

City on a Hill

New Jerusalem Foundations
Part Two

HEIDI RABE

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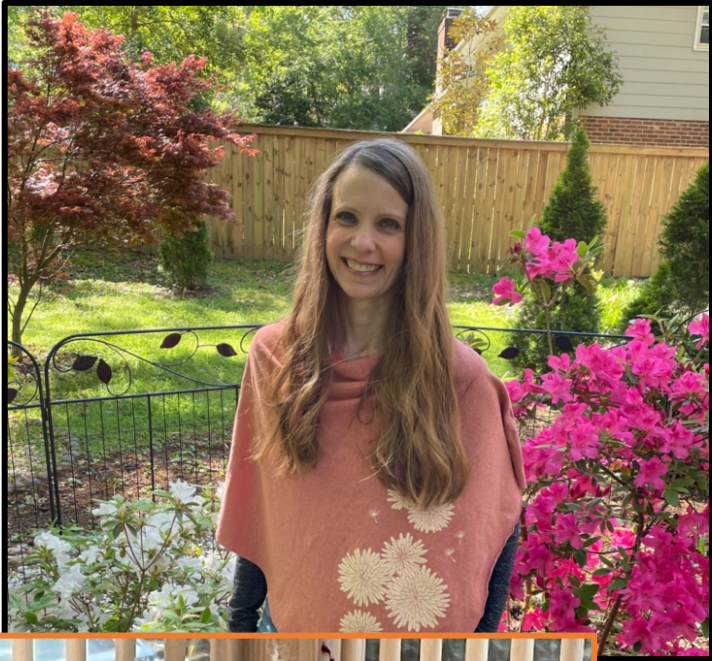
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*For the Lord Jesus who has given me far more
than I could have ever dreamed.*

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Snowy and Coconut

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

A CAMEL'S JOURNEY

During the children of Israel's journey, they longed for water. They prayed for it. They searched for it. Then, God provided water at exactly the right time. The Israelites may have thought that His provisions came a little too late. It is important to remember, though, that God sees things differently than we do. He sees the big picture, whereas we tend to see what we want and need at that very moment. That is why faith is so important. As we place our faith in God, we know that He will provide what we need at exactly the right time, not a moment too late nor too soon.

Just as the Israelites were delivered out of Egypt, Christians have been delivered out of the bondage of sin. That's not to say that we won't sin, but rather we don't have to live in a perpetual state of sinning. And as we continue around the New Jerusalem diagram, we will see how the Lord's Salvation has been given to us freely. The beloved disciple writes the following in Revelation 22:17: "And let him that

is athirst come. And whosoever will, let him take the water of life freely.”

We all desire what is free, don't we? In government, many want what is free. Nothing is free, however. There is always a price to pay. And Jesus paid the ultimate price for us. That is why we will drink freely from the water of life in His kingdom. In a spiritual sense, we drink from His Word each day. But there is also a natural refreshing that we will experience in His Holy City, when that glorious day arrives.

Camels

As we continue around the New Jerusalem diagram, we often read about God's people as they search for water on their journey to the promised land. As I think about people in the desert, I often imagine camels. In fact, in recent weeks, I learned that the camel plays an important role in the redemptive story. The earliest mention of camels is in Genesis 12:16. This is when Pharaoh gives Abram a variety of animals, as well as servants, so that Sarai can be his wife. Camels, of course, are included in this list of animals.

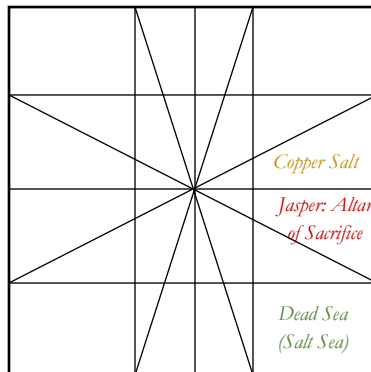
One specific type of camel that I would like to focus on for this section is the Bactrian. It is a wild camel with two humps. Apparently, it can survive days without water and may lose up to a third of its body weight. If greens are available, the camel will eat them to supplement its water intake. In fact, the Bactrian camel can drink fifteen to thirty gallons of water in minutes. Now that's a lot of water! Interestingly enough, it also drinks salty or brackish water.

The Salt Covenant

Not long ago, my husband and I watched an interesting teaching called *The Salt Covenant* by Dr. Randall D. Smith. In this DVD, he explains that salt actually represents loyalty. In some wedding ceremonies, the couple places salt in between their hands.

Let's take a look at Mark 9:50. In this verse, Jesus says that "salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other" (NIV). Please note the last part of the verse. One important goal is that God's people would get along. Smith says that if the world sees the loyal relationships between believers, then they will want what we have.

In another verse, Jesus explains that "ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" (Matthew 5:13). A root word for "jasper," interestingly enough, is *maraino*, which means to "lose savor."



*According to
Leviticus 2:13,
every offering
should be offered
with salt.*

Ultimately, the relationship we should be most concerned about is the one we have with God. He is always faithful from beginning to end. Therefore, it is our side of the relationship that requires healing. For example, let's take a look at a few questions to pinpoint the condition of the heart: First of all, what do we think of Jesus? Secondly, what is our attitude about God's redemptive plan? And, finally, in regards to the Temple, do we take time to consider its perfection?

As we consider the design of the temple, it is important to keep in mind that all the offerings should be offered with salt (Leviticus 2:13). (Remember, the altar of sacrifice is in the same location as the jasper stone.)

So, why salt? The Lord does not require a sweet sacrifice made with honey or fruit. Rather, He has chosen salt to be the symbol of His covenant. In 2 Chronicles 13:5, it says, "Don't you know that the Lord, the God of Israel, has given the kingship of Israel to David and his descendants forever by a covenant of salt?" (NIV). This covenant will endure for an obvious reason: salt preserves.

In addition to preservation, the healing qualities of salt come to mind. When I was a ballet dancer, I used to soak my sore feet in Epsom salts regularly. The Dead Sea is known for its healing properties as well.

Copper Salt

Since copper corrodes slowly, I recently learned that it is useful in conductivity, roofing, guttering, rainspouts,

plumbing, and cookware. And copper salt is beneficial in agriculture, chemical use, and as an antifungal treatment. Apparently, some people in Africa use copper sulfate to heal sores and skin diseases.

Yesterday, after I finished writing, I decided to do a little more research. Ever since I wrote about chalcedony a year ago, the widow's mite has come up on several occasions. Once again, it resurfaced yesterday. In Mark 12:42, it says that "there came a certain poor widow, and she threw in two mites...." The Greek word for "mite," according to the *Strong's Concordance*, is *lepton*, which means "something scaled." And its root word is *lepis*, which means "to peel" or "flake." These words are similar to the skin disease leprosy.

In the Bible, leprosy sometimes includes a wide variety of diseases that can cause sores or other problems with the skin. Of course, God has specific instructions for people who are suffering from these conditions, at least during Bible times. Today, people often seek modern medicine to help treat their infections.

What I find strangely fascinating is how the word "mite" is similar to leprosy. I do have a theory about why this is so.

Mites, Mountains & Bowls

The widow's two copper coins remind me of the two brass mountains and the two brass bowls. You may recall that the Greek word for "chalcedony" is *chalkedon*, which means "copper-like." This is the stone that represents the brass mountains and brass bowls.



In the picture above, the two brass mountains resemble the two humps on a Bactrian camel. And the whirlwind on our left resembles its head, which is looking westward. That is our destination. We begin on the east side and eventually end on the west side, much like the rising and setting of the sun. Similarly, the high priest would enter the tabernacle or temple on the east side and then end up on the west side.

The outer court of the tabernacle is open to the elements. It does not have a covering like the holy place or the most holy place. I believe that is why brass (which is copper-like) is used at the altar of sacrifice (sprinkling bowl) and the laver. This particular metal does not corrode easily when exposed to the sun, wind, or rain.

If you think about all that sin encompasses, from moral sin to the decay and death of a body, it makes sense that something antifungal would be used at the altar of sacrifice. Of course, every part of the temple needs to be holy in God's sight. And brass, which is copper-like, is that particular antifungal metal (in the temple). Brass,

interestingly enough, contains copper.

When the Lord saw the widow cast two copper coins into the treasury, He realized that she had given everything she had. She had given God's temple her all (Mark 12:43).

Likewise, when the Lord died for our sins, He gave everything He had. He paid the price for our sins, so we can receive the blessing of eternal life instead of the curse of death.

It is possible that the two copper coins may serve as a reminder of the brass sprinkling bowl (at the altar of sacrifice) and the brass laver (where the priests would wash). The copper itself points to the function of the bowls, whether it be the lack of corrosion, healing from disease, how it holds up when heat is applied, and how it contains substances, such as blood and water. Ultimately, the value of the coins should remind us of the great price that Jesus paid with His life.

When I think about the various people who have given to the temple throughout the years, I imagine poor people with their copper coins. If enough coins were collected, perhaps there was enough to make the brass bowls. This, of course, would be a very special offering since it came from the poorest of people. (This, of course, is a theory.)

In Luke 4:18, Jesus says, "The Spir'-it of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." We could think of this type of person as one who is poor in spirit.

What is unique about the widow who gave the two copper coins is that she was rich in spirit, even though she had little money or few things. What is especially beautiful is that God looks at the heart. In the case of the widow, He saw the greatness of her gift because of the greatness of her love.

Cleft of the Rock

In the next few sections, we are going to take a look at several narrow openings in Scripture. Interestingly enough, the first one takes place right before Moses chisels the stones for the second set of commandments.

When Moses asks the Lord to show him His glory, the Lord says, “I will cause all my goodness to pass in front of you...” (Exodus 33:19, NIV). Then, He says, “There is a place near me where you may stand on a rock. When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. Then I will remove my hand and you will see my back; but my face must not be seen” (vv. 21-23).

Moses longed to see more of God. The more we learn about the Lord, it seems like the more we want to know Him and understand Him. The first step in knowing God, however, is to follow Him. When we follow someone, we generally do so from behind. We see their back. That is what Moses saw when the Lord removed His hand. He saw the Lord’s back. We all want to see the Lord’s face, but it begins with our obedience to follow Him from behind. The

Lord leads us down a very specific path, in a very specific way. This is His way of Salvation. We want to enter the most holy place into the fullness of God's presence, but there is a process that we must embrace before we can see His beautiful face. King David gives us something to think about in Psalm 23:3 when he says that the Lord leads him "in the paths of righteousness for his name's sake."



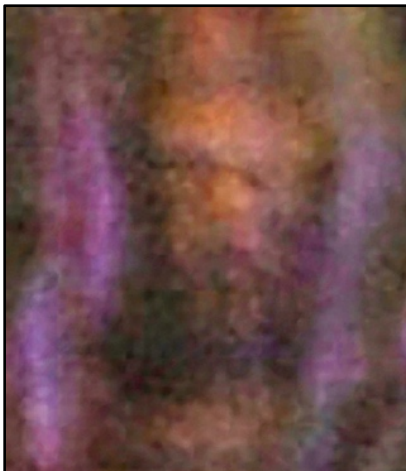
In the picture above, the Good Shepherd is about to pass by Moses who is in the cleft of the rock.

When Moses came down from Mount Sinai with the second set of commandments, he didn't know his face was radiant. I must add that it was radiant because he had spoken with the Lord (Exodus 34:29). Aaron and the

Israelites were afraid when they saw him, but Moses called them over and gave them the Lord's commands (vv. 30-32). He then placed a veil over his face whenever he spoke with the people. With God, however, a veil wasn't necessary (vv. 33-35).

The Veil

It is important to note that when the veil of the temple tore in two, a way was made for people to enter God's presence (Matthew 27:50-51). This could be considered a narrow opening as well. In Hebrews 10:19-22, it says, "Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water" (NIV).



In the illustration, the Lord's purple prayer shawl is sapphire (lapis lazuli). It also represents the veil in the temple. When Jesus died, the veil ripped in two from top to bottom.

If there is one thing that we can learn from this section, I believe it is this: The way to God's glory is by way of His glorious Salvation. This is a path we must embrace in order to understand His great love for us. One day, when we look into His eyes, we will see the fullness of that love. Until that day arrives, we will follow Him close behind.

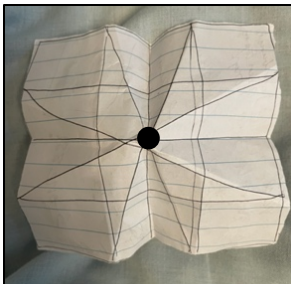
Eye of the Needle

The next narrow opening that I would like to take a look at is the eye of the needle. Apparently, this was a gate that opened after the main gate closed at night in Jerusalem.

The *needle* could also be a difficult path up a mountain. Recently, I learned that climbers sometimes say that they "thread the needle of a mountain." This difficult route could have a river on one side, which would make the journey even more challenging.

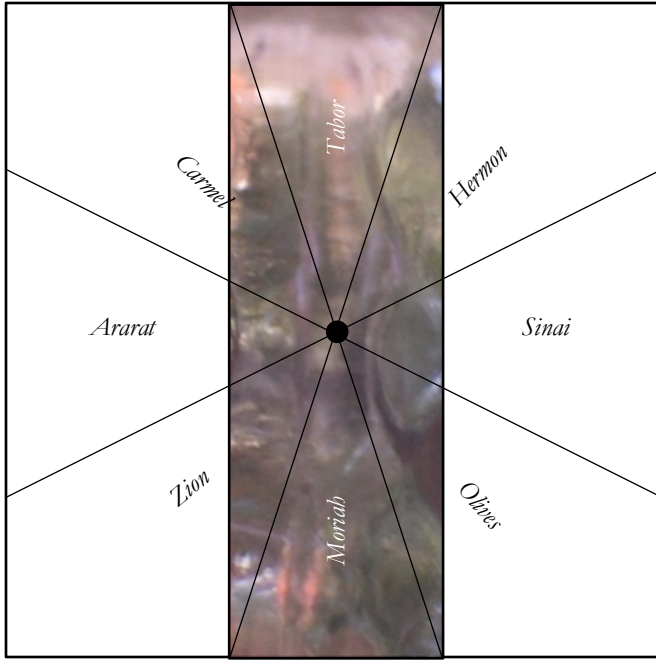
It is possible, therefore, that the eye of the needle is a gate, and the journey (to the gate) is like threading the needle.

I think the eye of the needle is in the center of the diagram, where all eight mountains meet. It is the redemptive plan, represented by eight mountains, and fulfilled in Jesus.



If we were to pull the center point up, it would create one large mountain.

The eight mountains meet at the center of the Lord Jesus—at His heart.



Red Sea

One day, while I was looking at the picture of the Lord, I suddenly noticed that the opening of the veil resembles the parting of the Red Sea.

When the Israelites were delivered out of Egypt, God provided a miraculous way of escape. Exodus 14:21 explains that “Mo’-ses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.” This, of course, was a narrow opening in the Old Testament. Then, in verse 22, it says, “And the children of Is’-ra-el went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.”

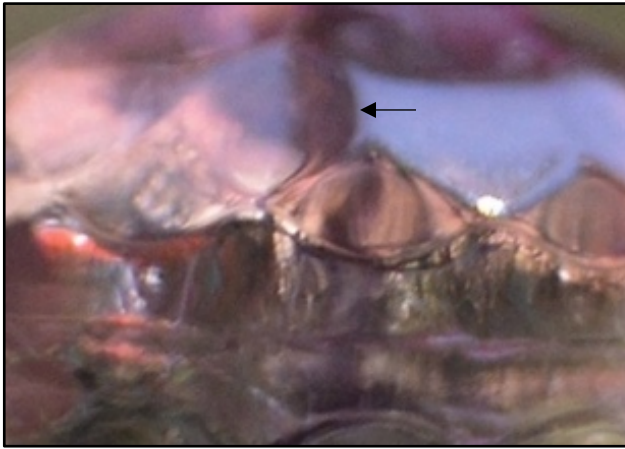
Much like the deliverance of the Israelites out of the Egyptians' hand, we, as Christians, have been delivered from the bondage of sin.

It is important to remember that our citizenship is in Heaven. It is easy to get caught up in the politics of the day, but remember, a greater Ruler is coming! The apostle Paul explains that "if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:1-4).

From the moment we receive Jesus as Savior and Lord, our life is in Him. Our life is hidden in Him. There is a spiritual reality that already exists even though we can't see Him physically yet. One day, when we arrive in Heaven, we will see the Lord. Our spiritual life will become very real to us, just as the natural world is to us now. Even though spiritual life in Christ is a very real thing today, we often have to embrace it by faith. Sure, we may experience an occasional special moment with the Lord. However, a time will come when special spiritual moments are a way of life, when we can look into the Savior's eyes and see Him face to face. Oh, what a day that will be!

