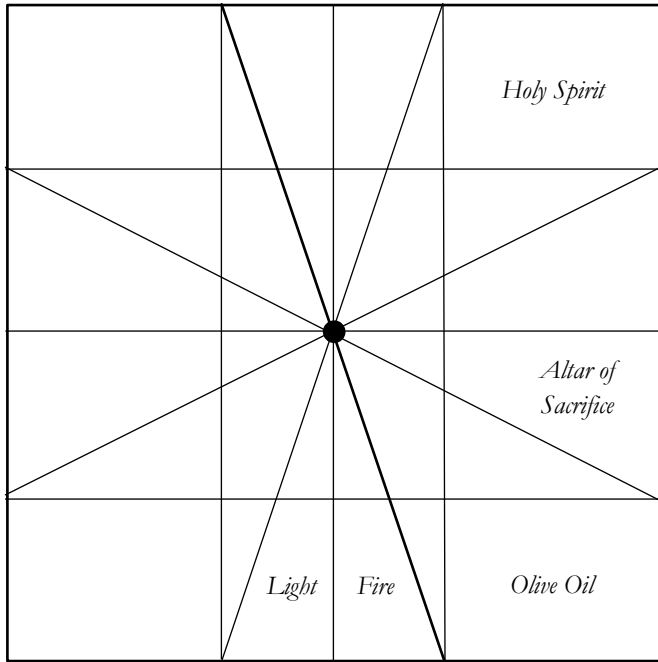


Isn't it fascinating how everything in the temple points to the Lord? Even the olive oil has a special meaning and purpose. First of all, the name *Gethsemane* means "olive press." In Exodus 27:20, the Lord tells Moses to command the Israelites to bring clear oil of pressed olives for the light. The King James Version uses the word "beaten," which is *kathiyth* in Hebrew. It comes from the root word *kathath*, meaning "to bruise," "violently strike," "beat (down, to pieces)," "break in pieces," "crush," "destroy," "discomfit," "smite," and "stamp." Of course, we know that the Lord was beaten on our behalf. The olive serves as a reminder of the pressure and pain Jesus went through on our behalf.

During Bible times, people used an ancient olive press to make the olive oil. Interestingly enough, they also used their feet. It may have been similar to stomping grapes. In Micah 6:15, it says that "thou shalt tread the olives."

In the temple, Aaron and his sons kept "the lamps burning before the Lord from evening till morning" (Exodus 27:21, NIV). The lamps also required continual attention (Leviticus 24:4). They needed a regular supply of oil. If the lamps ran out of oil or stopped burning for some reason, they would get rekindled from the fire on the altar of sacrifice. Since the Lord sent the Holy Spirit to help the church, we receive a continual supply of oil that keeps our spiritual light burning in a dark world (Matthew 5:14; John 15:26).

(\*See the diagram on the next page.)

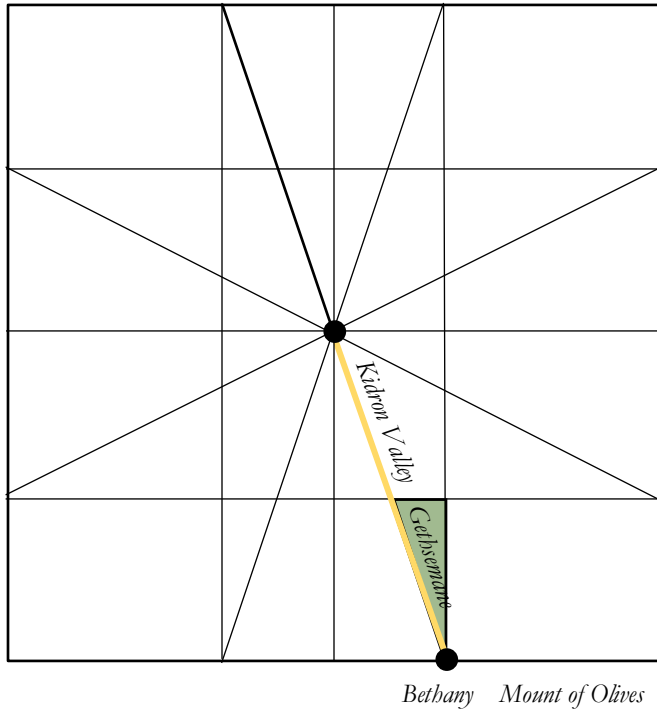


*Lampstand*

### *Garden of Gethsemane*

At the foot of the Mount of Olives is the Garden of Gethsemane. We can only imagine the pressure Jesus felt in this particular garden. Since Luke was a physician, he provides some insight into the Lord’s physical condition. Luke says, “And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground” (Luke 22:44). Apparently, there is a condition called hematidrosis, which is also called “blood sweat.” Since it is a rare condition, there isn’t a lot of information on it. One cause, however, is likely due to intense fear or stress.

As we take a look at a map of Israel during the time of Jesus, we see Bethany at the foot of the Mount of Olives. This is the place of the Lord's ascension, as well as His second coming.



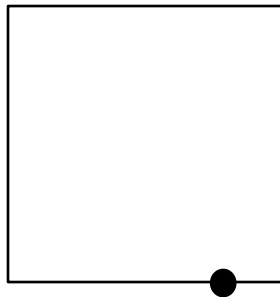
The yellow line represents the Kidron Valley where many people are buried. And the green section represents the Garden of Gethsemane.

In Matthew 26:6-7, it says, “Now when Je’sus was in Beth’a-ny, in the house of Si’mon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.” In verse 12, Jesus explains “that she hath poured this ointment on my body, [and] she did it for my burial.”

## *Firstfruits*

Next, let's take a look at the meaning "firstfruits." Of course, one of the most obvious meanings is the resurrection of Jesus. In 1 Corinthians 15:20-23, he says, "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man also the resurrection of the dead. For as in Ad'am all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

In his book *Christ in the Feast of Pentecost*, David Brickner explains that "just as the firstfruits came before the rest of the crop, so Jesus rose as the first of a greater harvest to come" (126-27).



*Chrysolyte: Firstfruits & Resurrection*

Brickner also explains that "the firstfruits was a type of guarantee or down payment for the fuller harvest..." (127). Therefore, the resurrection of Jesus guarantees that those who have received Him will be resurrected as well. Brickner explains that "the same God who gives life to the natural creation will give life to His people..." (127).

### *Resurrection of the Earth*

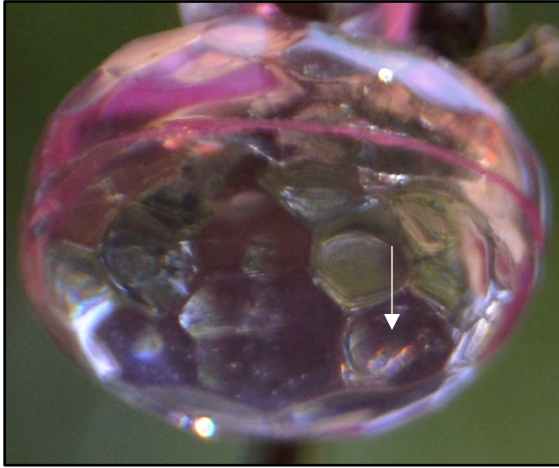
The other day it suddenly occurred to me that when Jesus returns, there will be a “firstfruits” of the earth, so to speak. In Romans 8:22-23, it says, “For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spir’-it, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

According to Brickner, the resurrection of Jesus is the climactic and critical part of the [redemptive] story that begins with Adam, when sin entered into the world. And it ends with the glorious New Heaven and New Earth (127).

In the first universe picture, we see the death of the earth on our right. This is seen through fire that is falling to the earth.



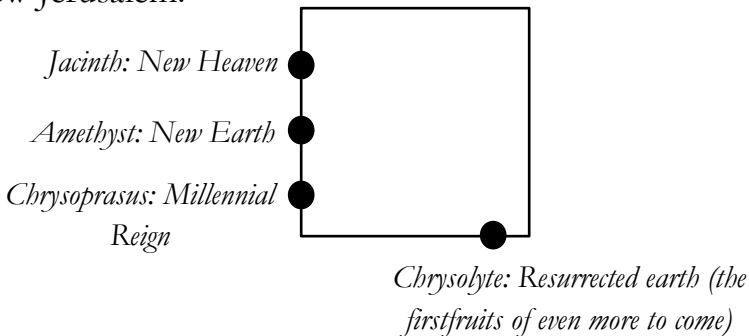
Then, in the second universe picture, bolts of light circle the earth. Also, please note how the earth appears to be spinning.

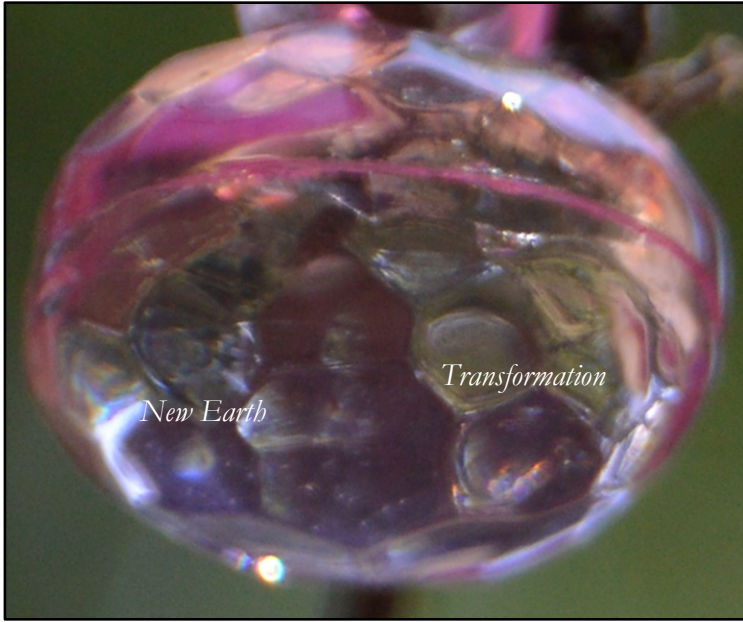


*The right side of the picture could represent the burial of the earth where a transformation takes place.*

It is interesting to note that a caterpillar spins a chrysalis around itself. And a baby even turns in its mother’s womb. When Jesus returns, the earth will split, and water will pour forth. This is similar to the birthing process.