As I look at the main miracle picture, it is interesting to note that the whirlwind is close to Moses in the cleft of the rock. I bring this up since one of the Hebrew words for

“whirlwind” is *cumpha*, which means “a hurricane,” “Red Sea,” “storm,” and “tempest.”



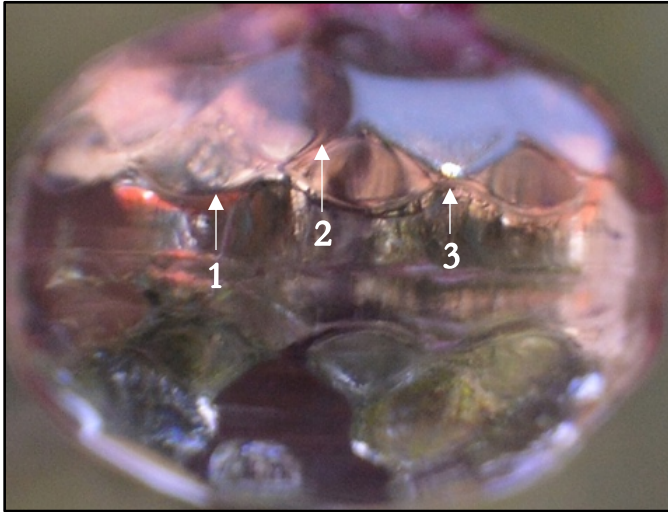
You may have noticed that the whirlwind looks somewhat like a needle in the illustration. Of course, as previously noted, there is the eye of the needle. And there is also an eye of a storm.

Ezekiel

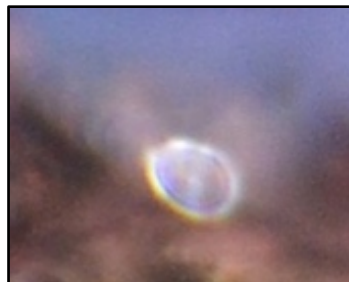
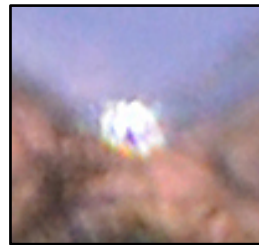
Since we are on the topic of whirlwinds, I would also like to mention Ezekiel. The prophet Ezekiel says that he “looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire” (Ezekiel 1:4). First, I would like to point out that the whirlwind came out of the north. This is the heavenly side of the diagram. And, secondly, the color of the whirlwind is similar to the brass mountains, which points to judgment.

When we look at the east side of the picture, we see the

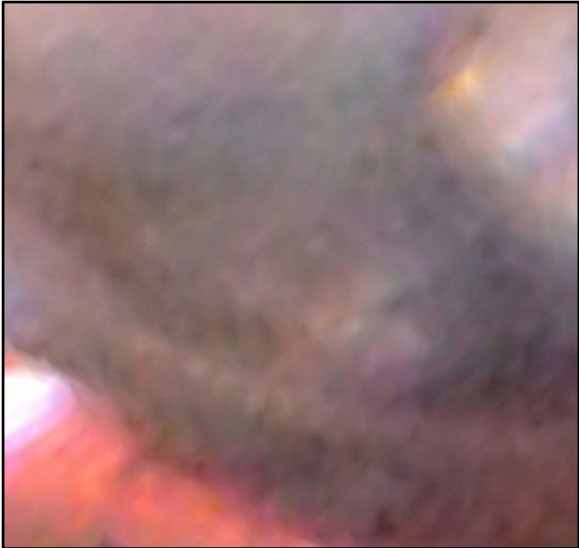
(1) four living creatures, the (2) whirlwind, and (3) Ezekiel's wheel.



Ezekiel explains that the wheels sparkled like topaz, or beryl (KJV), which is a gold-colored stone (Ezekiel 1:16). They also “appeared to be made like a wheel intersecting a wheel.” Wherever the living creatures moved, the wheels would move beside them (v. 19).



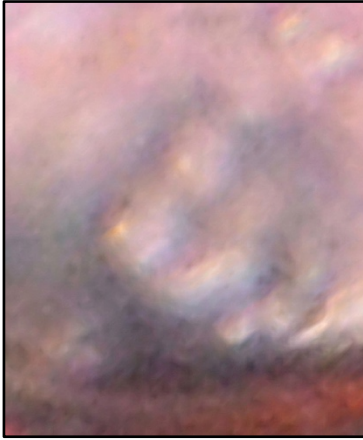
It is interesting to note that the four living creatures came out of the midst of the whirlwind (Ezekiel 1:4-5). Let's take a closer look at each creature.



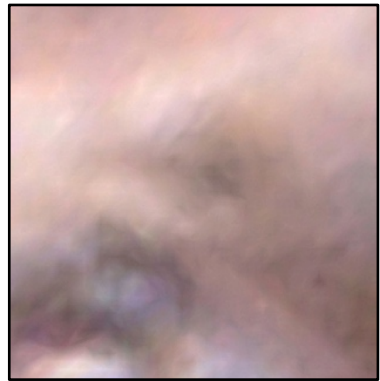
The first living creature was like a lion.

The second was like an ox.



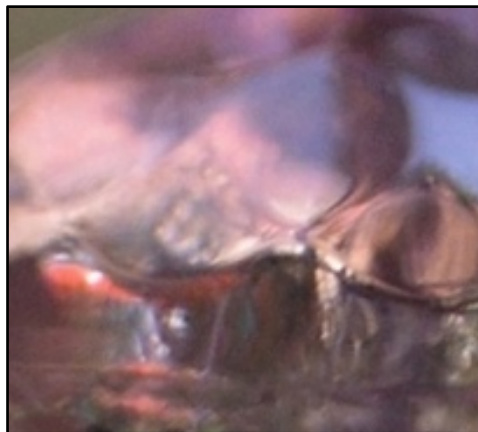


The third had a face like a man.



The fourth was like a flying eagle.

In Scripture, it is fascinating that there is a connection between Heaven and Earth when a whirlwind is present.



Elijah

The next whirlwind, as well as narrow passage, involves Elijah. When Elijah and Elisha “were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them...” (2 Kings 2:11, NIV). Elijah went up to Heaven in a whirlwind, and Elisha saw it and cried out, “My father! My father! The chariots and horsemen of Israel!” (v. 12). I’m not sure which man’s experience was more intense. I can’t imagine being taken up in the Lord’s chariot, but witnessing it would be overwhelming as well.

Carry Burdens

We now arrive at a story that I’m sure has been on your mind. In Matthew 19:16, a rich young man comes to Jesus and asks, “What good thing shall I do, that I may have eternal life?” The young man explains that he has kept all the commandments (v. 20). So, Jesus tells him that “if [he wants] to be perfect, go, sell [his] possessions and give to the poor, and [he] will have treasure in heaven. Then come, follow me” (v. 21, NIV). If you are familiar with this story, then you probably know how it ends. When the young man hears what he needs to do, he goes away sorrowful since he owns many things (v. 22).

Apparently, during Bible times, a person’s wealth was believed to be a sign that he was blessed of God. Therefore, the idea that one would have to give those blessings away (especially to become poor) was a difficult

concept to grasp.

In verse 23, Jesus tells His disciples that “it is hard for someone who is rich to enter the kingdom of heaven” (NIV). He also says that “it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (v. 24, KJV).

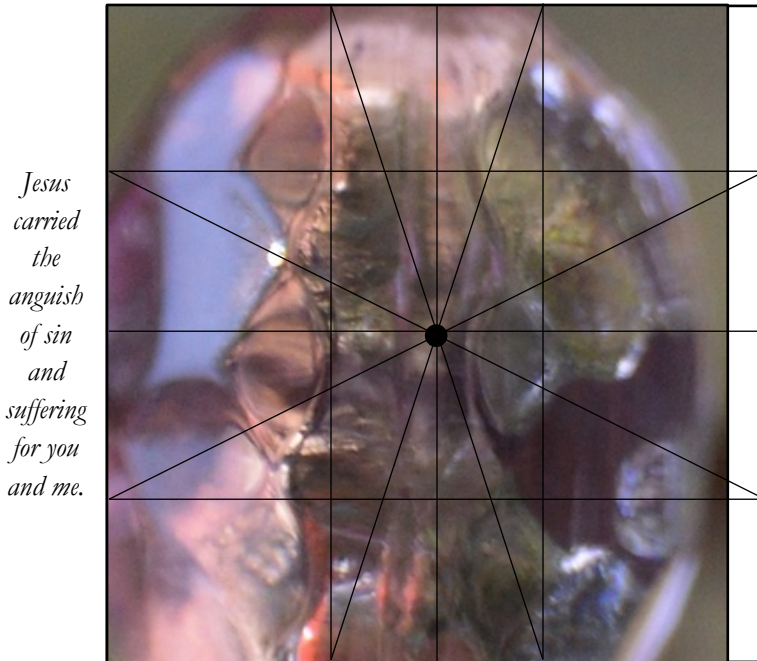
I'd like to take a closer look at several words in Matthew 19:24. First, the Greek word for “camel,” according to the *Strong's Concordance*, is *kamelos*. And one of its root words is *gamal*, which talks about “labor and burden-bearing.” Camels, of course, often carry people and things long distances, which is a burden. On a spiritual note, the Lord Jesus carries the burden of Salvation for you and me. In Isaiah 53:4, it says that “he hath borne our griefs and carried our sorrows.” This is a load that we should have to bear, and yet, at the same time, it would be impossible for us to carry it. That is why Jesus came to the earth.

The next word I would like to study is “eye” (as in *eye of the needle*). It is the Greek word *trupema*, which is “an aperture” or a “needle’s eye.” Eight years ago, when I took the miracle pictures, I was experimenting with the aperture setting on my camera. This could be considered a narrow opening into God’s kingdom as well. In the case of the pictures, we get a tiny glimpse of heavenly things. It is a little bit of Heaven on the earth.

Interestingly enough, a root word for “eye” is *trauma*, which means “a wound.” In Isaiah 53:5, it says that Jesus was

“wounded for our transgressions....”

The center point in the diagram lines up with the Lord’s heart. Of course, it was Jesus’ side that was pierced. When I think of wounds, Jesus’ side comes to mind (as well as His wrists, hands, and feet).



Finally, I would like to take a look at the word “needle.” According to the *Strong’s Concordance*, it is the Greek word *rhabdis*, which means “puncture.” And one of its root words is *rhapizō*, which means “to slap” or “smite (with the palm of the hand).”

In Matthew 27:28, the soldiers strip Jesus and then put a scarlet robe on Him. They place a crown of thorns on His head and a reed in his right hand (v. 29). In verse 30, it says

that they spit on Him and smite Him on the head. The word “smite” (or “smote”) in this verse is the same as the root word for “needle.” It is *tupto*, which means “to thump,” “cudgel,” or “pummel (with a stick or bastinado).” Basically, it refers to “repeated blows.”

I’m sure you are beginning to see the correlation between the eye of the needle and what the Lord Jesus endured on our behalf. In the case of the rich young man, there was no way he could have done anything to earn eternal life. Even if he gave up all his worldly possessions, he still wouldn’t obtain salvation. The young man trusted in his riches. He believed he was blessed because of his wealth. All of the blessings of the earth, however, were not enough to enter the kingdom of God. That is why Jesus tells him to give his things away. And the last part is the most important part of the story. Jesus tells him to “come and follow me” (Matthew 19:21).

Once again, it all begins when we make a decision to follow Jesus. When we follow Him, we do so from behind. He is the Good Shepherd, leading His flock on the way of Salvation. A shepherd goes before his sheep to make sure the path is safe and that all the sheep’s needs will be met.

Shortly after Moses saw the Lord’s back, he was given the Law. Then, he and the Israelites were expected to follow all God’s commands. The Law taught them right from wrong, and kept them on a narrow path.

I must mention, however, that even though the Law is beautiful and glorious, it too becomes a burden to sinful

man. The rich young man could not keep every detail perfectly. Similarly, you and I cannot keep the Law without fault. Only Jesus can keep the Law in perfection. He is the fulfillment of the Law. He is the living, breathing Word of God! That is why He is the only One who can carry the burden of it. Of course, we should obey the Ten Commandments. But it is important to note that we do so through the Holy Spirit, and not in our own human strength.

So, let's return to the eye of the needle for a moment. Since it was a very small gate, the only way a camel could get through it was if someone removed the load from its back. The camel would then crouch down, lower its head, and inch its way through the narrow opening.

When we enter this world, we do so with nothing. And we will leave it in a similar way. We will have to unload all of our worldly possessions to enter through that narrow gate. That's not to say that we won't have things during this life. Rather, it means that those things are not eternal. They will not come with us when we enter God's kingdom.

The Lord my Shepherd

I'd like to take one last look at Moses in the cleft of the rock. In Exodus 33:23, the Lord says to Moses, "I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

First of all, I believe the reason Moses saw the back of the Lord was because it had to do with the giving of the Law.

Jesus had not come to the earth yet, but one day He would arrive to carry the burden—the burden of living the Law perfectly.

In 2 Corinthians 3:6, the apostle Paul explains that “the letter kills, but the Spirit gives life” (NIV). The Law, apart from the saving grace of Jesus, judges mankind. And the ultimate judgment is death (another burden). That is why the Law kills. We see it at the altar of sacrifice with the countless number of animal sacrifices. And, ultimately, we see it at the cross, where Jesus died for our sins.

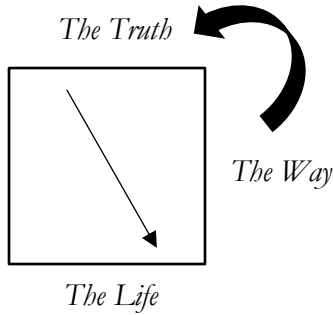
When Moses was in the cleft of the rock, the Savior Jesus had not come as a baby yet. Therefore, He had yet to live the Law perfectly. He had yet to die as the perfect Lamb of God. He had yet to reveal His glorious face to an anticipating world.

Once again, let’s read the last part of Exodus 33:23. It says that “my face shall not be seen.” At the time of Moses, it was still too early for the coming of the Messiah. That is why I believe His face couldn’t be seen *yet*. Interestingly enough, the Hebrew word for “seen” in this verse is *ra’ab*, which means “to see.” You may recognize this particular word from one of the names of God: *Jehovah-Ra’ab*, which is “the Lord my Shepherd.” It is the Good Shepherd, of course, who leads us on the path of Salvation. In John 10:14, Jesus says, “I am the good shepherd, and know my sheep, and am known of mine.”

As we travel around the New Jerusalem diagram, we see

the Lord as the way, the truth, and the life (John 14:6).

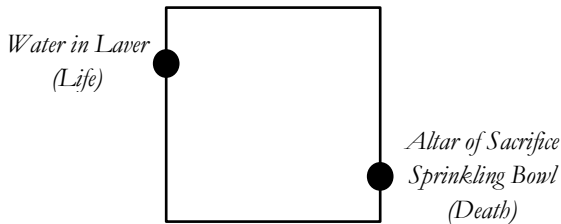
On the east side, the way of salvation begins at the altar of sacrifice. Then, on the north side, we find the True Bread from Heaven. Finally, on the south side, there is resurrection life.



It is important to note that we must understand Jesus' work of Salvation before we can recognize His face. Then, as we accept Him as Savior and Lord, we have an opportunity to grow in our understanding, and ultimately in His love.

Many people saw Jesus' face during Bible times (when He walked the earth), and yet they never truly knew who He was. Even religious people can know Scripture, but unfortunately they may never know Jesus personally. (Let us pray that we never fall into that category.)

What is fascinating about the New Jerusalem diagram is that we begin on the east side at the altar of sacrifice, where we find the brass sprinkling bowl. This is the first hump on the camel's back. It represents death.



And the second hump is the water in the brass laver. In the diagram, it takes the last position, and it represents life.

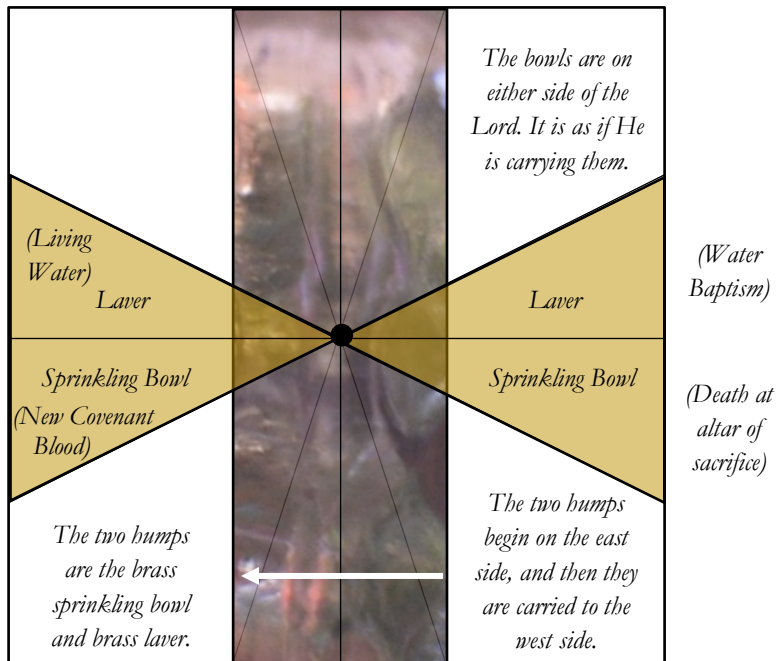
Death, of course, is a burden that must be carried, and yet there is also a (sort of) *burden of life*. Parents who raise children carry a certain burden. And sometimes, sadly enough, people get rid of life when they see it as a burden.

I must mention that there is a sprinkling bowl on each side of the diagram (east and west). It is as if half of the bowl is on the east side and half of it is on the west side. Then, if we were to fold the diagram, the two halves would come together to form one bowl. (The same holds true for the brass laver.)

Another way to look at it is that the two humps begin on the east side, and then they are carried to the west side. (The two humps are the brass sprinkling bowl and laver.)

In Romans 8:38-39, it says, "For I am persuaded, that neither death, nor life...shall be able to separate us from the love of God, which is in Christ Je'-sus our Lord."

The center point is at the heart of the Lord. He loves us!

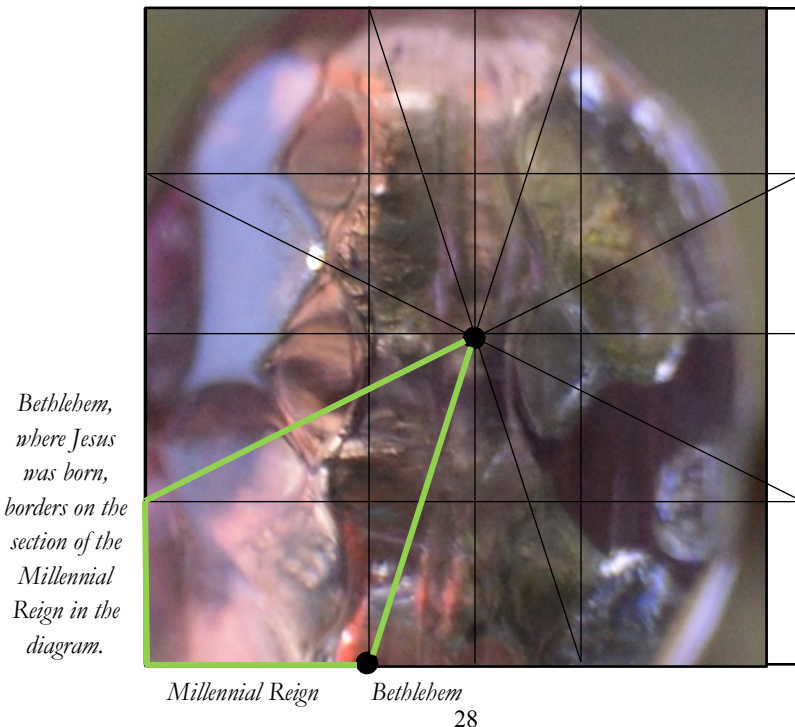


Government

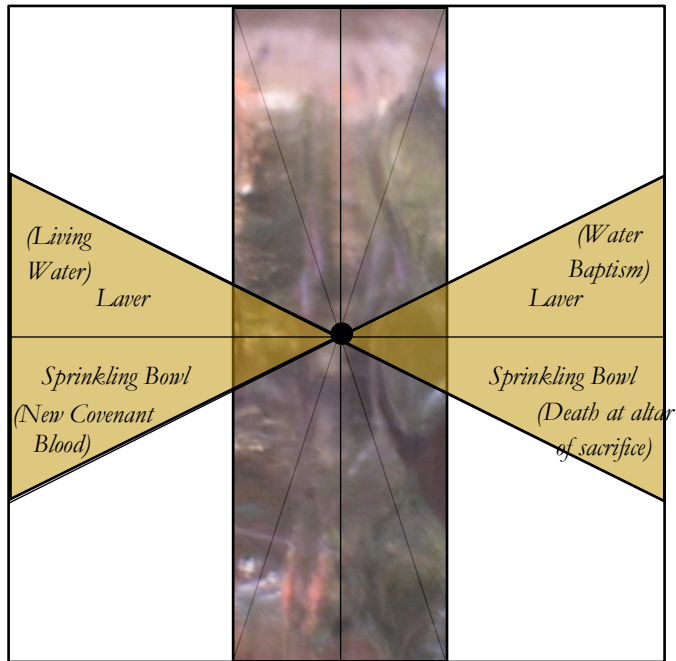
The other day, I was thinking about the government and what they do. I figured that their main job is to govern both life and death. They have to make decisions for those living, such as food, shelter, education, jobs, etc. They also have to think about death, whether it is abortion, disease, ageing, murder, etc.

People have tried and often failed when it comes to governing the life and death of other people. There is One, however, who will rule and reign on the earth in perfection one day. His name, of course, is Jesus!

Let's take a look at the birth of the Lord. In Isaiah 9:6, it says, "For unto us a child is born, unto us a son is given...."



The next part of Isaiah 9:6 explains that “the government shall be upon his shoulder....” As we have seen, Jesus carries the burden of death (brass sprinkling bowl) and life (brass laver) on our behalf.



Jesus will be the Perfect Ruler during the Millennial Reign since He loves us enough to carry the burdens for us.

The next part of verse 6 says that “his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” (We will take a closer look at these attributes in the diagram on the next page.)

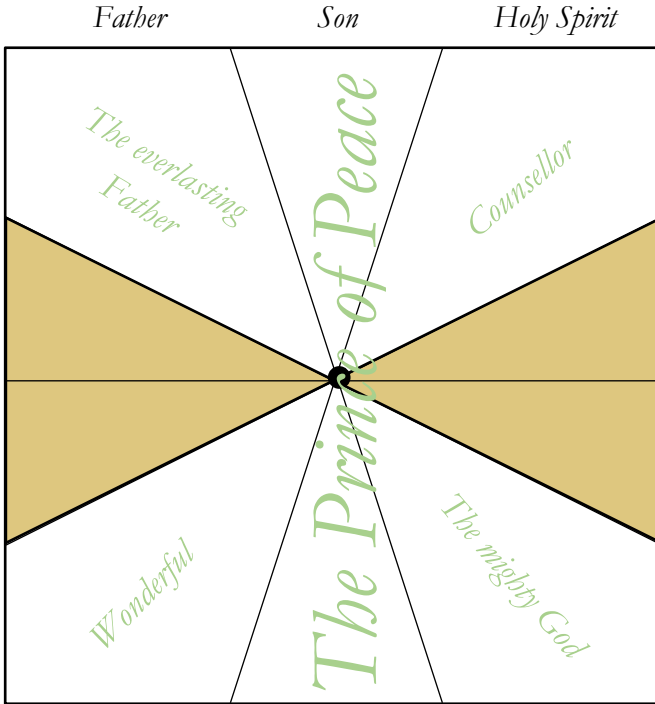
Then, finally, in verse 7, it explains that “the increase of his government and peace there shall be no end, upon the throne of Da’-vid, and upon his kingdom, to order it, and

to establish it with judgment and with justice from henceforth even for ever.”

In the breastplate diagram, the top three stones represent the Father, Son, and Holy Spirit. (We will study this in the next book.)

In 1 John 5:7, it says that “there are three that bear record in heaven, the Father, the Word, and the Ho’ly Ghost: and these three are one.”

Jesus is the Word made flesh (John 1:14).



In John 14:26, Jesus says, “But the Comforter, which is the Ho’ly Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto to you.”

In Isaiah 28:29, it says that “this also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.”

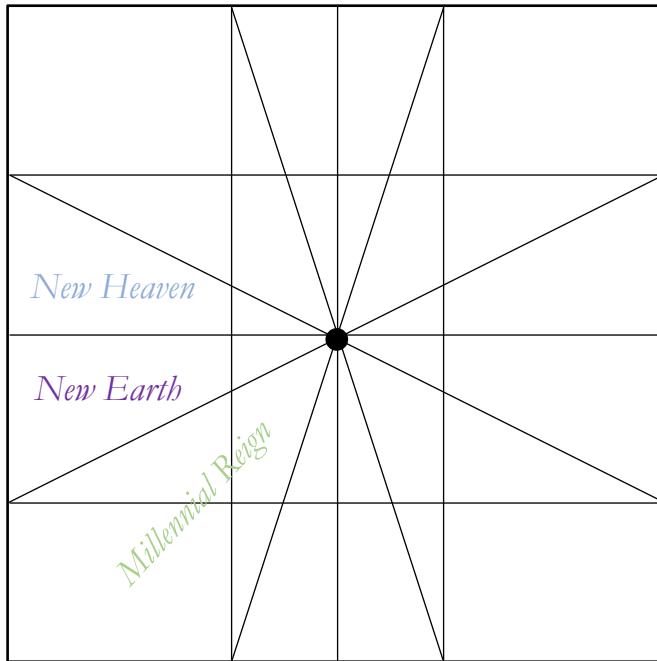
In John 14:27, Jesus says, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

Psalm 150:2 says, “Praise him for his mighty acts: praise him according to his excellent greatness.”

Milk & Honey (Dates)

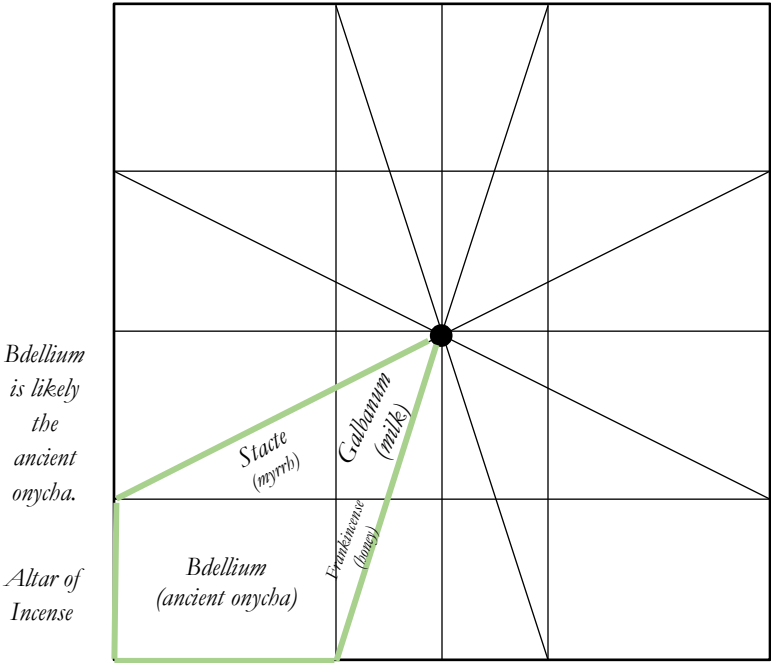
One morning, I woke up very early and decided to look up the word “honey” in the *Strong’s Concordance*. Immediately, the word right below it caught my attention. It is the Hebrew word *dabbesheth*, which is from the word “honey.” It means “a sticky mass” and “the hump of a camel.” Never in a million years would I have associated honey with a camel’s hump. As I got to thinking about the millennial reign, however, I remembered that many camels will come, bringing people and things for the Lord.

In the New Jerusalem diagram, the millennial reign takes place right before the New Earth and New Heaven.



The prophet Isaiah describes the millennial kingdom

beautifully. In Isaiah 60:3-4, it says that “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.” Then, in verse 5, it says that they “flow together.” This reminds me of milk and honey, as well as the water of life. There will be so many people that they will flow together!



Bdellium is likely the ancient onycha.

Altar of Incense

Chrysoprasus

Greenish-gold

Leek

Palm

Feast of Tabernacles

Day of Atonement

Millennial Reign

Mount Zion

Altar of Incense

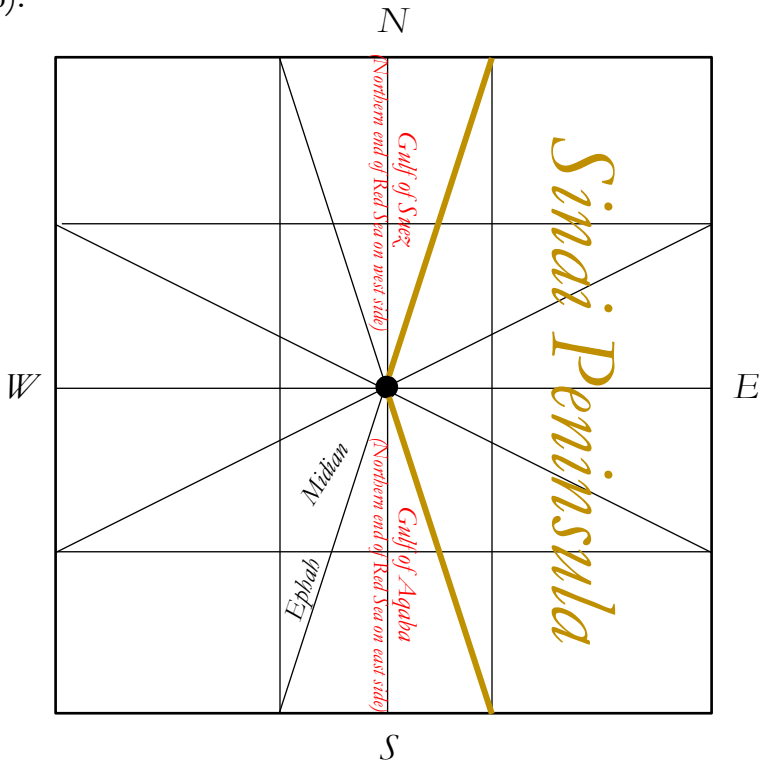
Altar of Incense

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.”

Galbanum: the plant stems contain a milk-like resin.

Frankincense: resembles honey

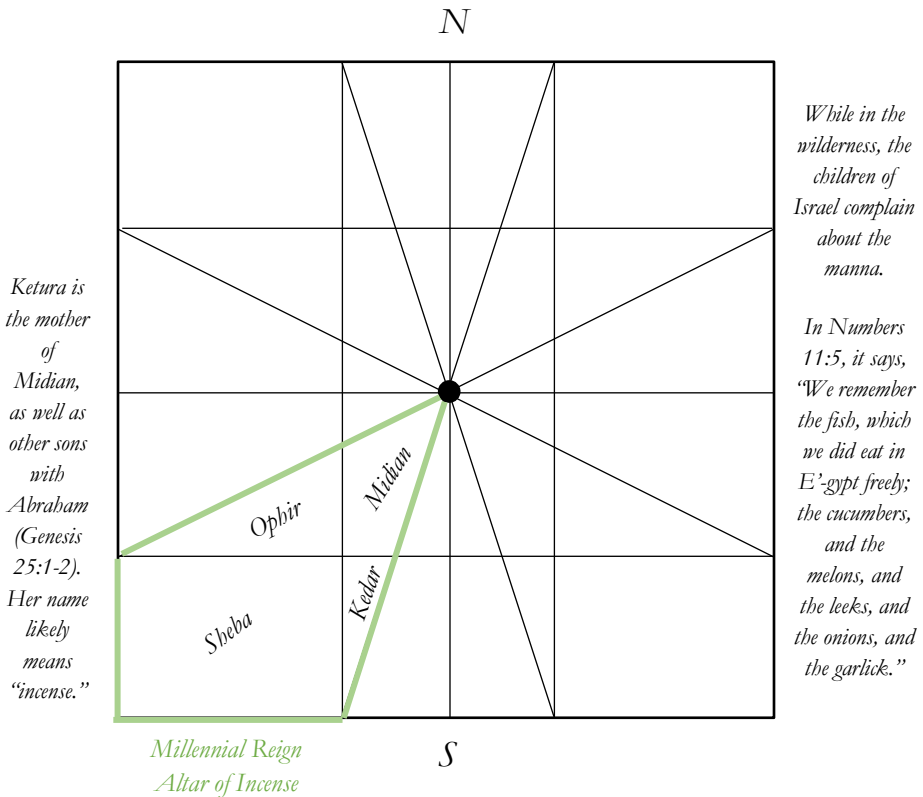
The prophet explains that “the multitude of camels shall cover thee, the dromedaries of Mid’-i-an and E’-phah; all they from She’-ba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord” (v. 6).