If you think about it, when Jesus returns, the Light of the world will come. His light (His glory) will bring forth great changes. It will begin with life flowing from the river and then end with the New Heaven, the New Earth, and the New Jerusalem.





### *Additional Firstfruits*

Although Jesus is the most obvious “firstfruits” in Scripture, there are a few other references as well. For example, the apostle Paul talks about the first believers. He says to “salute my wellbeloved Ep-ae’-ne-tus, who is the firstfruits of A-chai’-a unto Christ” (Romans 16:5). According to Brickner, “the mention of ‘firstfruits’ implies a fuller harvest to come” (129).

The Holy Spirit can also be likened to a firstfruits. We have already taken a look at Romans 8:22-23, but it is certainly worth repeating. The apostle Paul explains that “we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spir’-it....”

Brickner explains that “the Spirit is the ‘firstfruits’ of an even deeper, fuller relationship with God that is to come” (131). It will include a resurrected body, as well as the New Heaven and New Earth. Basically, it is “a prelude and foretaste of the glory that is to come” (131).

The third example of firstfruits has to do with God’s chosen people. In Romans 11:16, it says that “if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.” The whole batch and the branches are speaking of the nation of Israel (133).

One view is that the firstfruits are the patriarchs (Abraham, Isaac, and Jacob). In Genesis 12:2, God tells Abram that “I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.” It is through Abraham’s descendants that the nation of Israel will be special and great. When we study the stones in the breastplate, we will learn more about Abraham, Isaac, and Jacob.

Another type of “firstfruits” refers to all believers in Jesus. In James 1:18, it says that “He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.” According to Brickner, “The redeemed people of God are the first to take part in what will one day be a fully redeemed creation. Our redemption is a pledge or guarantee of God’s promise to redeem the universe” (136).

Finally, we arrive at the last example of “firstfruits” in our



study. In Revelation 14:1-5, the beloved disciple explains the following:

“Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads. And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps. And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth. These are those who did not defile themselves with women, for they remained virgins. They follow the Lamb wherever he goes. They were purchased from among mankind and offered as firstfruits to God and the Lamb. No lie was found in their mouths; they are blameless” (Revelation 14:1-5, NIV).

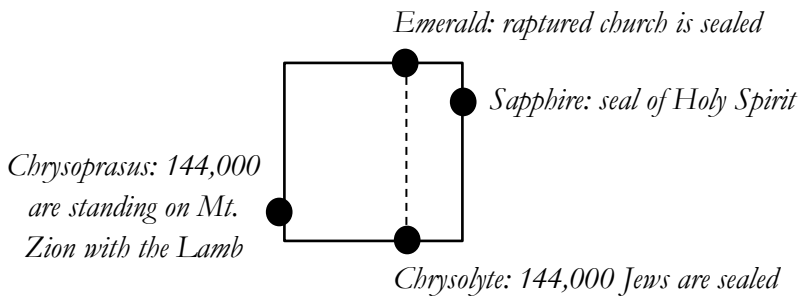
Although there are different views on who the 144,000 happen to be, we can find some answers in Revelation 7:4-8.

After the sixth seal is opened, John explains that he sees four angels holding back the four winds of the earth (v.1). They are preventing the wind from blowing on the earth, the sea, and any tree. Then, John sees “another angel ascending from the east, having the seal of the living God: and he cries with a loud voice to the four angels... saying, “Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in the foreheads” (v. 2).

What I find interesting is how 12,000 people from each

tribe are sealed. Since they are from the tribes of Israel, we can gather that they are Jewish people, specifically Messianic Jews who believe in Jesus. In Revelation 14:4, the beloved disciple explains that “they follow the Lamb wherever he goes.”

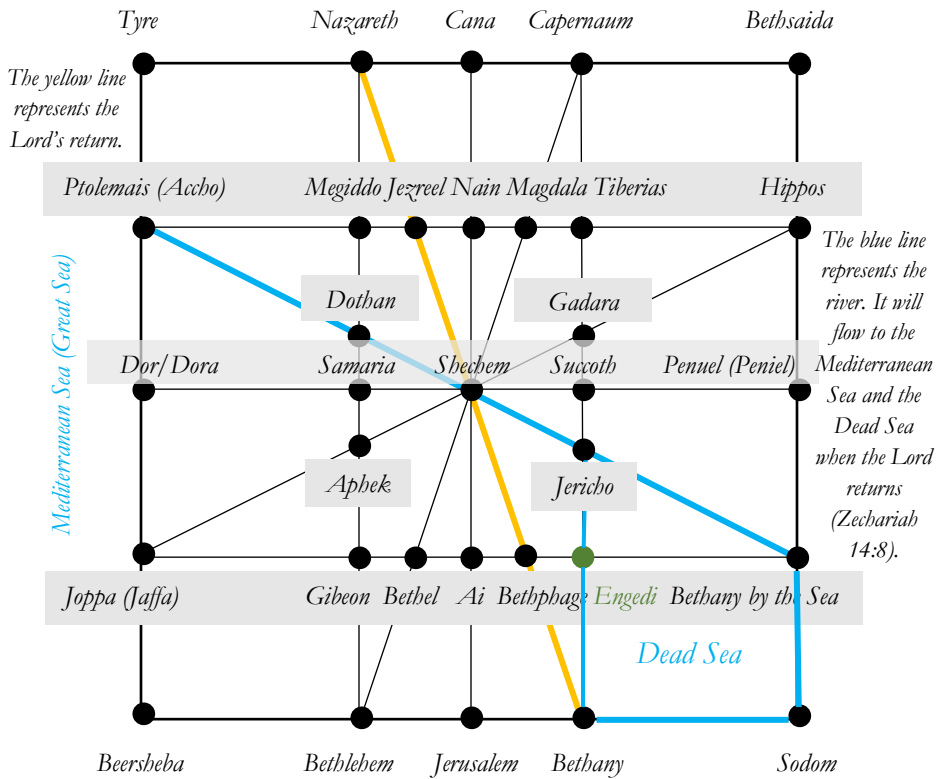
As we look at the New Jerusalem diagram, we find the 144,000 sealed Jewish believers at the chrysolite stone. Then, directly above it is the emerald stone, where the raptured church is sealed in Heaven. Then, finally, the seal of the Holy Spirit is at the sapphire stone.



### *Engedi*

On the west side of the Dead Sea, there is an interesting city. Oftentimes, its name is written the following way: En Gedi. Due to the abundance of salt in the Dead Sea, fish and other creatures cannot survive. One day, however, when the Lord returns, life will burst forth. In Ezekiel 47:9, it says that “it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be

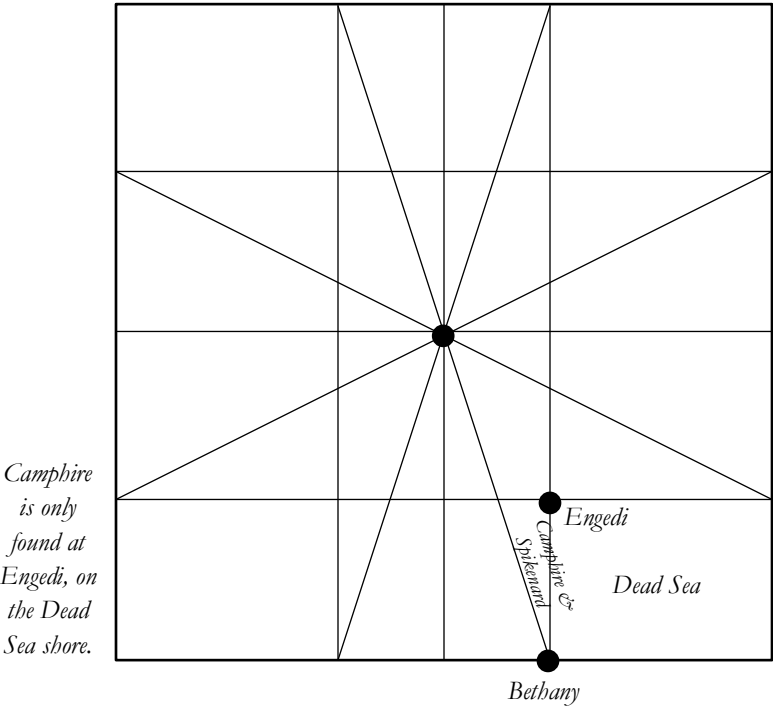
healed; and everything shall live whither the river cometh.”



Then, in verse 10, the prophet specifically mentions the city. He says, “And it shall come to pass, that the fishers shall stand upon it from En-ge’-di even unto En-eg’-la-im; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.” (I highlighted Engedi in green in the diagram above.) Also, the mountain sections resemble nets.

Since the mountains, rivers, cities, etc. radiate out from the Lord, the map appears a little differently than a typical map. By far, the cities were the most challenging part of this entire project for me.

In Song of Solomon 1:12, it says that “my beloved is unto me as a cluster of camphire in the vineyards of En-ge’-di.” According to the *Strong’s Concordance*, the Hebrew word for “camphire” is *kopher*. It means “a cover, i.e. (lit.) a village (as covered in); (spec.) bitumen (as used for coating), and the henna plant (as used for dyeing); fig. a redemption-price:—bribe, camphire, pitch, ransom, satisfaction, sum of money, village.”



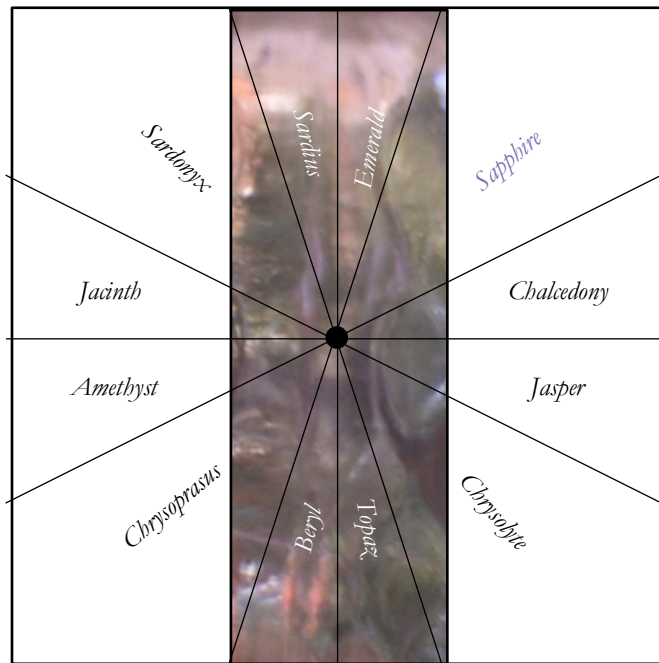
In the diagram above, the camphire and spikenard are together (Song of Solomon 4:13). It is interesting to note that the spikenard points to Mary of Bethany, who anoints Jesus for His burial. In Matthew 26:13, Jesus says that “whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be

told for a memorial of her.”

### *Rewards*

Next, I would like to take a look at what will happen to different groups of people before and after the Lord’s return.

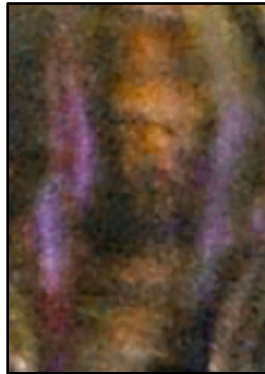
First of all, whenever a resurrection takes place, rewards follow. For example, during the rapture, believers from the church age will be taken to Heaven. This will happen before the tribulation. Basically, the people will be protected while the judgments take place on the earth.



The sapphire (lapis lazuli) stone represents the giving of the Law, as well as the giving of the Holy Spirit, on the Day of Pentecost. It is also the church age. Therefore, we are

currently at this location in the diagram.

When the high priest enters the most holy place on the Day of Atonement, he goes through the veil. The sapphire stone represents the veil. In the main miracle picture, the Lord's prayer shawl is the color of the sapphire stone. It is open for us to commune with Him. It is, in a way, the *heavenly veil* that we enter through to be with Him.



During the rapture, believers will enter God's presence through the section of the sapphire stone and then end up in the section of the emerald stone. I believe rewards will be given at this time. The people include believers (in Jesus) who have died from the time of Pentecost up until the rapture. (They will receive resurrected/glorified bodies.) And the people also include all the believers (in Jesus) who are still living. (They will receive glorified bodies.)

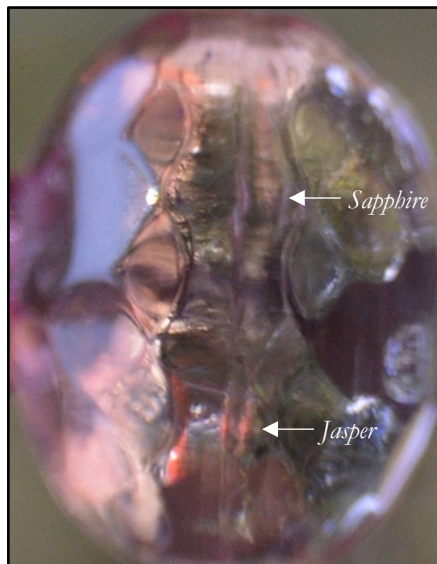
Then, after the Lord's second coming, at least two groups of people will receive rewards:

- 1) Believers (in Jesus) who died during the tribulation
- 2) Believers (in Jesus) who are living when He returns

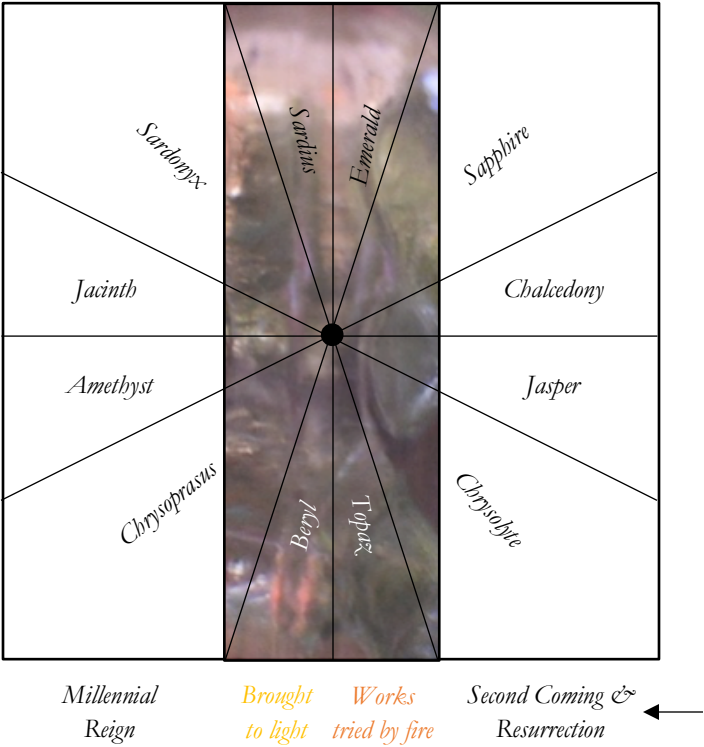
As previously noted, the chrysolite stone represents resurrection life, the topaz stone represents fire, and the beryl stone represents light.

Let's go ahead and take a look at how our works will be tried by fire. In 1 Corinthians 3:10-11, it says, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Je'-sus Christ."

When I began to interpret the New Jerusalem foundations, I started with the jasper and sapphire stones since they are the most obvious ones. They make up the feet/legs (jasper) and the head/prayer shawl (sapphire) of the Lord in the main miracle picture. Jesus is the chief cornerstone (Ephesians 2:20).



In 1 Corinthians 3:13, it says that “every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” If the work was built on the Lord, the servant will receive a reward (v. 14). The works (and possibly the rewards) are gold, silver, and precious stones (v. 12). Any works that are not built upon the Lord, such as wood, hay, and stubble, will be burned up in the fire. In verse 15, it says that “if any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”



There are several references for the following verse. In this particular context, the Lord warns of the leaven/hypocrisy



of the Pharisees. Jesus says, “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light...” (Luke 12:2-3).

In the Book of Isaiah, many verses describe the millennial reign. As much as I would like to take a closer look at these verses right now, I think I will wait. I will, however, share one. In Isaiah 60:1, it says “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.”

### *Booths*

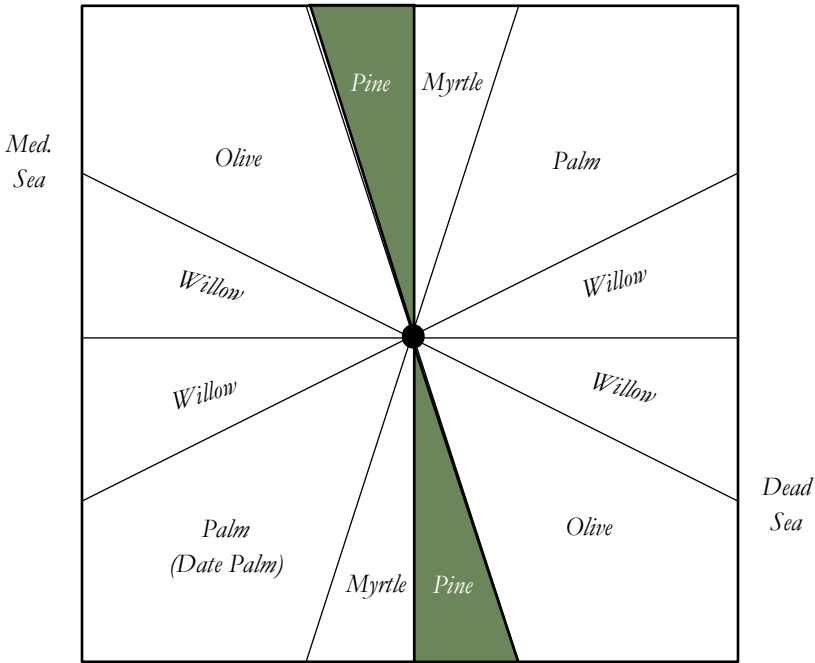
One feast that I’m very excited to celebrate in God’s kingdom is the Feast of Tabernacles. During the millennial reign, people will come from all around the world to celebrate with the Lord. In Zechariah 14:16, it says that “it shall come to pass, that every one that is left of all the nations which came against Je-ru’-sa-lem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.”

One fun part of the feast is the construction of the booths, which are also known as *sukkahs*. They commemorate the small tabernacles that the Israelites used in the wilderness.

During the rebuilding of the wall, Nehemiah and the people celebrated this feast like they did in the days of Joshua (Nehemiah 8:17). In verse 14, it says that “they found written in the law which the Lord had commanded by Mo’-ses, that the children of Is’-ra-el should dwell in booths in the feast of the seventh month.” (*Tishrei* is the

seventh Hebrew month.)

The people were to “go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees [willow], to make booths, as it is written” (v. 15).



*Tisbri: Feast of Tabernacles*

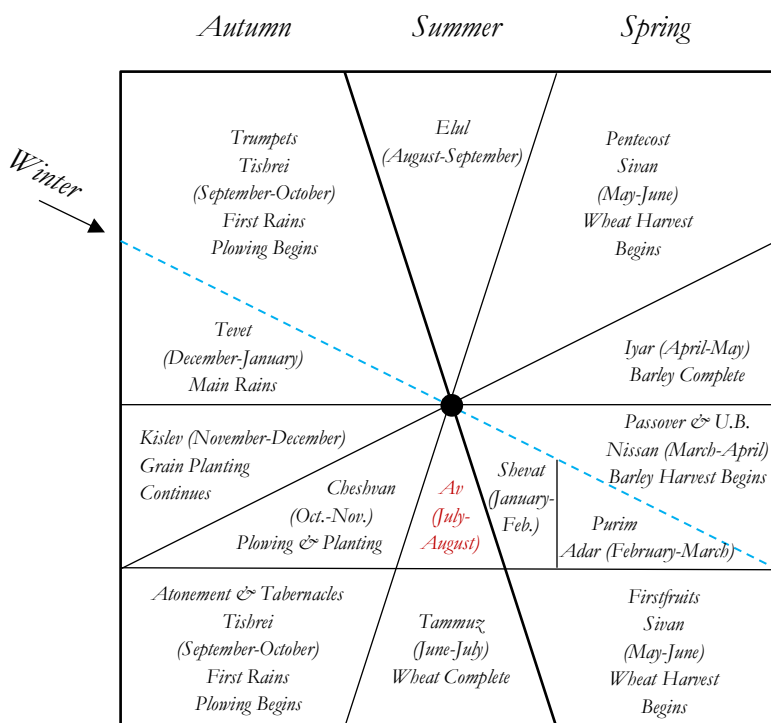
I highlighted the pine branches above as an example. It is as if all the branches lay across and then gather at the center. If we were to fold the diagram, or lift it up from the center point, it would represent a miniature *sukkah*. Please take a moment to imagine how the various branches make up its sides and roof.