Two things suddenly stand out to me in this verse: the gold and the incense. If you think about it, they are similar in color to honey and milk. When Jesus was born, the wise men brought Him gold, frankincense, and myrrh (Matthew 2:11). Once again, during the millennial reign, people will bring Him similar gifts. The incense, I believe, will be used in worship, while the gold will help build or adorn His kingdom. They will be perfect gifts that are fit for the King of kings and Lord of lords! I actually think that gold (much

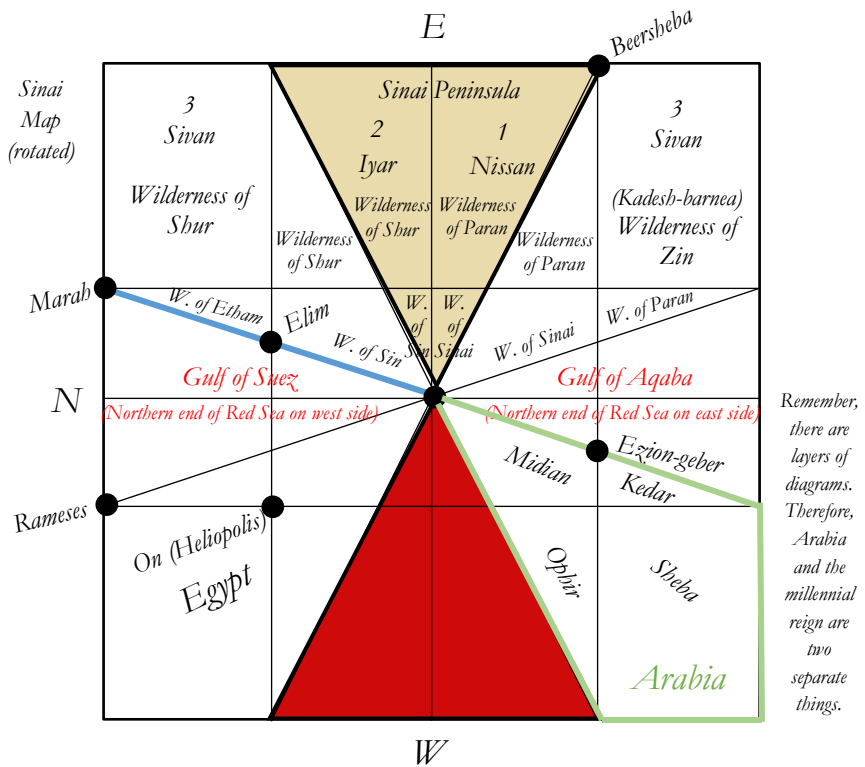
like frankincense) could represent worship.

As you may recall, the chrysoprasus stone is a gold stone. Its color is actually greenish-gold. According to the *Strong's Concordance*, the Greek word is *chrysoprasos*, which means “a greenish-yellow gem.” And the Greek word *prason* (like *-prason*) means “leek.” This is a green onion. We could say that an enormous leek resembles a palm tree. (The palm tree falls in this section as well.)



It is interesting to note that as we rotate the map, we see Sinai, Egypt, and Arabia. Arabia falls in the same section as

the Millennial Reign.



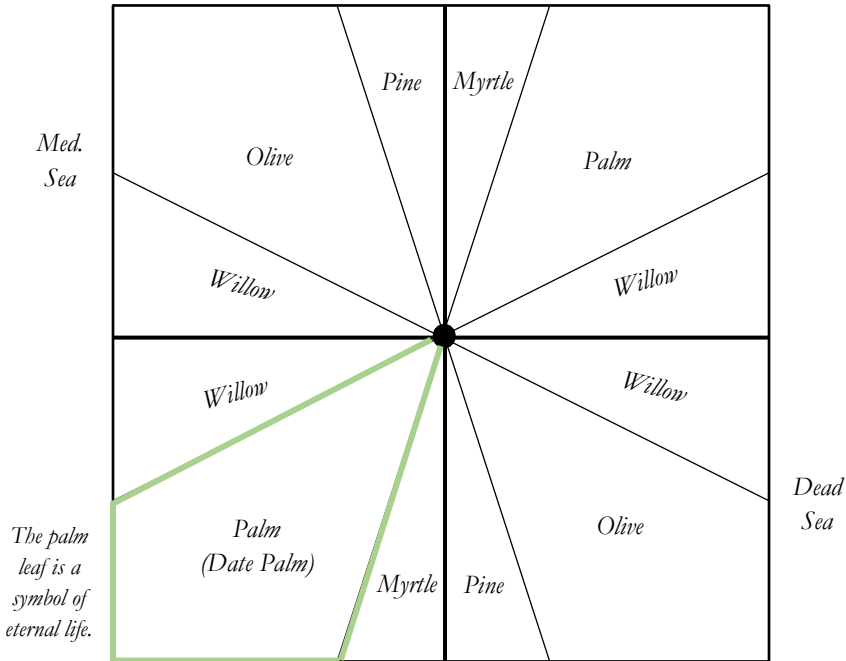
As the camels come from afar, the land will flow with people who have been forgiven. They will have received the gift of Salvation through the Lord Jesus, and will have come to worship and serve Him.

In Isaiah 60:7, it says that “the flocks of Ke’-dar shall be gathered together unto thee....” These flocks may include sheep—a reminder of the Gentile nations who have come to know the Lord. And the camels may point to the Jewish people. (See map on previous page.)

Palm

The Feast of Tabernacles is within the chrysoprasus section as well. As previously noted, Jewish people construct small tabernacles using a variety of branches.

In Nehemiah 8:15, it explains that 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.”



Tishrei: Feast of Tabernacles

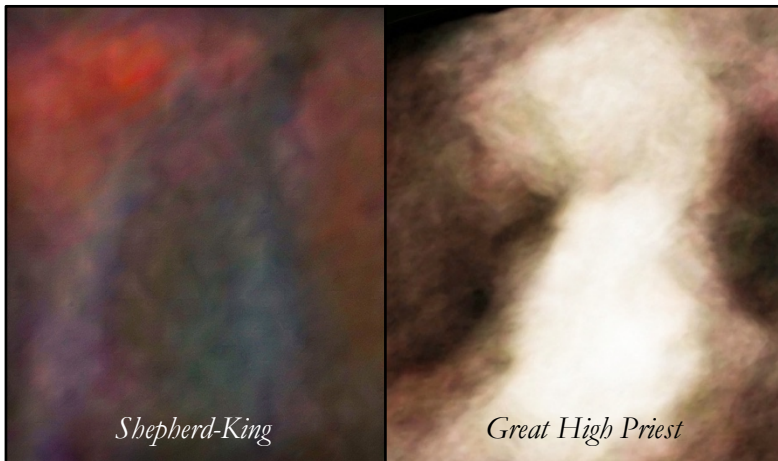
It is likely that a variety of palm trees are in this section of the diagram. The date palm is especially fitting since it produces date honey, as well as date milk. Therefore, the land flows with milk and honey.

Bdellium is likely the ancient onycha, which is one of the four ingredients in the tabernacle's incense. I recently learned that bdellium is a resin from the *hyphaene thebaica*. This is a species of palm that grows in Arabah and Sinai. Apparently, the Arabs refer to it as "Jewish bdellium."

The palm tree expresses adoration, praise, and joy, as well as triumph, peace, eternal life, and victory of the faithful! It is the most heavenly tree, since some varieties are the tallest among the trees. It is as if they reach up to Heaven.

When Jesus returns, He will reign on the earth in a heavenly way. It is important to note that the palm tree represents a very special connection between Heaven and the earth.

Jesus is our Mediator and Great High Priest. During the Millennial Reign, He will also rule as the Shepherd-King.



In John 12:13, when Jesus enters Jerusalem, the people take branches of palm trees, and go forth to meet him. They cry, "Ho-san'-na: Blessed is the King of Is'-ra-el that cometh in

the name of the Lord.”

It is possible that the palm tree represents the second coming of the Lord as well. As previously noted, Jesus will rule and reign on the earth for 1,000 years. In Psalm 65:1, King David says that “praise waiteth for thee, O God, in Si^o-on....”

Like Eden

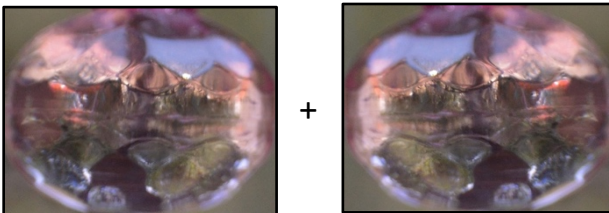
Previously, we looked at what happens when we merge the first picture with its flipped image. We get a glimpse of the Lord descending on the Mount of Olives.

*Please keep
an
impressionistic
view in mind
when you look
at the pictures.*

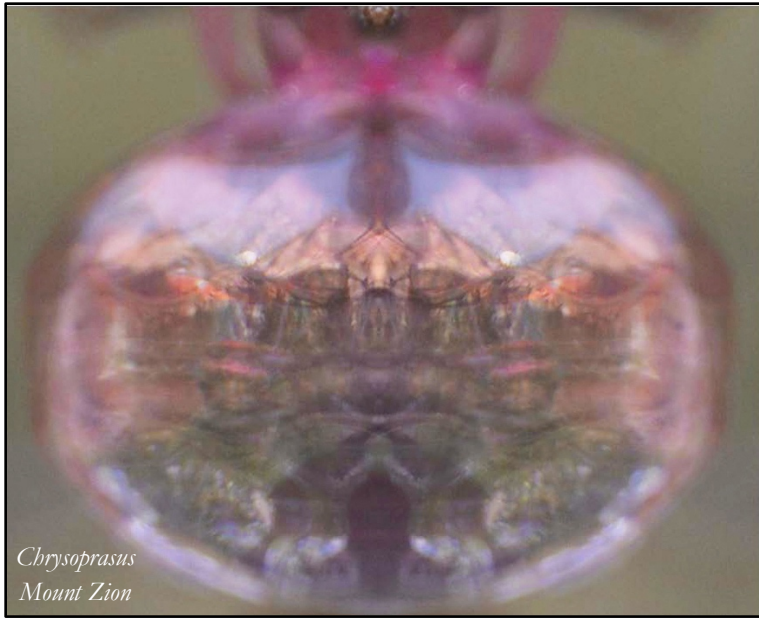


Then, when we merge the second picture with its flipped image, we get a glimpse of Mount Zion.

*Main
Miracle
Picture*

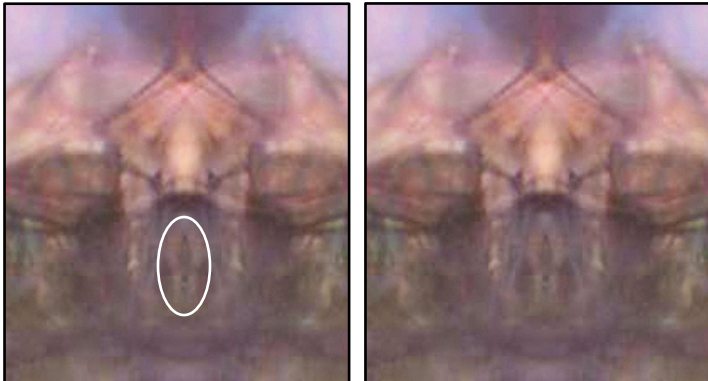


The merged picture of Mount Zion is below.

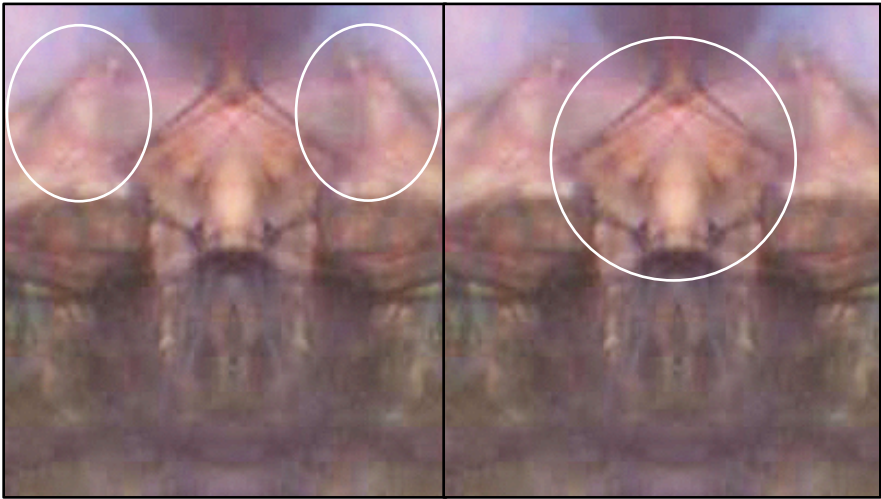


In Isaiah 51:3, it says, “For the Lord shall comfort Zi’-on: he will comfort all her waste places; and he will make her wilderness like E’-den, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody.”

If you look carefully, the Lord appears to be sitting on a throne.



The birds on either side of the throne (slightly above) remind me of my white parakeets, Coconut and Snowy. The two in the picture could represent the eagles from the living creatures (Ezekiel 4:10). They could also be cherubim, such as the ones on either side of the ark of the covenant (Exodus 25:19). The Lord (with outstretched arms or wings) is in between them.

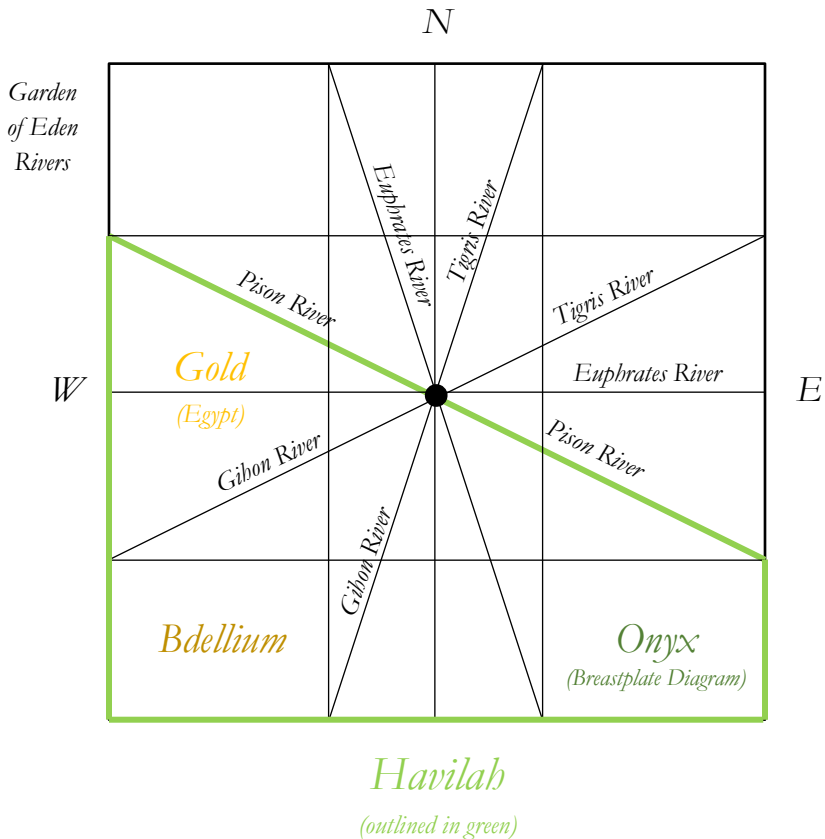


I'm not exactly sure about the birds' wingspan. My guess is that they probably have very long wings.



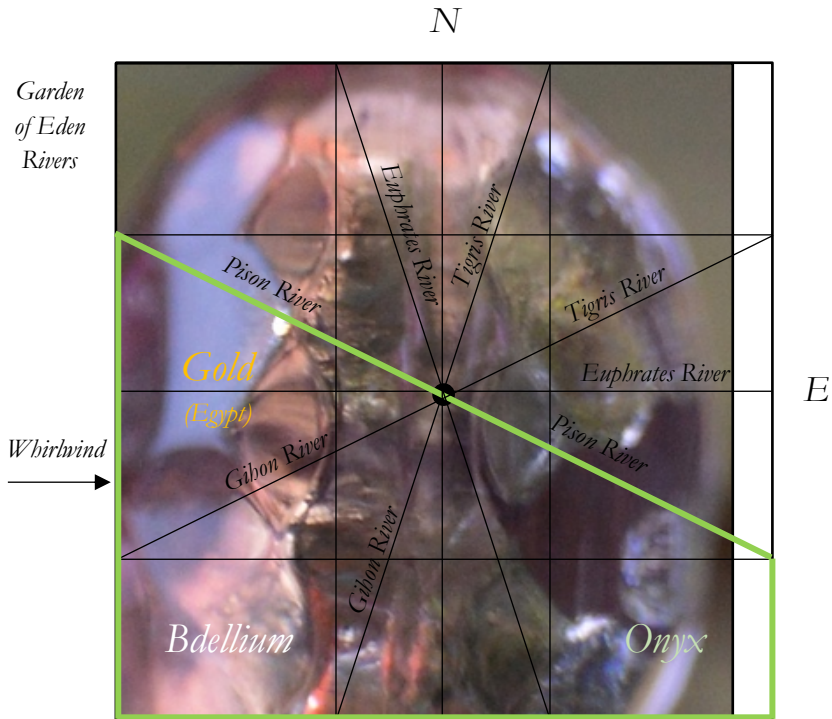
Havilah

Next, we are going to take a look at Havilah in the diagram. In Genesis 2:10-12, it says that “a river went out of E’-den to water the garden; and from thence it was parted, and became into four heads. The name of the first is “Pi’-son: that is it which compasseth the whole land of Hav’-il-ah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone.”

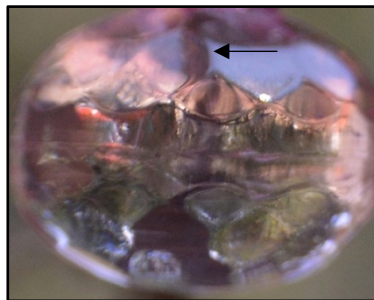


According to the *Strong's Concordance*, the Hebrew word for “Havilah” is *chaviyiah*, which means “circular.” And its root

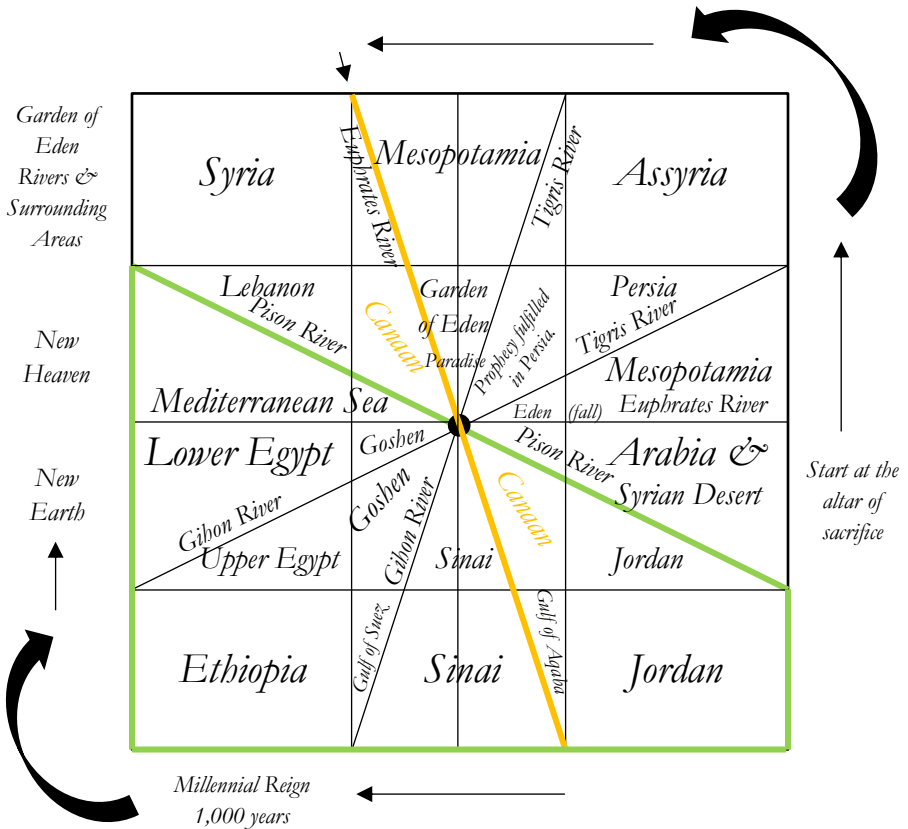
word is *chuml* or *chyl*, which means “to twist or whirl (in a circular or spiral manner).” This definition reminds me of a whirlwind. The arrows below points to the whirlwind in the picture.



Havilah
(outlined in green)



When we study the breastplate and creation in the next book, we will take another look at the diagram below. What I like about this particular diagram is how it shows the path of the temple, including the second coming of Jesus through Canaan (in the diagram). He is our promised King, bringing us His promised kingdom!



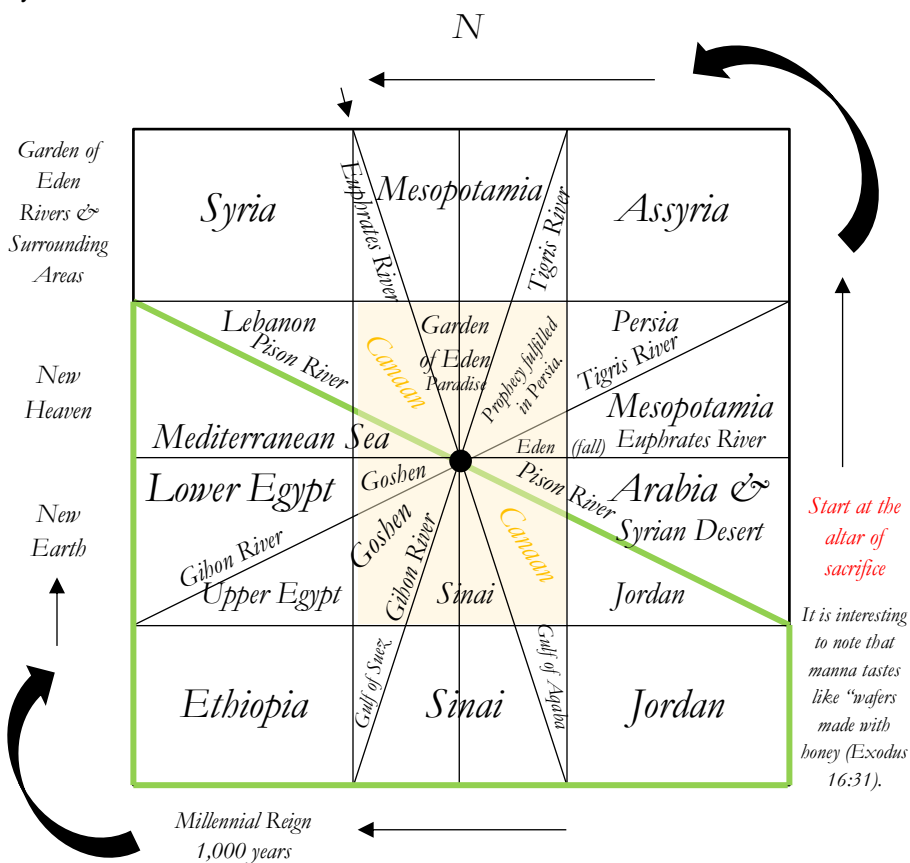
The yellow line represents the path that the Lord Jesus will take when He returns.

Then, the Lord's direction changes from counter-clockwise (north) to clockwise (south). This is similar to a whirlwind.

Milk & Honey (-comb)

Canaan is a land flowing with milk and honey (Deuteronomy 6:3). This could refer to date milk and date honey. However, it could also refer to milk from livestock and honey from bees.

In the diagram below, Canaan is highlighted with a dark yellow text.

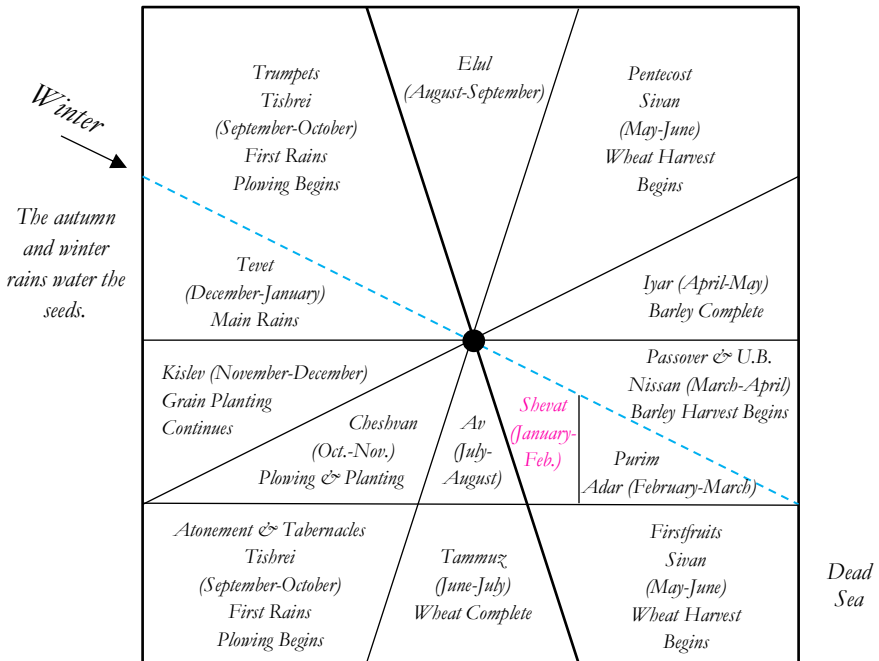


The entire center rectangle (highlighted in light yellow) contains areas where different groups of God's people

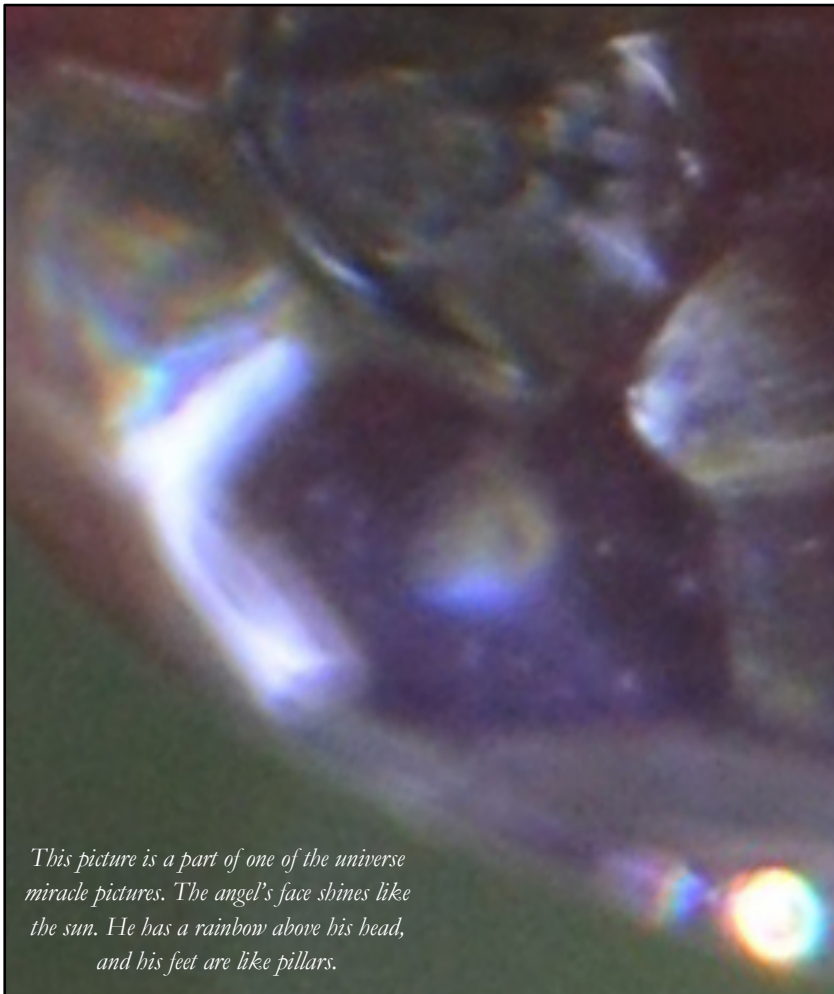
lived. For example, Adam and Eve lived in the Garden of Eden, and the children of Israel lived in Goshen.

As we consider the temple, the most holy place is where we find God’s throne (as well as His presence). In the heavenly temple, everyone surrounds God’s throne. Therefore, the throne is in the middle. That is what we see in the diagram.

In the southeast section of the diagram, we find salt and the Dead Sea. Recently, I learned that some farmers practice saline irrigation to prepare the land. Apparently, it makes the ground more fertile. Therefore, I have mentally placed milk in this section of the diagram, since it points to fertility. It is also the beginning of new life. For example, the almond tree blooms as early as January.



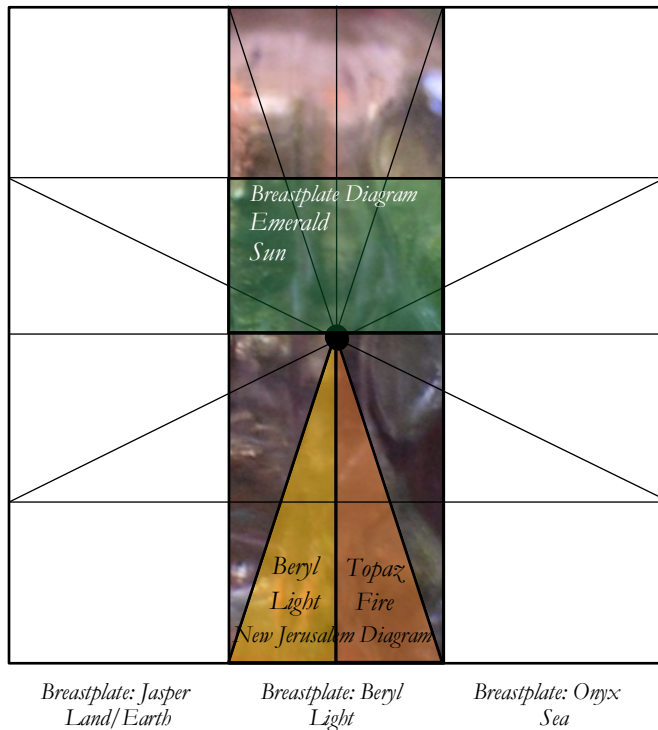
The honeycomb, I believe, represents the glory of God. In Revelation 10:1-2, the beloved disciple describes an angel. John says, “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth....”



This picture is a part of one of the universe miracle pictures. The angel's face shines like the sun. He has a rainbow above his head, and his feet are like pillars.

We also see the pattern of the sun, sea, and earth in the diagram below. In the breastplate diagram, the sun is in the same place as Jesus' face.

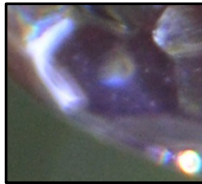
He also describes "his feet as pillars of fire." In the New Jerusalem diagram, the beryl represents light, while the topaz represents fire. These two stones, side by side, resemble two pillars. As you can see, Jesus' legs are in the beryl section.