We could also think of the branches as growing out from

the center of the Lord, which would be similar to how the cities radiate out from Him. If you think about it, the Lord is our shelter, as well as the Temple. A *sukkah*, therefore, could be likened to the Temple.

### *Fir & Myrtle*

The hottest time of year falls in the middle column of the diagram. It is the Hebrew month of *Av* (highlighted in red).

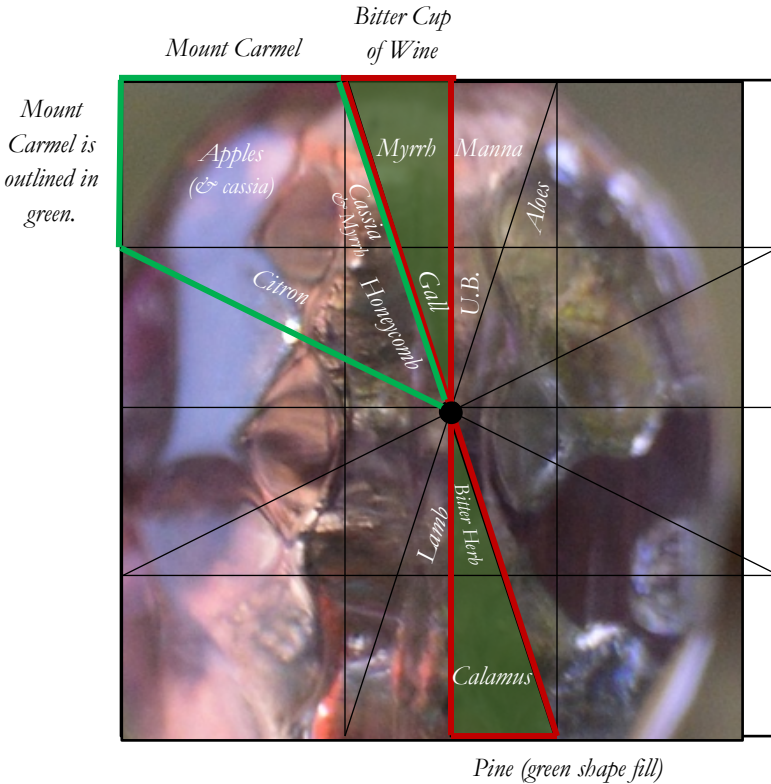


Then, winter (highlighted in blue) connects autumn to spring. It intersects with summer at the center point.

The grape harvest apparently begins in July and August in Israel, and then it ends in September. Grapevines climb and

spread, and sometimes they grow alongside thorny vines.

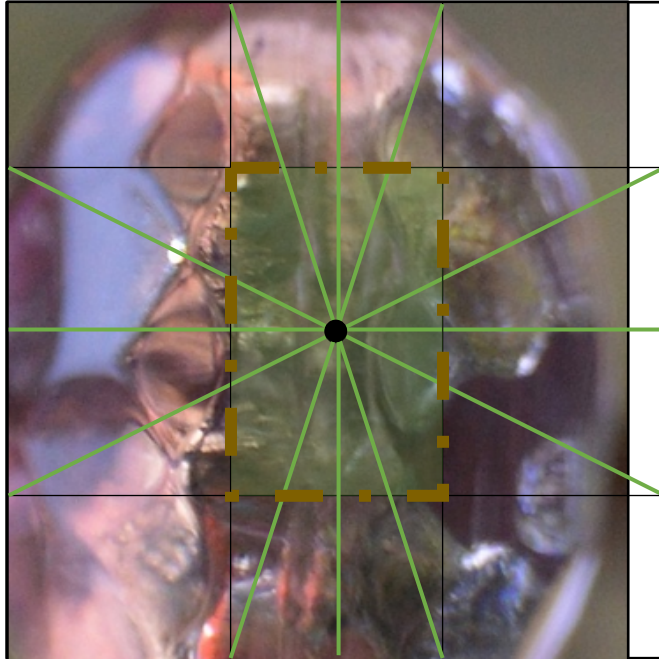
In the diagram, the complete harvest of grapes goes along with Mount Carmel. According to the *Strong's Concordance*, the Hebrew word *Karmel* means “fruitful (plentiful) field, (place).” And its root word is *karmel* (lower case). It is a “garden, orchard, vineyard or park.”



The bitter cup connects to the bitter herb (on the diagonal). I outlined both sections in red.

Then, the thorns in the diagram come from the shittah tree, also known as acacia. Apparently, it has scourging thorns. In Exodus 25:10, it says that “they shall make an ark of shit'-tim wood....”

The ark of the covenant is within the rectangle in the middle of the diagram. It frames the Lord Jesus. Please take a moment to imagine the thorns around the rectangle (highlighted in brown).



The green sections represent fir planks on the floor. And the green lines represent the fir beams of the house.

In Isaiah 55:13, it says that “instead of the thorn shall come up the fir tree....” The fir tree and the pine tree are from the same plant family. In the *sukkah*, the pine is in the bitter section (see diagrams on pages 206 and 208).

The fir tree, I believe, is used to make the floor (like in Solomon’s temple). In 1 Kings 6:15, it says that “he built the walls of the house within with boards of cedar, both the

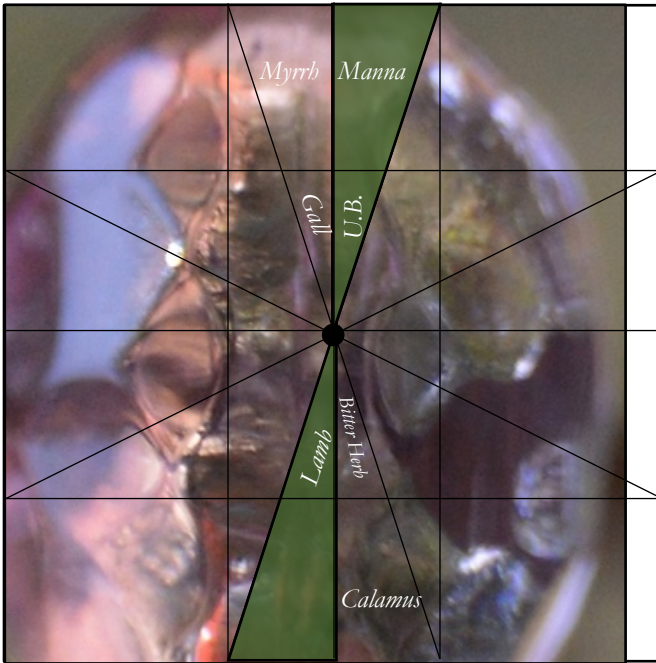
floor of the house, and the walls of the ceiling; and he covered them on the inside with wood, and covered the floor of the house with planks of fir.” Then, in Song of Solomon 1:17, it says that “the beams of our house are cedar, and our rafters of fir.”

Next, let’s take a look at the second part of Isaiah 55:13. It says that “instead of the brier shall come up the myrtle tree.” The main idea here is that the lamb (or ram) was caught in the thicket. In Genesis 22:13, it says that A’-bra-ham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and A’-bra-ham went and took the ram, and offered him up for a burnt offering in the stead of his son.”

*True Bread  
from Heaven*

*U.B. is  
“unleavened  
bread.” He  
was (and is)  
without sin.*

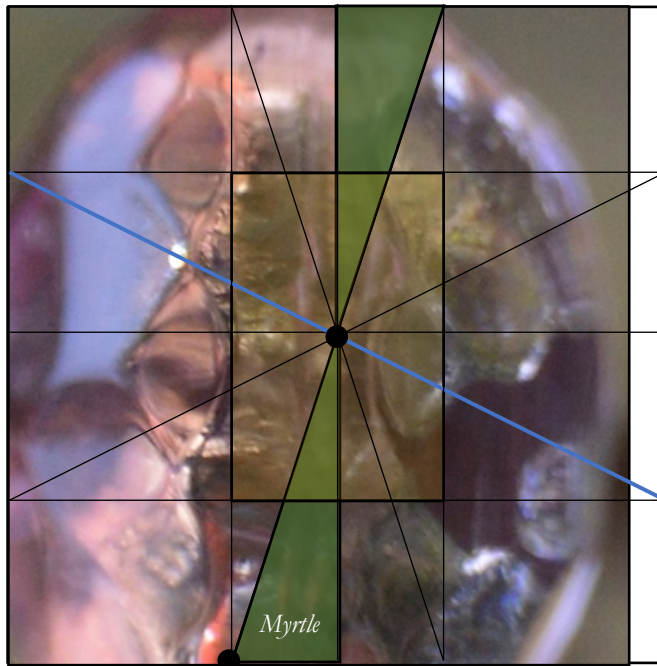
*The Lamb  
crosses over  
on the  
diagonal.*



*Myrtle (green shape fill)*

It is important to remember that Jesus is the Lamb of God who takes away the sins of the world, as well as the True Bread from Heaven.

The myrtle tree is found along watercourses. Its leaves are fragrant when they are crushed.



*Bethlehem*

Interestingly enough, many myrtles grow near Bethlehem. They are a symbol of Israel's restoration.