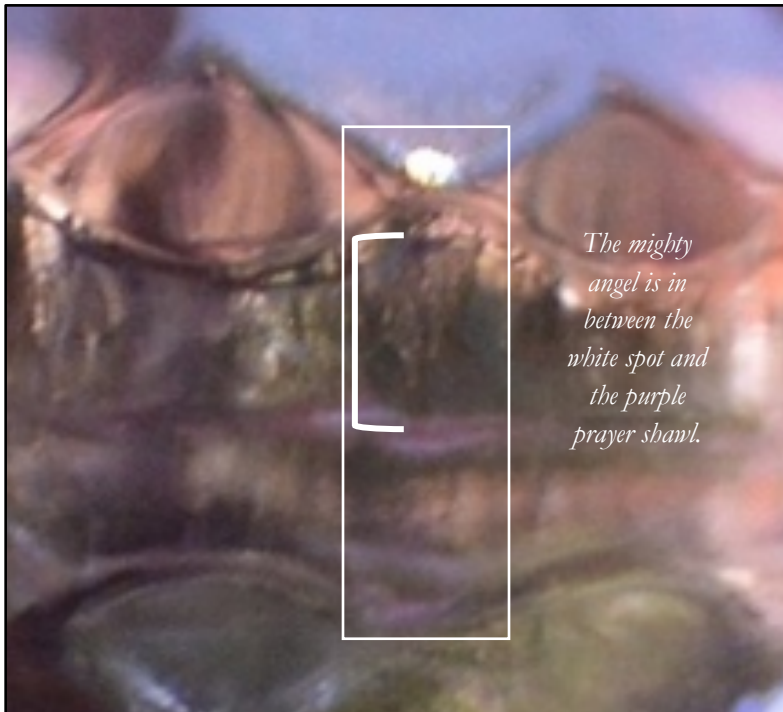
The sun emits most of its energy around the blue-green color. That could be why God chose the emerald to represent the sun in the breastplate diagram.

Next, let's take a look at Revelation 10:10. In this verse, John says, "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

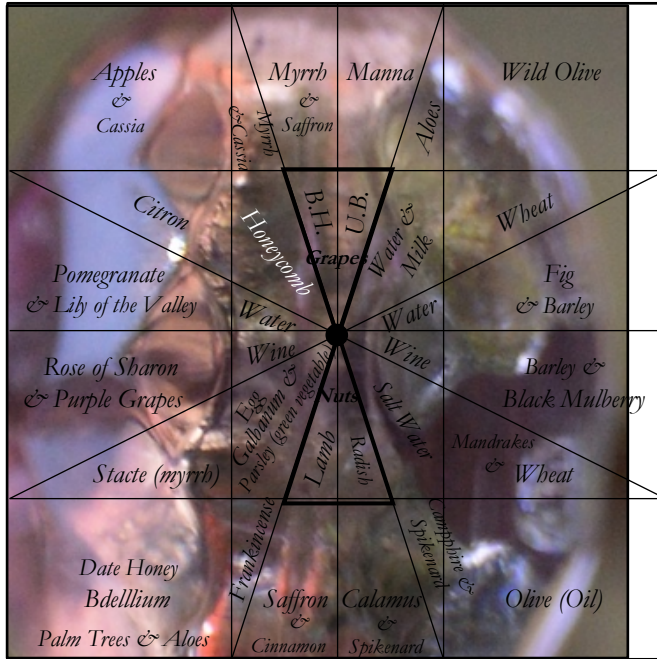
In the main miracle picture, I believe the same mighty angel is standing above the Lord's face (on His purple prayer shawl). When the angel is flying, he looks like this picture.



Then, when the angel lands on the earth, it is possible that he looks more like a man.



When we rotate the picture and then place it with the products of Israel, the honeycomb is in the same place as the mighty angel.



It is interesting to note that the mighty angel could be a theophany.

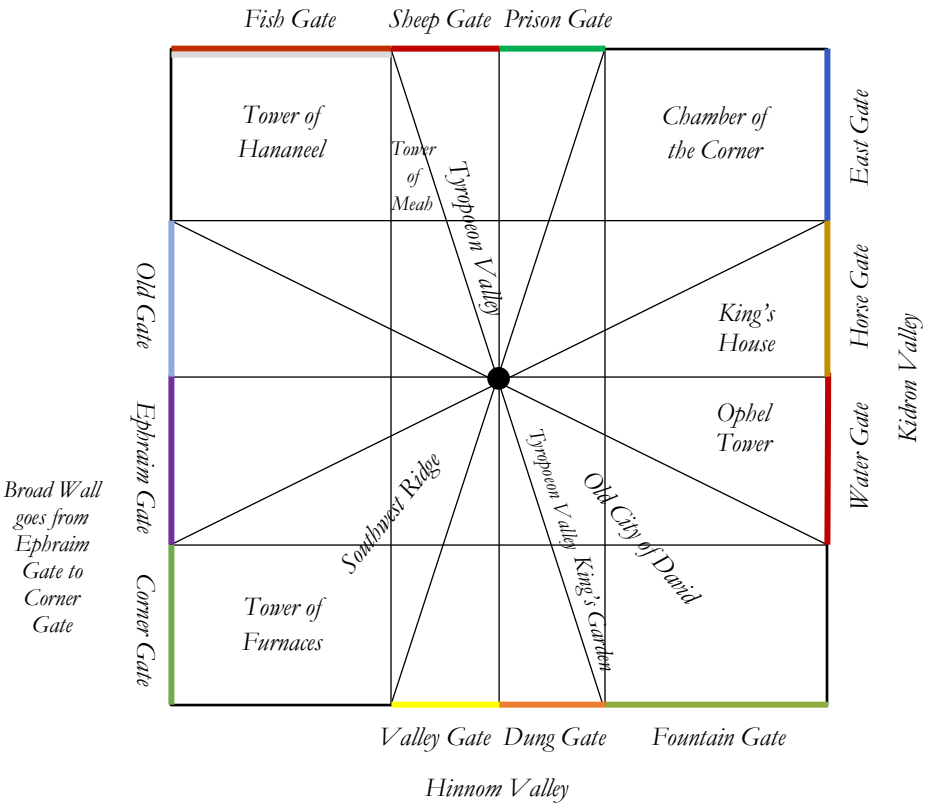
It is also important to mention that the Word of God is compared to milk (1 Peter 2:2) and honey (Psalm 119:103). This goes along with the sapphire stone in the northeast section of the diagram.



Bakers' Street

Yesterday, I just happened to discover an interesting tidbit. I was curious about the “Tower of Furnaces” in the diagram of Jerusalem during Nehemiah’s time.

Jerusalem during Nehemiah



I learned that the “Tower of Furnaces” is also called the “Tower of Ovens.” It likely got this name since it was near “Bakers’ Street,” where there were many bakeries. In Jeremiah 37:21, it says that “Zed-e-ki’-ah the king

commanded that they should commit Jer-e-mi'-ah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent.”

It is interesting to note that the “Tower of Furnaces” and “Bakers’ Street” are in the same section as the millennial reign, as well as the altar of incense.

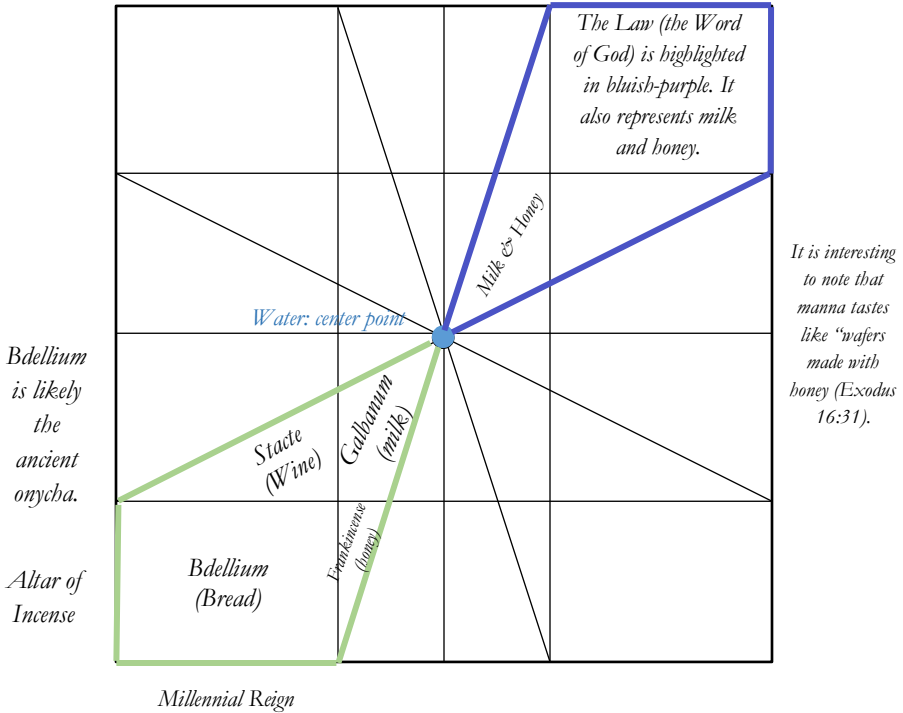
Next, let’s take a look at Isaiah 55:1-2. It says, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” These verses pinpoint four important resources during the millennial reign:

1. Water
2. Wine
3. Milk
4. Bread

As previously noted, the galbanum could represent milk in the diagram. It is also possible that the stacte could represent wine. Stacte is an expensive myrrh, which could have been in the cup that they gave to Jesus during His crucifixion. In Mark 15:23, it says that “they gave him to drink wine mingled with myrrh: but he received it not.”

During the millennial reign, there will be an abundant

supply of resources. Many people today want what is free, and yet they do not want God. They want the benefits of God’s kingdom, and yet they do not want Him or His way of life.



I’d like to take another look at the bdellium. In Numbers 11:7, it says that “the man’-na was as coriander seed, and the colour thereof as the colour of bdellium.” Here we see a likeness between the manna (bread from Heaven) and bdellium. Jesus is the True Bread from Heaven, and He will rule and reign for 1,000 years in His millennial kingdom. He will provide bread to sustain life, both naturally and spiritually.

Prayer and worship are often likened to incense. In Psalm

141:2, King David says, “Let my prayer be set forth before thee as incense.” Then, in Revelation 8:4, it says that “the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” And, then, in Leviticus 24:7, it says that “thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.”

Let’s return to bdellium for a moment. According to the *Strong’s Concordance*, the Hebrew word for “bdellium” is *bedolach*. It is “something in pieces, i.e. bdellium, a (fragrant) gum (perh. amber); others a pearl.”

In Exodus 16:14-15, it says that “when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Is’-ra-el saw it, they said one to another, It is man’-na....” (It is interesting to note that the manna could have been similar to small pearls.)

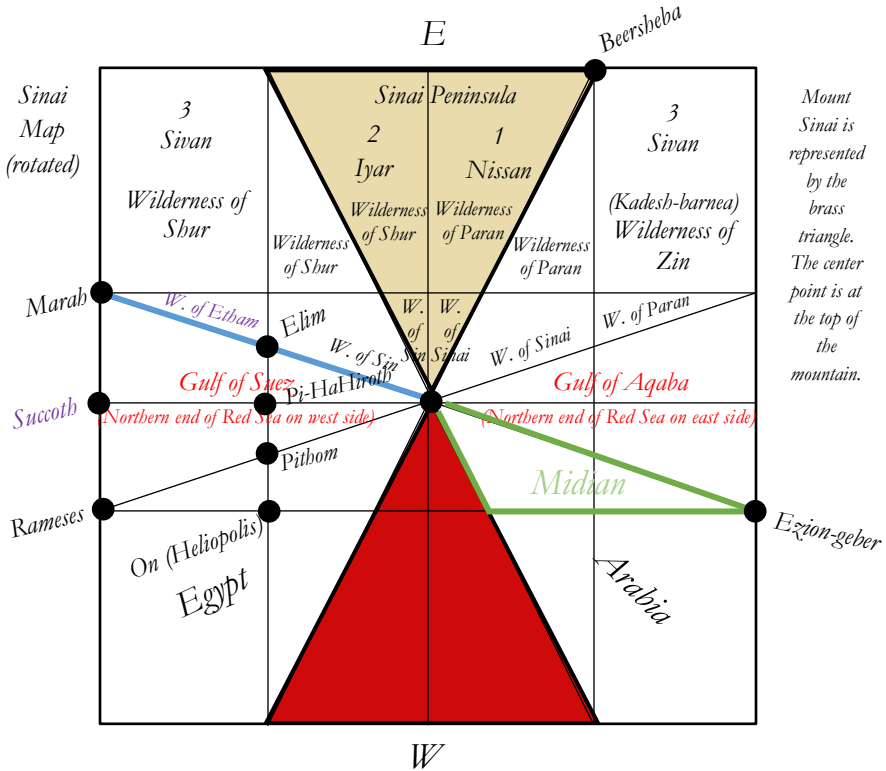
Cloud & Fire

Next, we are going to take another look at the diagram of Sinai. In this example, the children of Israel are in the wilderness. In Exodus 13:20, it says that “they took their journey from Suc’-coth, and encamped in E’-tham, in the edge of the wilderness.

The map on the next page illustrates the Sinai Peninsula and surrounding areas. Please remember that the maps radiate out from the center of the Lord. Therefore, it will

not be exactly like a flat map that we are used to seeing.

In this map, I have extended Midian and Ezion-geber to the outer edge. (Earlier in the chapter, I added Kedar and Ephah. My interpretation is definitely a work in progress.)

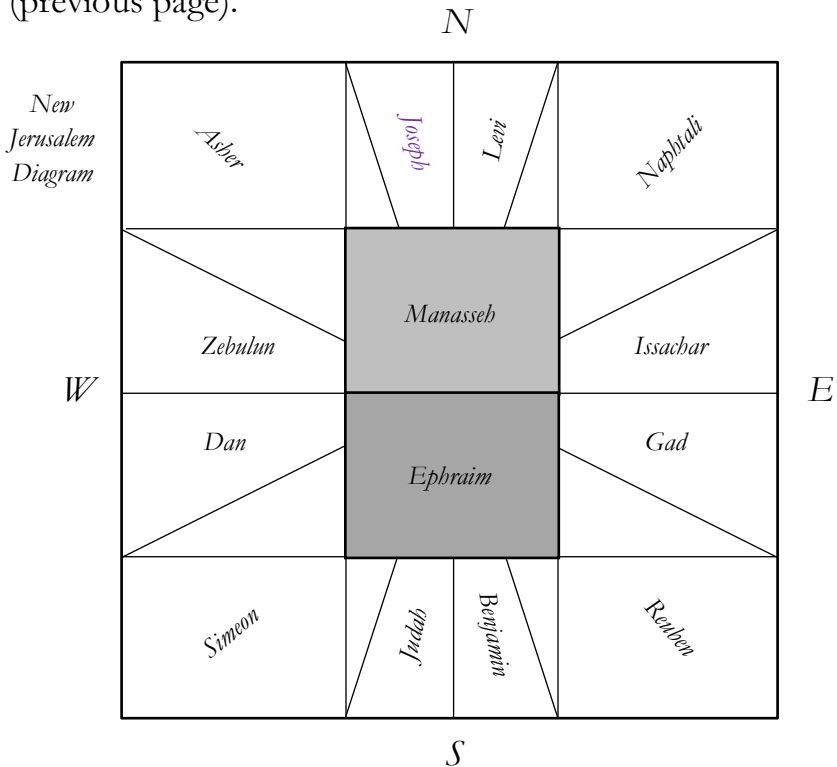


On the left side of the diagram, I added Succoth. And the wilderness of Etham is in a section above it (highlighted in purple). Sandwiched in between Succoth and Etham is the Gulf of Suez. As we rotate the diagram, part of this section belongs to Joseph (see next page).

Let's take a look at Exodus 13:19. It says that "Mo'ses took the bones of Jo'seph with him: for he had straitly

sworn the children of Is'-ra-el, saying, God will surely visit you; and ye shall carry up my bones away hence with you.”

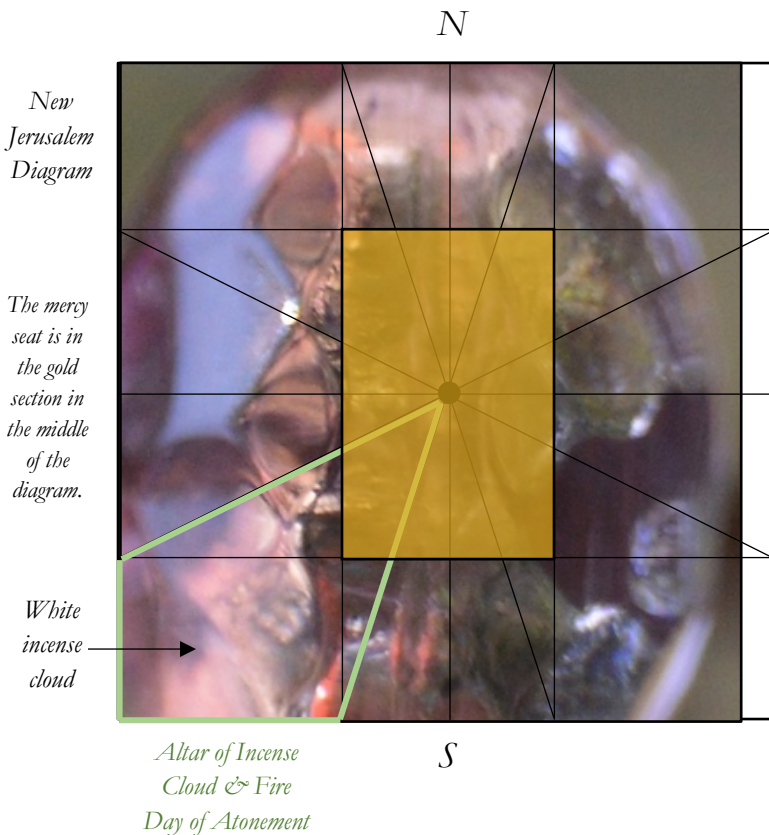
The diagram below has been rotated once again. I highlighted Joseph in purple. He is on the north side, which is the same section as the Gulf of Suez in the Sinai map (previous page).