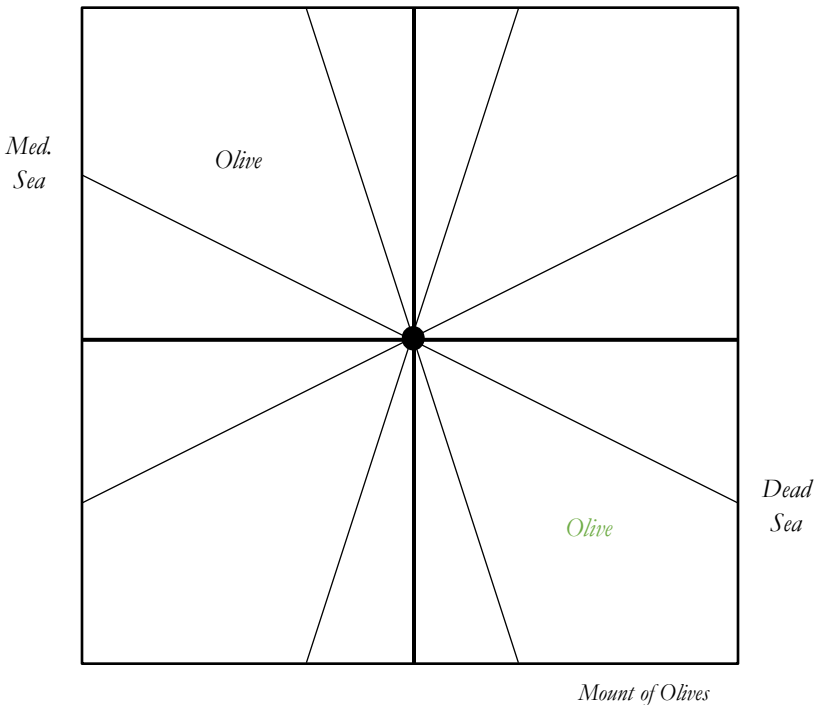
As I was studying this morning, I was happy to learn that a fir tree's cones are like candles since they point up instead of down. What is completely fascinating is that the Light of the world—Jesus—is in the center of the diagram, just like the shaft of the heavenly lampstand, as well as the fir tree. Therefore, the *candles* are a part of the lampstand and the

fir. Although a Christmas tree may have a pagan origin, it certainly reminds me of the fir tree decorated with light in God's kingdom.

It is also interesting to note that the fir, the pine, and even the myrtle tree, are a wonderful place for animals to find shelter. When we are with the Lord, we find shelter under His wings (Psalm 91:4). This could be referring to His prayer shawl.

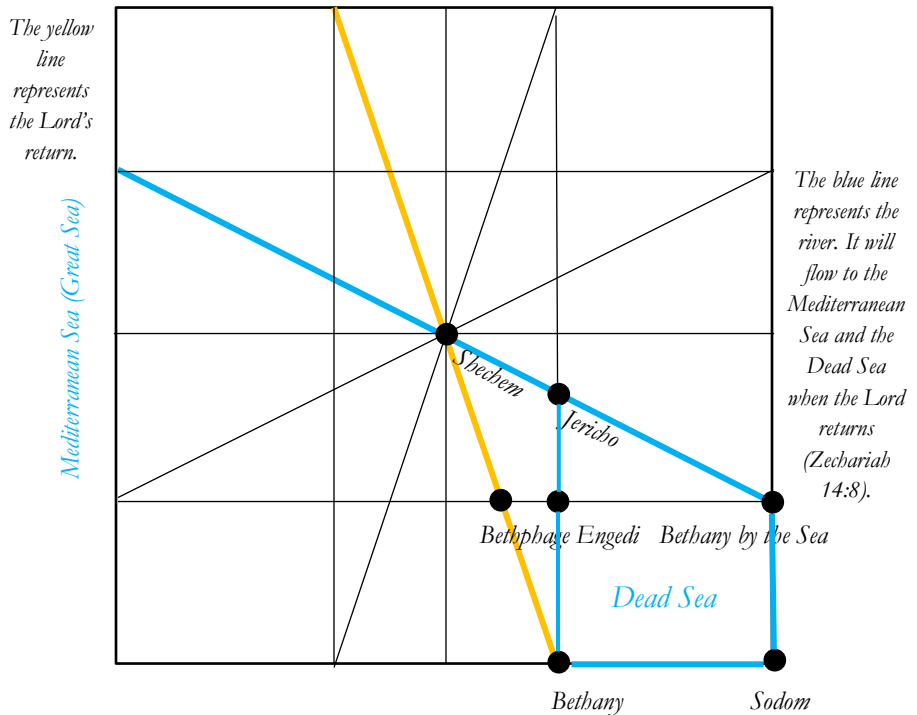
*Olive*

The next branch in our study of the *sukkah* is the olive branch. The southeast corner represents the Mount of Olives, as well as the chrysolite stone. In fact, the chrysolite is likely the peridot, which has an olive color.





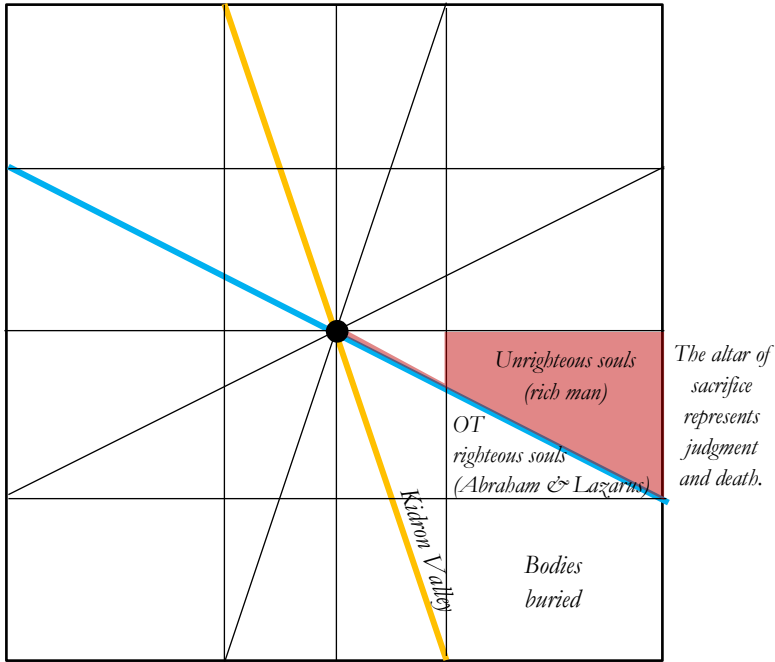
This section of the diagram is interesting since it represents the resurrection of life (from death). It also shows the salty tears from different people. The one sea that is known for salt is the Salt Sea, better known as the Dead Sea. I actually floated in this sea when we visited Israel. In light of what I know now, I probably wouldn't float in it again.



Let's begin with the story of Lazarus in Abraham's bosom. As you may already know, Lazarus was a beggar who had sores, and he wanted to eat the crumbs that fell from the rich man's table. Sadly enough, even the dogs would lick his sores (Luke 16:20-21).

When Lazarus died, the angels carried him to Abraham's bosom. And when the rich man died, he was buried (v. 22).

In verse 23, it says that “in hell he [the rich man] lift up his eyes, being in torments, and seeth A’-bra-ham afar off, and Laz’-a-rus in his bosom.”



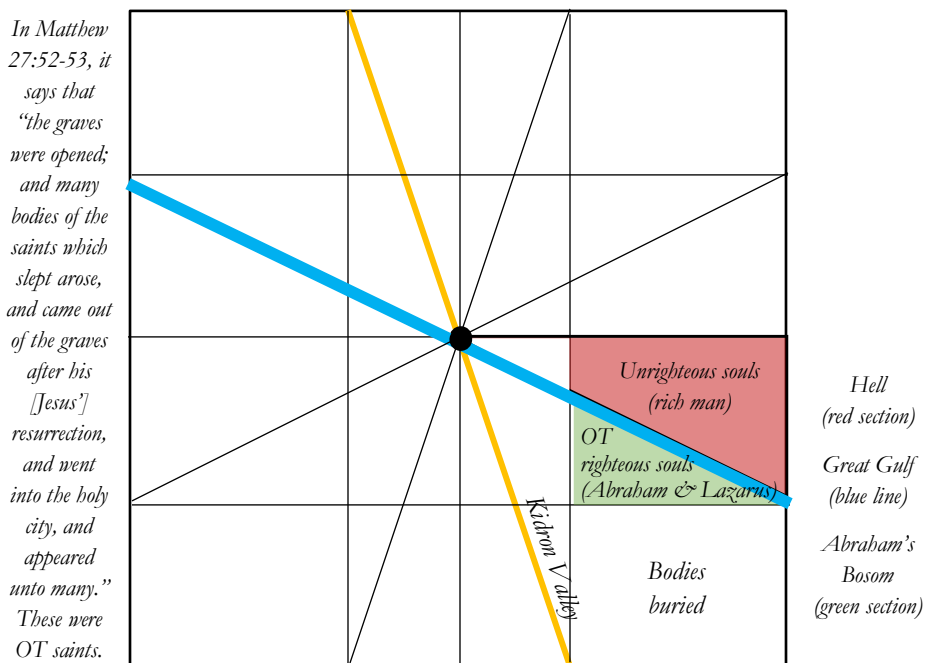
Without a perfect sacrifice, the unrighteous will remain unrighteous. The Perfect Lamb (sacrifice) is Jesus. Therefore, if people do not accept Him as Savior and Lord during the church age and/or the tribulation, they will not move forward in the Temple. In a sense, they will remain at the altar of sacrifice until the great white throne judgment.

As you may recall, many bodies are buried along the Kidron Valley. When Jesus returns, the righteous dead will be resurrected:

They are believers (in Jesus) who died during the tribulation.

It is important to note that the resurrection of the righteous will take place all around the world (even though we only see it represented in the southeast section of the diagram).

Next, let's take a moment to see where Abraham's bosom is located. The southeast section represents Abraham.



In Luke 16:24, it says that the rich man “cried and said, Father A’-bra-ham, have mercy on me, and send Laz’-a-rus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”

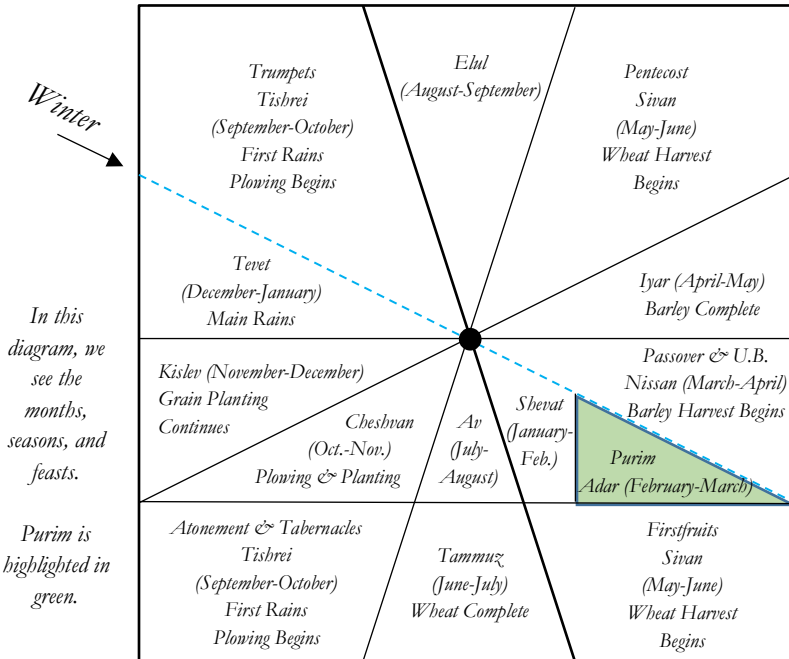
The blue line shows the separation between paradise (the place of Old Testament righteous souls) and hell (the place of unrighteous souls). The rich man apparently could see Abraham and Lazarus. The blue line, I believe, represents

the water. (Of course, this is my very humble interpretation.)

In verse 26, Abraham says that “between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.”

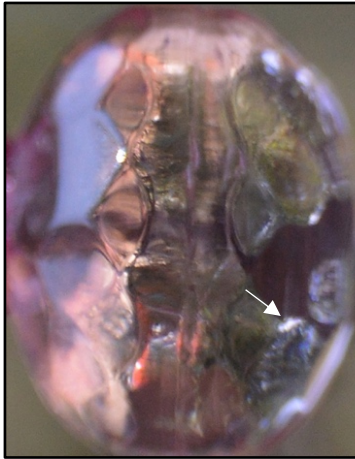
### *Esther*

Next, I would like to take a look at Queen Esther, since Purim falls in the same section as Abraham’s bosom. It is important to remember that there are layers of stories, as well as layers of diagrams. Therefore, Esther and Purim are obviously not the same thing as Abraham’s bosom.



In Esther 8:3, it says that “Es’-ther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Ha’-man the A’-ga-gite, and his device that he had devised against the Jews.” Once again, salty tears are present in this story.

In the main miracle picture, there is a picture of a woman in the southeast section of the diagram. It could be Esther.



*The white arrows point to the white head covering.*

*The woman's profile has a bluish color like water. (She is looking away from us.) And her hair shimmers down her back like a waterfall. She is wearing a white head covering or crown.*



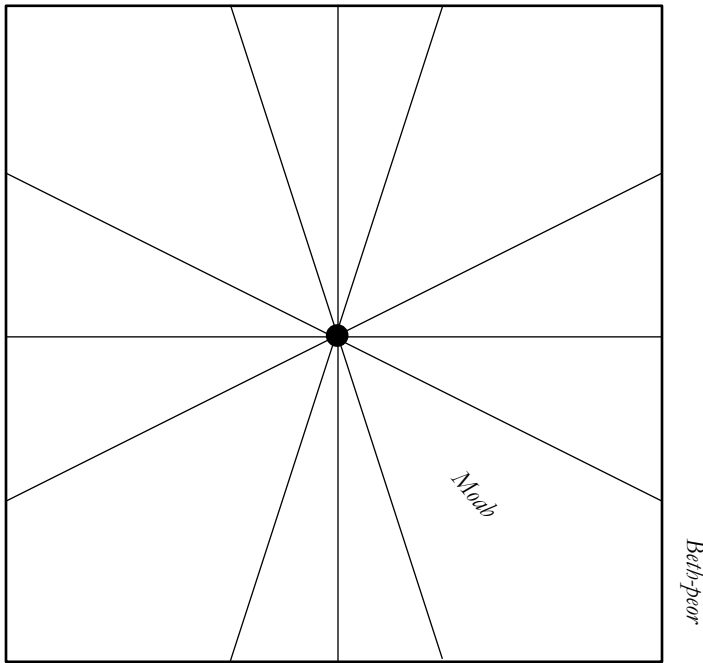
### *Additional Tears*

On the east side of the diagram, there is sadness. As we travel to the west side, however, the sadness turns to gladness.

I would like to take a look at several more “salty tears” before we move on to a more joyful study. For the sake of time, I will provide a few references.

Let's begin with Ruth the Moabitess (Ruth 2:2). When Naomi tells her daughters-in-law to go their own way, they cry (1:9-14). Ruth says, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

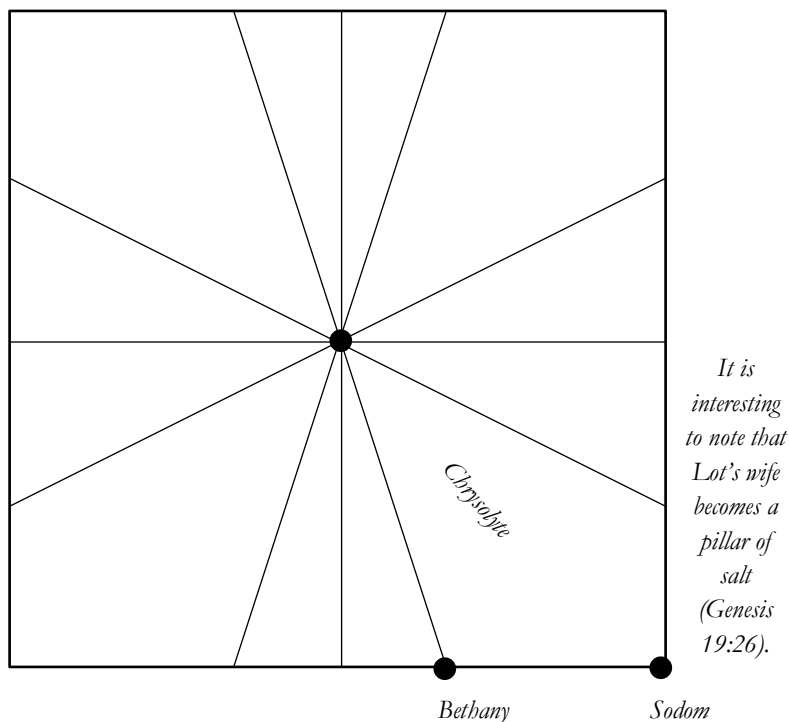
The area of Moab is in the chrysolite section of the diagram.



It is interesting to note that Moses was buried in Moab. In Deuteronomy 34:5-6, it says that Mo'ses the servant of the Lord died there in the land of Mo'-ab, according to the word of the Lord. And he buried him in a valley in the land of Mo'-ab, over against Beth-pe'-or...." The children of Israel wept for him in the plains of Moab for thirty days (v.

8).

Then, in Genesis 18:23-33, Abraham prays on behalf of the righteous people of Sodom. The city of Sodom is at the tip of the chrysolite section.



The next city of interest is Bethany. Lazarus and his sisters, Mary and Martha, are from this city (John 11:1). When Lazarus dies, Martha tells Jesus that “if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.”

It is important to note that the chrysolite stone represents resurrection life. (Please keep this in mind as we read the following verses.) In verse 23, Jesus tells Martha that her

“brother shall rise again.” Martha says, “I know that he shall rise again in the resurrection at the last day” (v. 24). Then, Jesus explains, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (v. 25).

When Mary comes to Jesus, she falls at his feet, and says, “Lord, if thou hadst been here, my brother had not died” (v. 32). Then, in verse 33, it says that “when Je’-sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.”

Before Jesus raises Lazarus from the dead, it says that “Je’-sus wept” (v. 35).

Bethany is an important city since Jesus ascended from this place, and then He will return to it during His second coming (Luke 24:50-51; Acts 1:11).

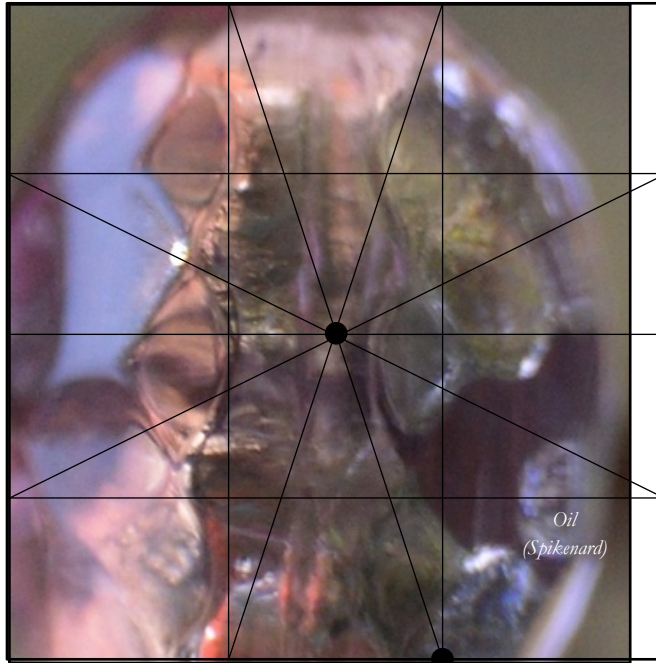
I would also like to take a look at one more story about Mary of Bethany. In John 11:2, it says that “it was that Ma’-ry which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Laz’-a-rus was sick.”

*Come to think of it, the picture I initially thought was Esther, could actually be Mary. The emphasis is on her shimmering hair, which could represent the oil, as well as her tears.*





It is interesting to note that the picture of the woman falls in the section of Bethany, which leads me to believe that it is indeed Mary of Bethany.

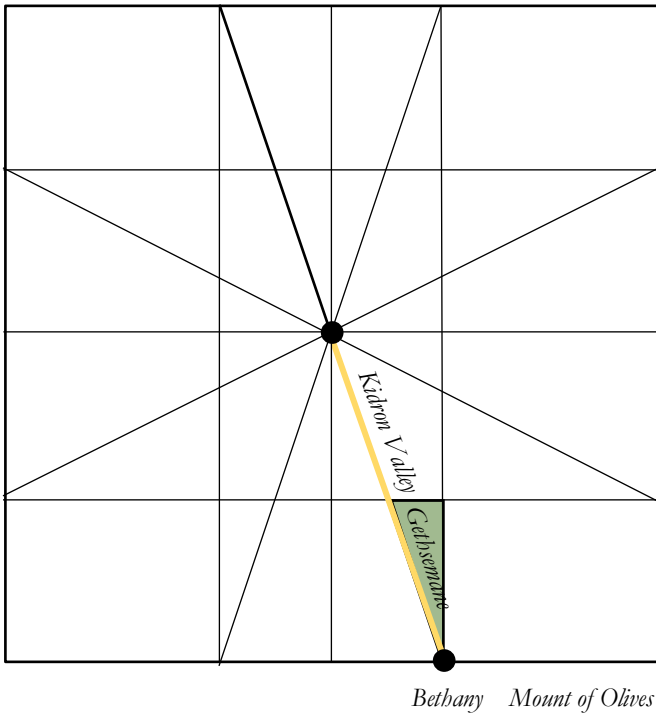


*Jesus' (red) Feet      Mary of Bethany*

John 12:1-3 says the following:

Then Je'-sus six days before the passover came to Beth'-a-ny, where Laz'-a-rus was which had been dead, whom he raised from the dead. There they made him a supper; and Mar'-tha served: but Laz'-a-rus was one of them that sat at the table with him. Then took Ma'-ry a pound of ointment of spikenard, very costly, and anointed the feet of Je'-sus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.”