Let's continue to take a look at the Israelites' journey. In verse 21, it says that “the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.”

Interestingly enough, the altar of incense has a cloud, as well as fire. In Leviticus 16:12-13, it says that “he [the high

priest] shall 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 vail: And 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.” This takes place on the Day of Atonement, which, I believe, is in the same section as the altar of incense.



Great White Throne

We took a look at the resurrection of the righteous dead earlier in our study. After the millennial reign, there will be

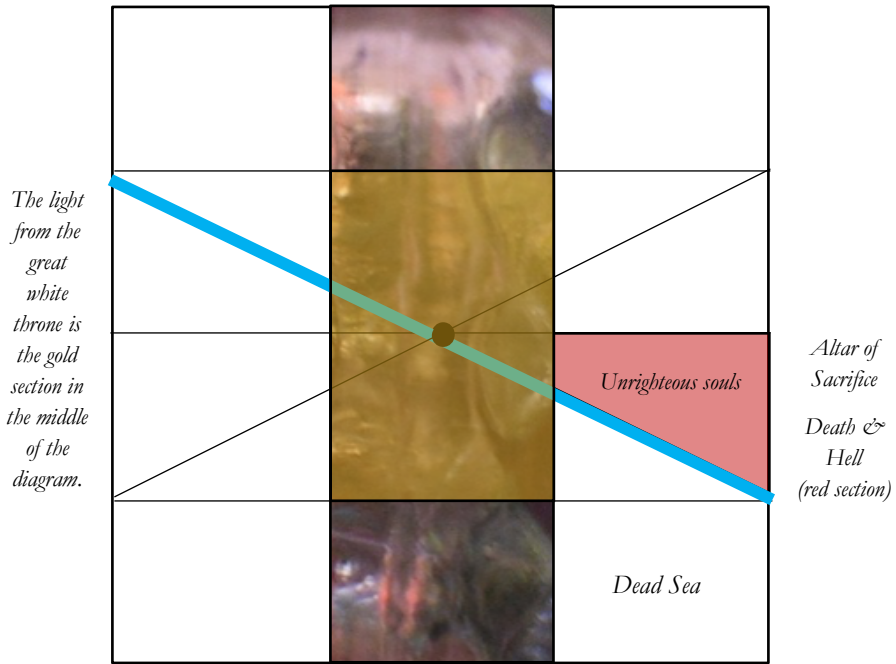
a resurrection of the unrighteous dead. In Revelation 20:11-15, it says the following:

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

According to the *Strong's Concordance*, the Greek word for “white” is *leukos*. It is from the word *luke*, which means “light.” As you may recall, the middle column of the diagram includes the Son, the sun, as well as the light from the lampstand. Therefore, we could think of the great white throne as the great “light” throne. It is where all of the unrighteous works will be brought to light (and then judged).

For those who did not receive Jesus as Savior and Lord, they (in a way) have remained at the altar of sacrifice until the final judgment. They could not move forward in the temple since they rejected Jesus. The altar of sacrifice is a

place of judgment. When they stand before the great white throne for the final judgment, Jesus' light will shine brightly, exposing all darkness. And then the unrighteous will be judged from the books, according to their works.

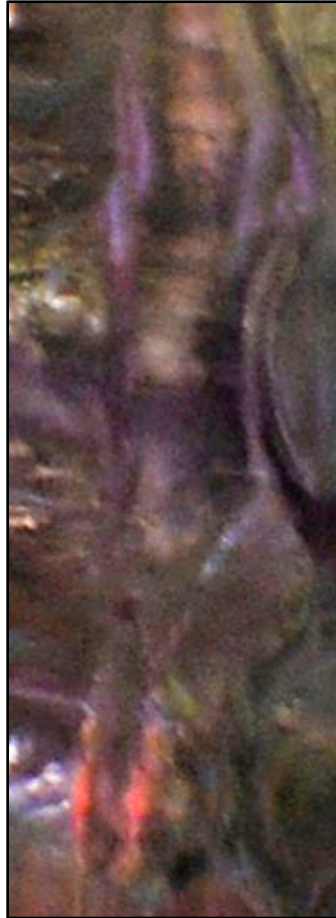


There is one part of the verse that stands out the most to me in Revelation 20:11. It is the part that says, “there was found no place for them.” Up until the great white throne judgment, the unrighteous dead have had a place (in the diagram). They have been in hell. Since the verse says that there is no place for them, I take that to mean that they will be far away from anything to do with God’s kingdom. Verse 14 says that “death and hell were cast into the lake of fire. This is the second death.” Therefore, the lake of fire must be far away. It is so far away that I can’t even

pinpoint a place for it in the diagram.

I can't think of anything worse than being cast into a place that is so far away from the Lord that one would never see Him again. Psalm 84:1-2 suddenly comes to mind. It is one of my favorites:

“How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.”



Chrysoprasus (New Jerusalem Foundation)

Description: greenish-gold stone

Vine's: *chrysoprasos*, from (*chrusos*, “gold” and *prasos*, “a leek”); a translucent, golden green; Pliny reckons it among the beryls (102).

In the Temple: altar of incense

Representation: millennial reign, prayer, and worship

Greek Definitions:

chrysoprasos (5556): from 5557 and *prason* (a leek); a greenish-yellow gem (“chrysoprase”):—chrysoprase.

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.

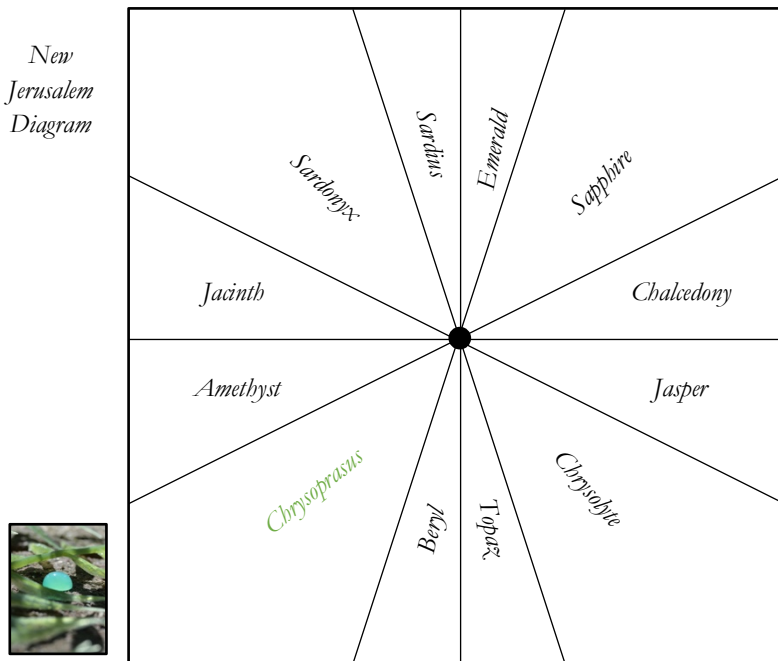
cheimon (5494): from a der. of *cheo* (to pour; akin to the base

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.)

Reference: New Jerusalem foundation

Feasts: Day of Atonement (Yom Kippur) & Tabernacles



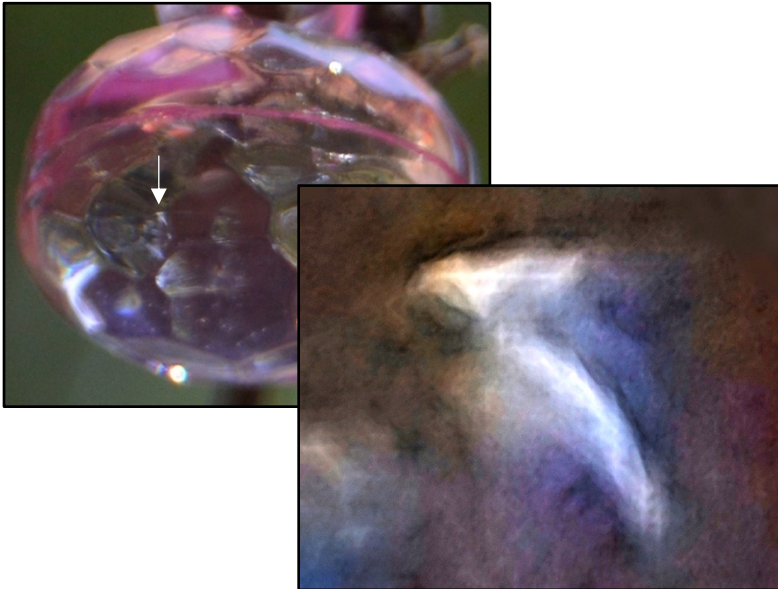
Chrysoprasus oftentimes has white in it, which resembles a cloud over the earth (green).

“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Ho’-ly, holy, holy, Lord God Almighty, which was, and is, and is to come.”

Revelation 4:8

AROUND THE THRONE

In this chapter, we are going to pinpoint several types of angels in the diagram.



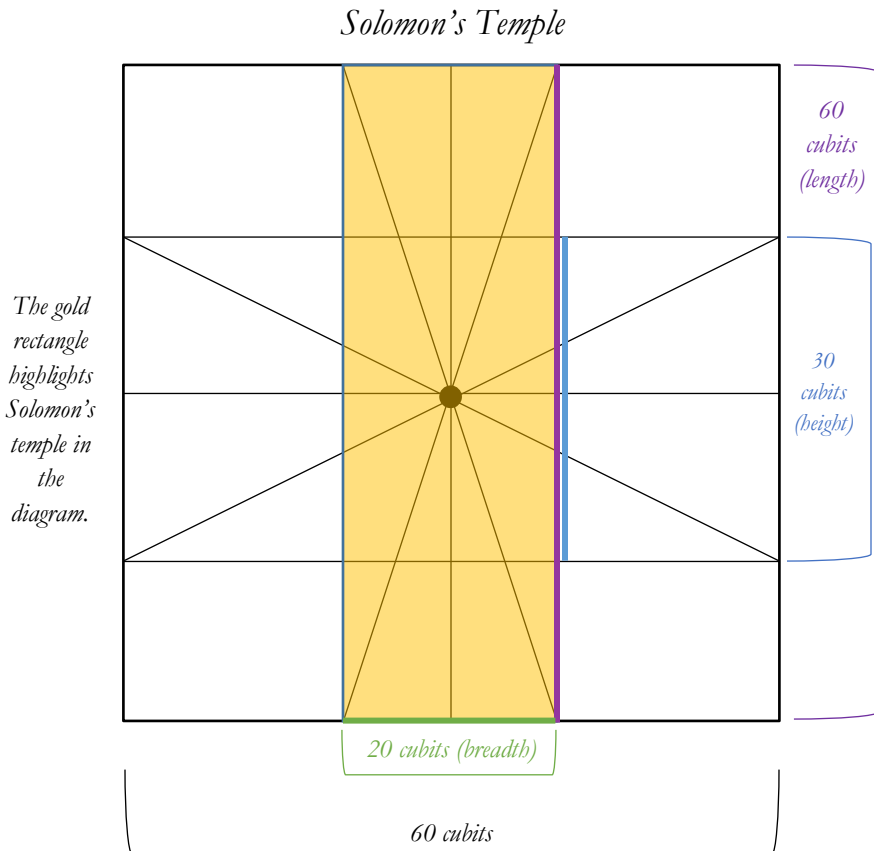
I discovered this particular angel in one of the universe pictures. He could be a mighty angel. I find his wings especially interesting.

As we begin this study, let's take a look at the dimensions of Solomon's temple. In 1 Kings 6:2, it says that "the house which king Sol'-o-mon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits."

Length: threescore = 60 cubits

Breadth (width): 20 cubits

Height: 30 cubits

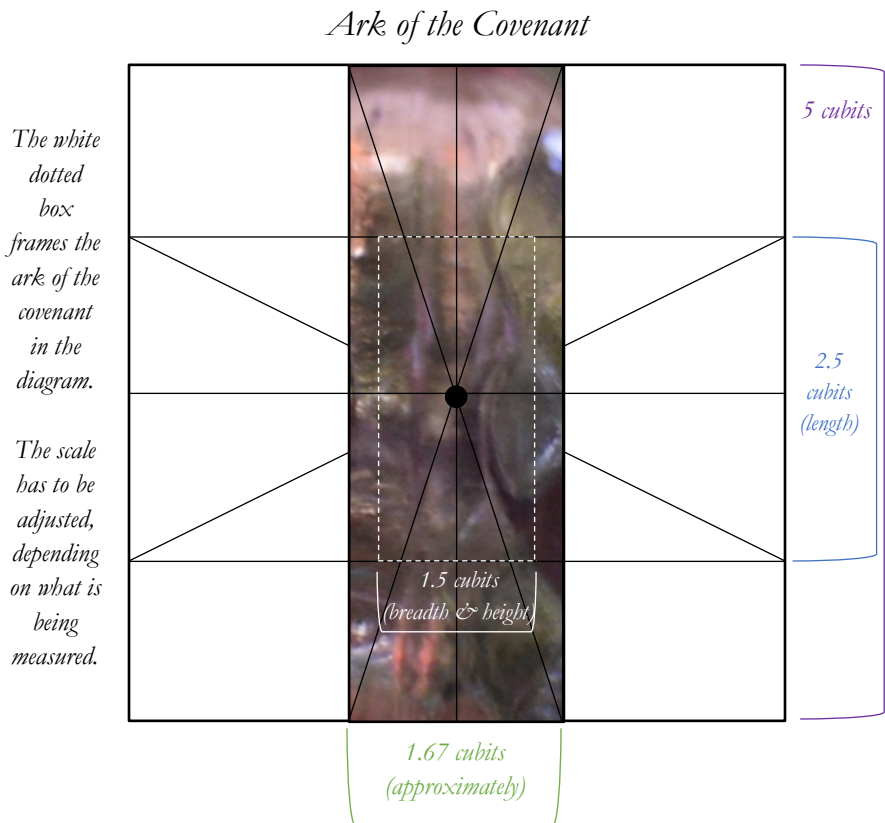


Next, let's take a look at the measurements for the ark of the covenant. In Exodus 25:10, it says that "they shall make an ark of shit'-tim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof."

Length: 2.5 cubits

Breadth (width): 1.5 cubits

Height: 1.5 cubits



The Most Holy Place

In Hebrews 8:5, it says that there are priests “who serve unto the example and shadow of heavenly things, as Mo’ses was admonished of God when he was about to make the tabernacle.”

It is important to remember that the miracle picture illustrates the heavenly throne room. We often think in terms of an earthly tabernacle, and yet what is on earth is an example and shadow of what is in Heaven. Therefore, the heavenly tabernacle isn’t a place where you walk through from east to west (like the earthly tabernacle or temple). Rather, the throne in Heaven is in the center. Then, everything radiates out from the Lord, who is on the throne. As we look at the main illustration, please keep in mind that we have a bird’s eye view.

Let’s take another look at Solomon’s temple and compare it to what is in Heaven. In 1 Kings 6:19, it says that “the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.” According to the *Strong’s Concordance*, the Hebrew word for “oracle” is *debiyr*, which means “the shrine or innermost part of the sanctuary.”

The temple was built with cedar boards (v. 15). In verse 20, it says that “the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.” According to the *Strong’s Concordance*, the Hebrew word for “forepart” is *paniym*, which is “the face.” This word is related to the

“bread of the face,” as well as the table of shewbread.