The last example takes place in the Garden of Gethsemane when Jesus brings His disciples there to pray. In Matthew 26:37, it says that He “began to be sorrowful and very heavy.” Jesus says to them, “My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.”

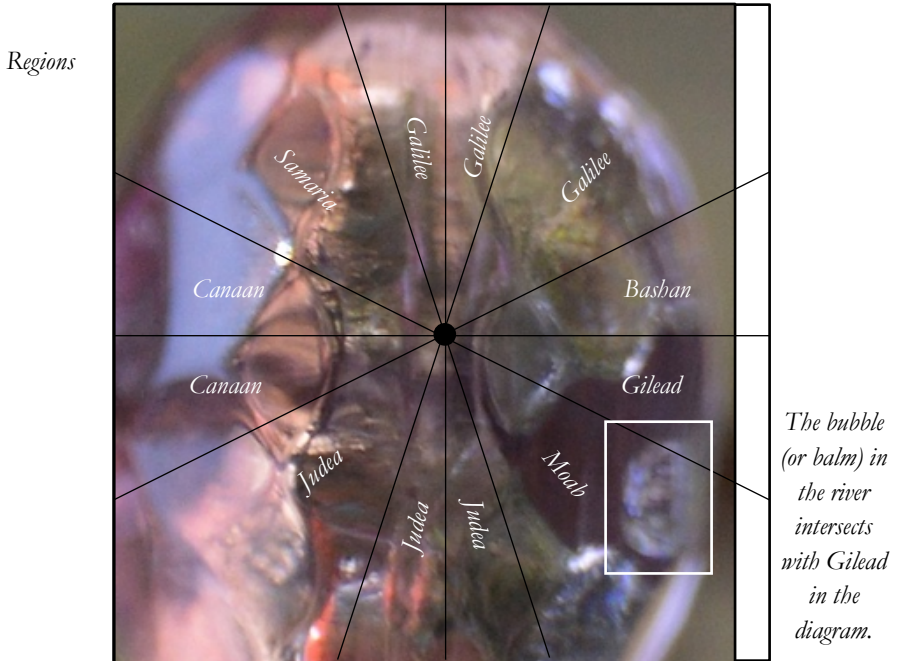


The Garden of Gethsemane is highlighted in green in the diagram above. It is at the foot of the Mount of Olives and across from the Kidron Valley (yellow line).

The anguish that Jesus suffered in the Garden of Gethsemane is documented in Luke 22:44. It says that “being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”

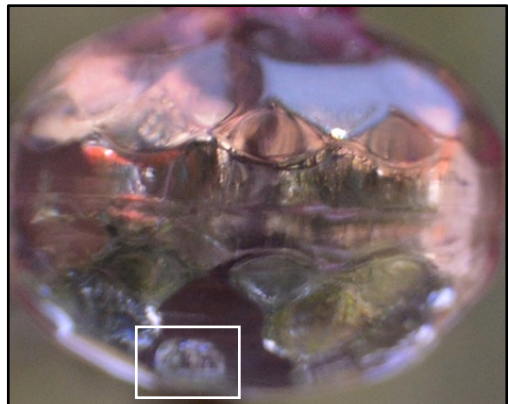
## *Balm of Gilead*

I have often wondered what that bubble in the river represents. One possibility is that it could be the balm of Gilead.



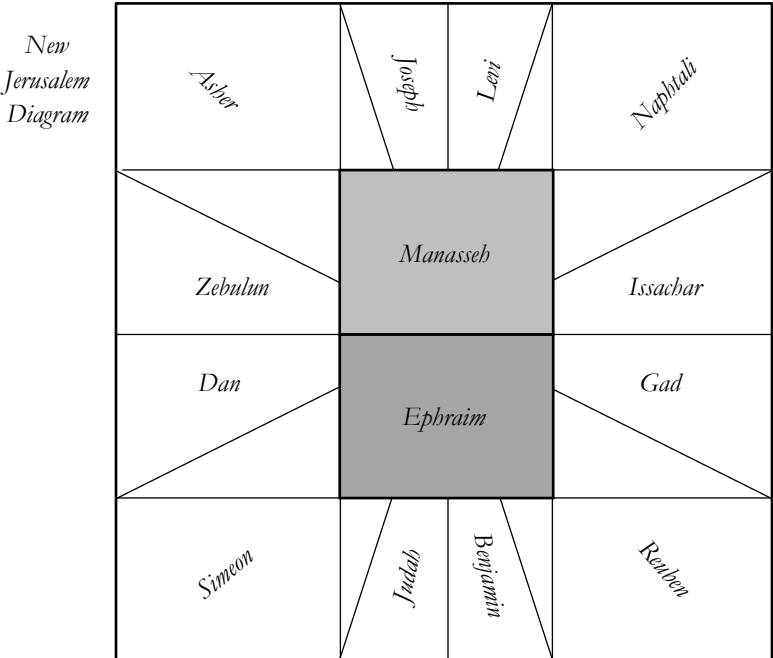
I placed a white box around what could be the balm of Gilead.

*In Ezekiel 47:9, it says that the waters will be healed. This will take place when Jesus returns.*



A balm is mentioned in Genesis 37:25, where it says that “a company of Ish’-me-el-ites came from Gil’-e-ad with their camels bearing spicery and balm and myrrh, going to carry it down to E’-gypt.” Then, in Jeremiah 8:21, the following questions are asked: “Is there no balm in Gil’-e-ad; is there no physician there?”

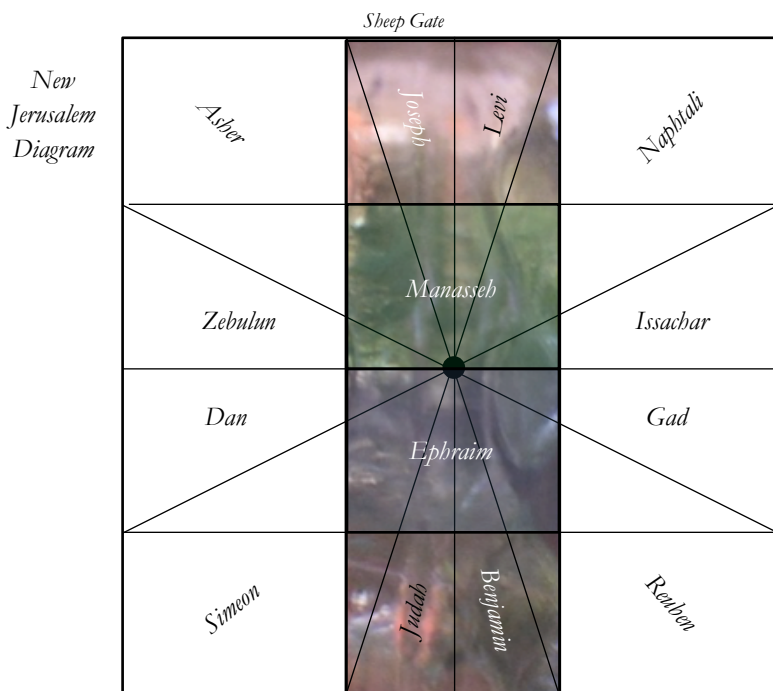
Since all things radiate out from the Lord in the diagram, we can conclude that Jesus is the Balm of Gilead. He is the One who brings healing. He is the Great Physician. When Jesus returns, healing and restoration will take place.



Land was given to each tribe during Bible times, which we can see in the New Jerusalem diagram. Although Levi wasn’t given land, his tribe does have a very important place in the emerald section.

In Psalm 80:1-2, it says, “Give ear, O Shepherd of Is’-ra-el, thou that ledest Jo’-seph like a flock; thou that dwellest between the cher’-u-bims, shine forth. Before E’-phra-im and Ben’-ja-min and Ma-nas’-seh stir up thy strength, and come and save us.”

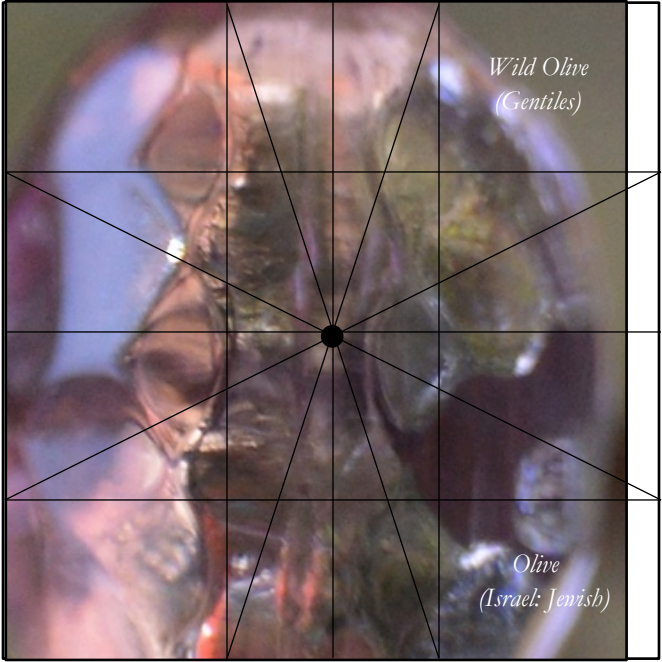
In the diagram below, it is interesting to see how the tribes from these verses (highlighted with white letters) are in the same column as the Shepherd of Israel—Jesus.



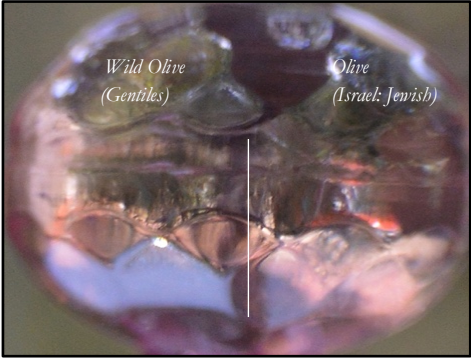
### *Tree of Life*

I believe that the tree of life could be an olive tree. The olive represents the nation of Israel, while the wild olive represents the Gentiles. In Romans 11:24, it says that “if thou wert cut out of the olive tree which is wild by nature,

and wert grafted contrary to nature into a good olive tree:  
how much more shall these, which be the natural branches,  
be grafted into their own olive tree?”



When the picture is rotated, we can see the tree of life. The greenery on either side of the river makes up its leaves. Also, I have added a white line to show the trunk of the tree.



In Revelation 22:1-2, the beloved disciple says, “And he [the angel] shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

*Tree of  
Life*



We recently took a look at the salty tears in the southeast section of the diagram. When the Lord returns, the river will flow to the Mediterranean Sea and the Dead Sea. At that time, the salty water will become fresh. In Revelation 21:1, John explains that there was “no more sea.” He most certainly could be referring to the Dead Sea, as well as all the death that goes along with it.

In verse 4, John says, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

*Chrysolite (New Jerusalem Foundation)*

**Description:** olive-colored stone

*Vine's*: “A gold stone” (*chrusos*, “gold,” *lithos*, “a stone”).

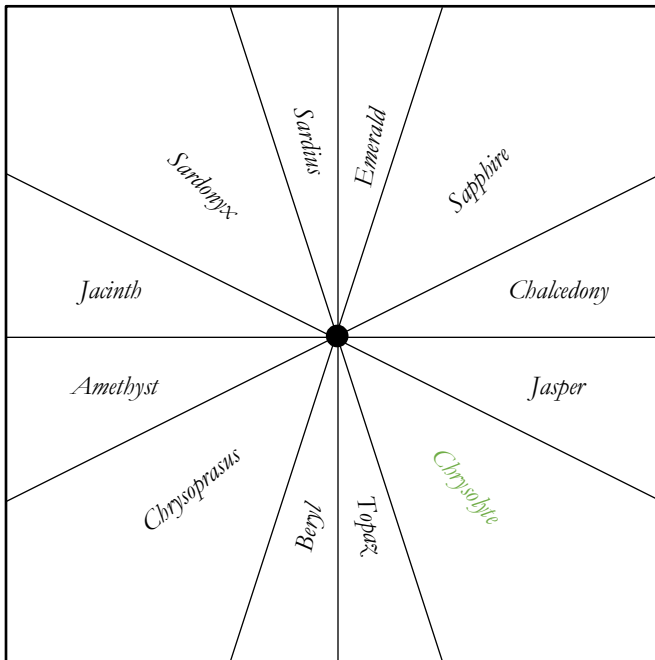
**In the Temple:** oil and salt

**Representation:** resurrection life and salty tears

**Greek Definition:**

*chrusolithos* (5555): from 5557 and 3037; gold-stone, i.e. a yellow gem (“*chrysolite*”):—chrysolite.

*New  
Jerusalem  
Diagram*



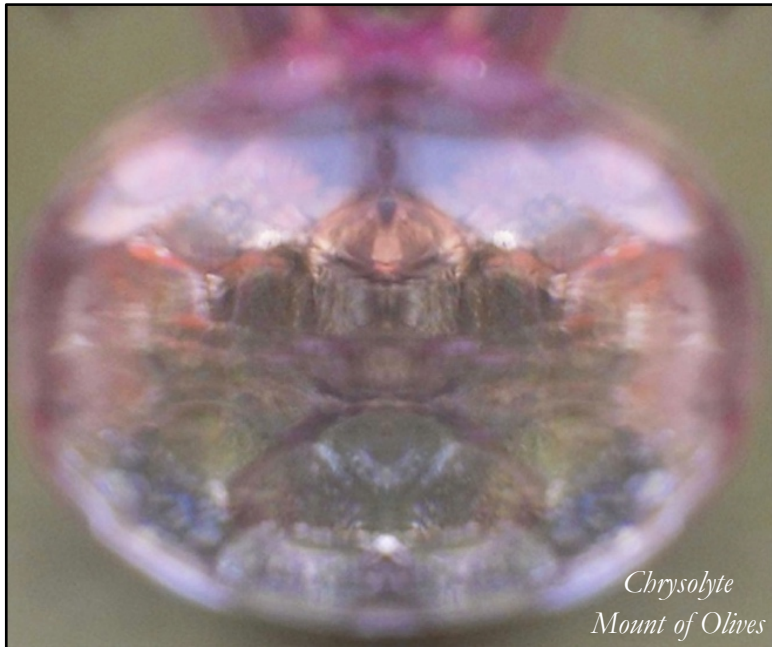


**Reference:** New Jerusalem foundation

**Feast:** Firstfruits

*Power & Great Glory*

As previously noted, when Jesus returns, He will come “in the clouds of heaven with power and great glory” (Matthew 24:30). His power will bring forth great change to the earth: rivers will flow, life will burst forth, and there will be multitudes of fish. Also, people will be resurrected from the grave, and they will receive glorified bodies! (This all takes place at the chrysolyte stone.)

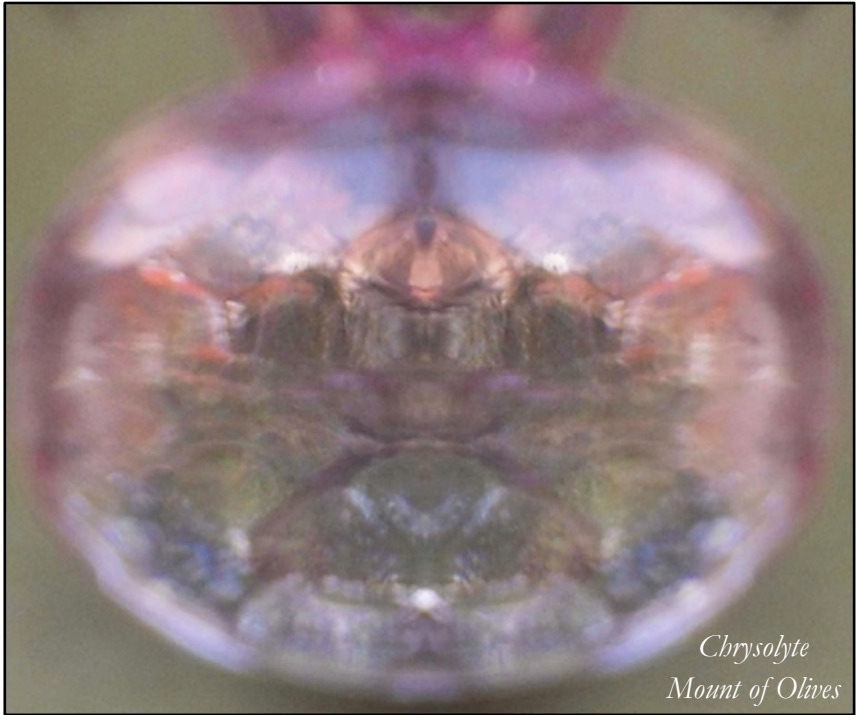


Then, at the chrysoprasus stone, Jesus will rule and reign for 1,000 years. I imagine it will be a powerful reign!

What is interesting about the yellowish-green stones (chrysolite and chrysoprasus) is that the colors fall in the middle of a rainbow. They are the middle colors (yellow and green), and Jesus is our Mediator. At the chrysolite stone, He bridges the gap between death and life. Then, at the chrysoprasus stone, He will rule the earth in a heavenly way—a glorious way! He is the bridge between Heaven and Earth.

Only the power and glory of God could bring forth the changes that we so desperately need here on the earth.





*Chrysoylite  
Mount of Olives*



## *Bibliography*

Bible Study Tools. “Pitch.” biblestudytools.com.

Boice, James Montgomery. *Psalms, An Expository Commentary*.

Vol. 1. Grand Rapids: Baker Books, 1994.

Boice, James Montgomery. *Psalms, An Expository Commentary*.

Vol. 2. Grand Rapids: Baker Books, 1996.

Brickner, David and Rich Robinson. *Christ in the Feast of Pentecost*.

Chicago: Moody Publishers, 2008.

Brickner, David. *Christ in the Feast of Tabernacles*. Chicago: Moody

Publishers, 2006.

Chowdry, Anita. “Heat-Induced Colours on Metals.”

anitachowdry.wordpress.com.

Dake, Finis Jennings. *Dake’s Annotated Reference Bible*. Lawrenceville:

Dake Bible Sales, Inc., 1991.

Eisenman, Robert, & Michael Wise. “The New Jerusalem.”

Dead Sea Scrolls Uncovered. Bibliotecapleyades.net, 1992.

Fries, Micah, Stephen Rummage, and Robby Gallaty. *Exalting Jesus*

*in Zephaniah, Haggai, Zechariah, Malachi*. Nashville: B&H

Publishing Group, 2015.

Keller, W. Phillip. *A Shepherd Looks at Psalm 23*. Grand Rapids:

Zondervan, 2007.

Rosen, Ceil and Moishe Rosen. *Christ in the Passover*. Chicago: Moody Publishers, 2006.

Shepherd, David R. *Daniel*. Nashville: B&H Publishing Group, 1998.

Shepherd, David R. *Isaiah*. Nashville: B&H Publishing Group, 1998.

Shepherd, David R. *John*. Nashville: B&H Publishing Group, 1998.

Shepherd, David R. *Matthew*. Nashville: B&H Publishing Group, 1997.

Shepherd, David R. *Revelation*. Nashville: B&H Publishing Group, 1999.

Stone, Nathan. *Names of God*. Chicago: Moody Press, 1944.

Strong, James. *Strong's New Exhaustive Concordance of the Bible*. Madison: World Bible Publishers, Inc., 1980.

*The Salt Covenant*, DVD, directed by Randall D. Smith.

*Vine's Complete Expository Dictionary of Old and New Testament Words*. Nashville: Thomas Nelson Publishers, 1984.

Young, Edward J. *The Prophecy of Daniel*. Grand Rapids: WM. B. Eerdmans Publishing Co., 1949.