Length: 20 cubits

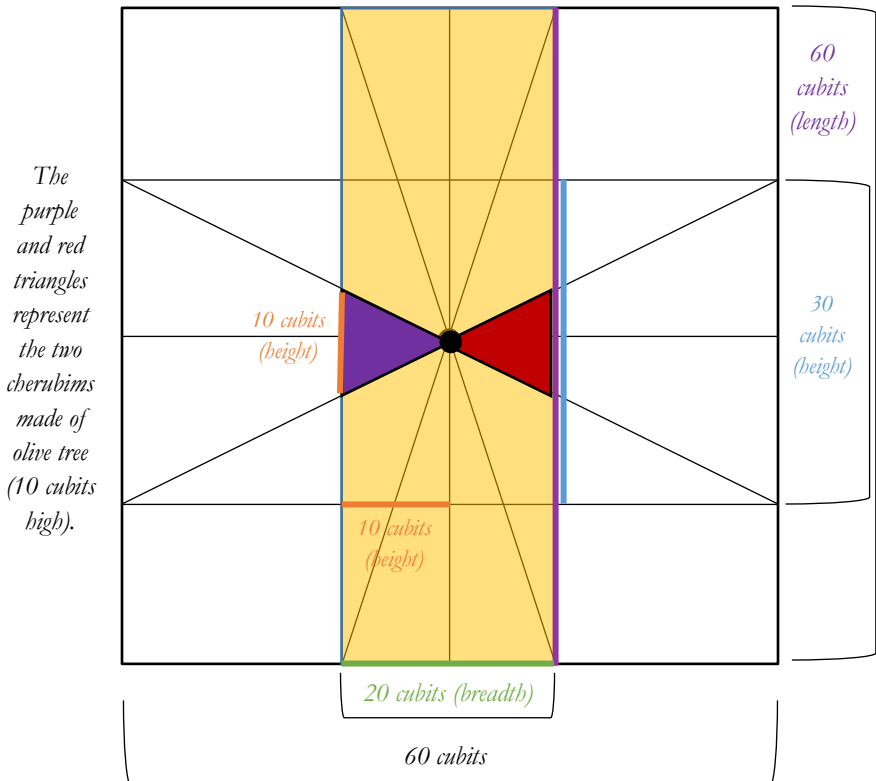
Breadth (width): 20 cubits

Height: 20 cubits

The dimensions of the oracle (the most holy place) forms a cube. This is similar to the New Jerusalem.

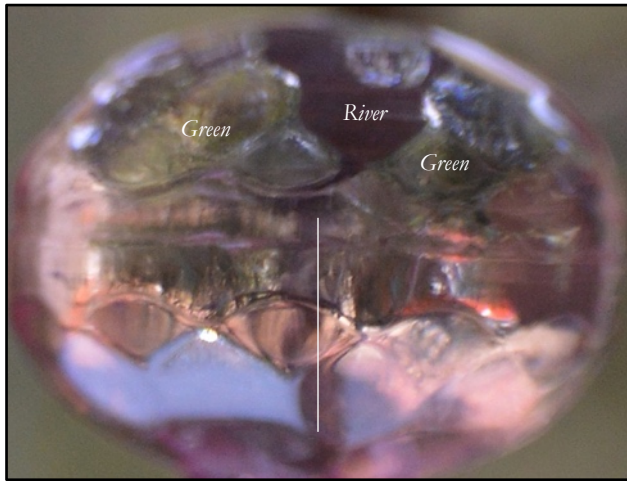
Let’s return to Solomon’s temple. In 1 Kings 6:23, it says that “within the oracle he made two cher’-u-bims of olive tree, each ten cubits high.”

Heavenly Temple (Solomon’s Temple Dimensions)

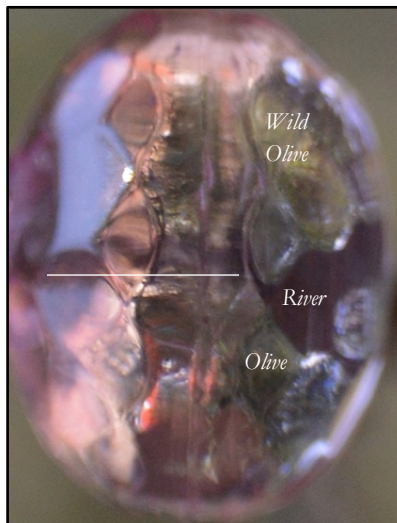


I believe that the tree of life could be an olive tree. In the main miracle picture, there are two green sides, separated by the river. In Revelation 22:2, it says that “in the midst of the street of it, and on either side of the river, was there the tree of life....”

The white line highlights the trunk of the tree.

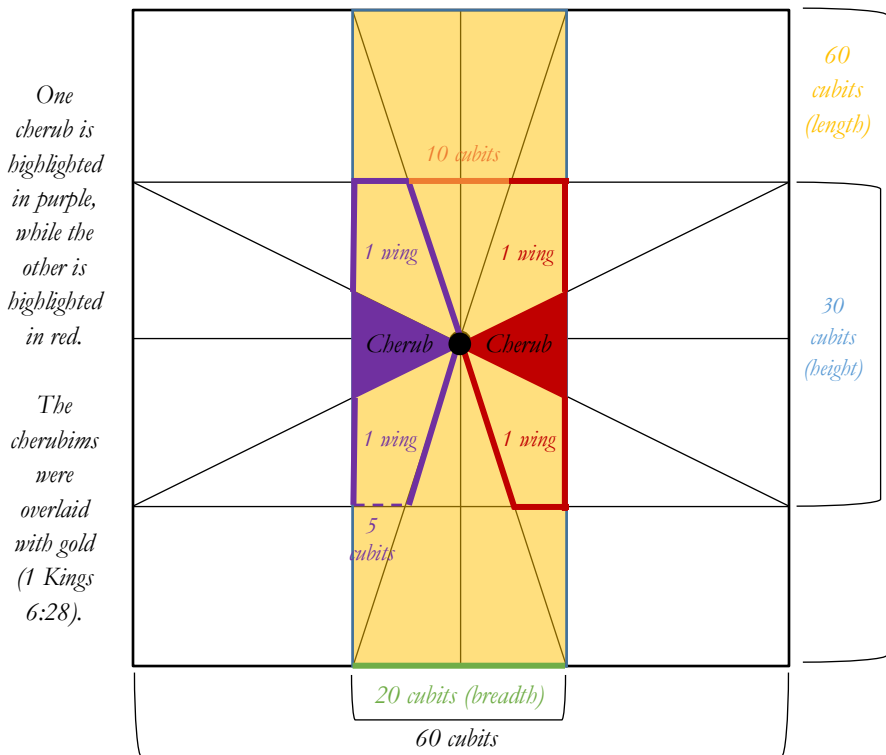


As we rotate the picture, one green side is on the north (wild olive engrafted) and one side is on the south (olive).



Let's return to the cherubims. In 1 Kings 6:24, it says that “five cubits was the one wing of the cher’-ub, and five cubits the other wing of the cher’-ub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.”

Heavenly Temple (Solomon's Temple Dimensions)



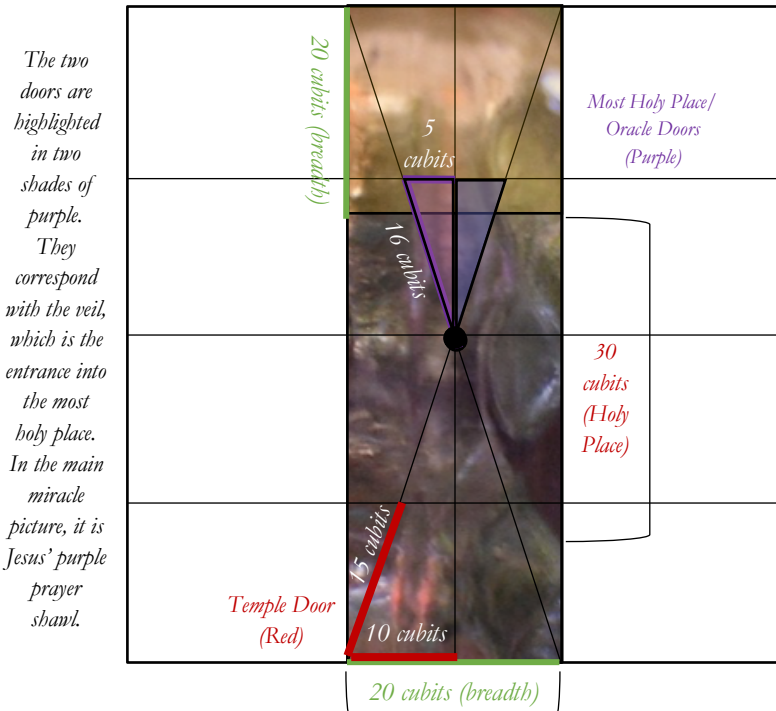
In verse 27, it says that “he set the cher’-u-bims within the inner house: and they stretched forth the wings of the cher’-u-bims, so that the wing of the one touched the one wall, and the wing of the other cher’-ub touched the other wall: and their wings touched one another in the midst [middle] of the house.”

Doors

As we look at the doors of the temple, please keep in mind that Jesus is the door. In John 10:9, Jesus says, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

Concerning Solomon’s temple, in 1 Kings 6:31, it says “for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall.” In the diagram below, the two doors are in the section of Jesus’ face. Remember, this is a bird’s eye view. Also, there are layers of heavenly-inspired images, so it’s important to keep that in mind.

Solomon’s Temple Dimensions



Oracle Walls

“And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof” (1 Kings 6:20).

The (possible) area of the walls:

$$400 \text{ cubits} = 20 \times 20$$

Oracle Doors

The (possible) area of the doors:

$$80 \text{ cubits} = (1/2) \times 10 \times 16$$

Therefore, 80 cubits is a fifth of the wall (1 Kings 6:31).

$$400 \text{ cubits} / 80 \text{ cubits} = 5$$

The walls and doors were carved with cherubims, palm trees, and open flowers (vv. 29, 32).

Temple Walls & Doors

Next, let's take a look at the doors to the temple. In verse 33, it says, “So also made he for the door of the temple posts of olive tree, a fourth part of the wall.”

One temple door is highlighted in red on the previous page. This coincides with the altar of sacrifice in the miracle picture (the Lord's red legs and the lamb on the altar).

$$600 \text{ cubits} = 20 \times 30 \text{ (temple walls)}$$

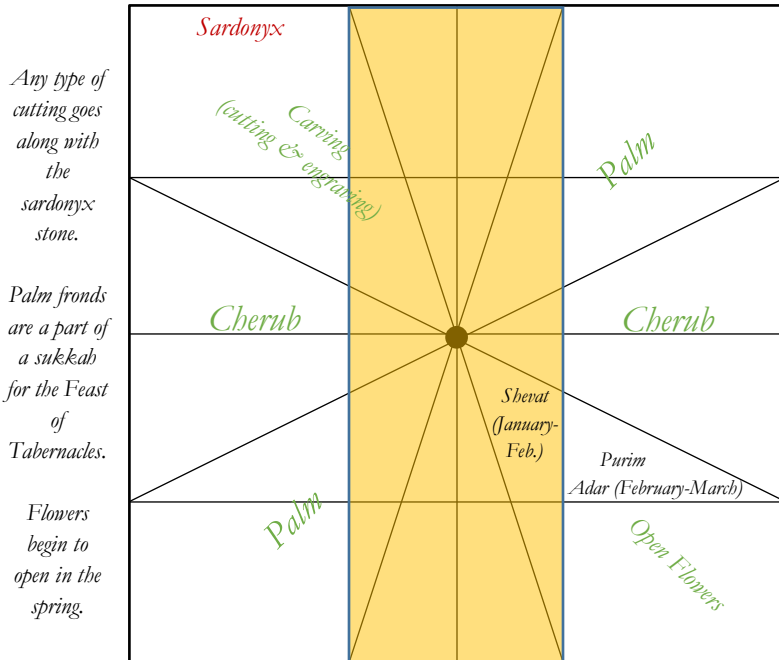
$$150 \text{ cubits} = (1/2) \times 15 \times 20 \text{ (temple doors)}$$

$$600 / 150 = 4$$

Carved

Similar to the walls and doors of the oracle, the temple doors also had carvings. In 1 Kings 6:34, it says that “the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.” Then, in verse 35, it says that “he carved thereon cher’-u-bims and palm trees and open flowers: and covered them with gold fitted upon the carved work.”

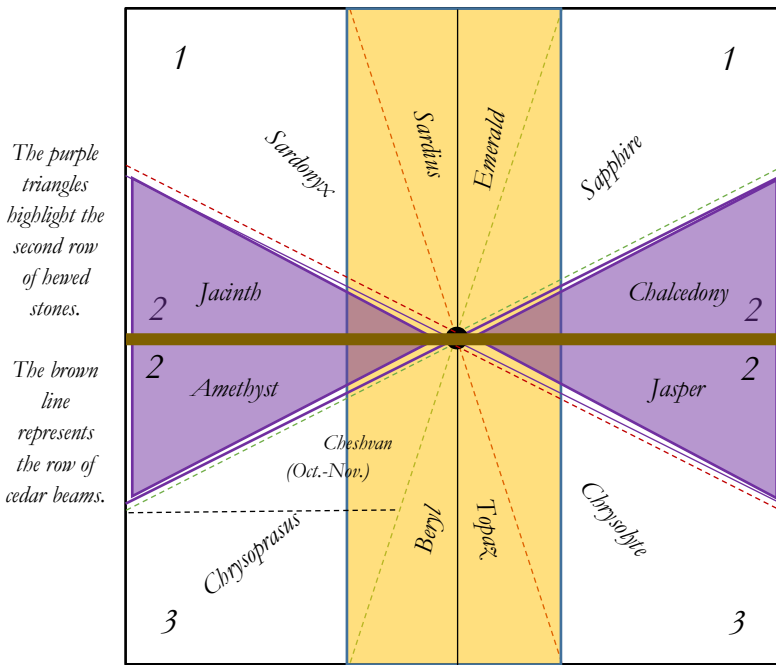
Heavenly Temple (Solomon’s Temple Dimensions)



Stone & Cedar Beams

In 1 Kings 6:36, it says that “he built the inner court with three rows of hewed stone, and a row of cedar beams.” Apparently, the inner court was right next to the temple.

In the diagram, my guess is that the three rows of hewed stone are on either side of the heavenly temple.



Bul (civil)
Cheshvan (Sacred)
Noah enters ark
Solomon's temple is complete
Millennial Reign

Solomon's temple was completed in the civil month of Bul, which coincides with the Hebrew month of Cheshvan (v. 38). Interestingly enough, this is the same month that Noah and his family entered the ark (Genesis 7:11-13). In addition to this, it is also the section of the millennial reign.

Open Door

Next, we are going to take a look at John's description of Heaven. In Revelation 4:1, he says, "After this I looked,

and, behold, a door was opened in heaven....” John explains that “he that sat [on the throne] 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” (v. 3).

Jasper: altar of sacrifice	<i>The three stones that John mentions point to Jesus as the sacrificial Lamb (Jesus' crucifixion).</i>
Sardine/Sardius: blood	
Emerald: body of Christ	

It's also interesting to note that the emerald stone highlights the body of Christ in Heaven. Since the church is referred to as the “body of Christ,” this may point to the church being in Heaven with the Lord (after the rapture; during the tribulation).

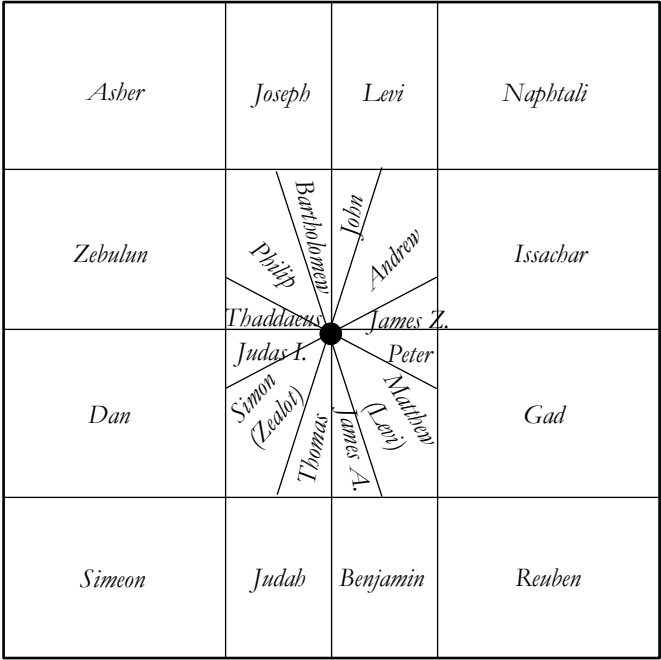
Twenty-Four Elders

In Revelation 4:4, the beloved disciple 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.” Some people believe that the twelve sons of Israel (the twelve tribes) and the twelve apostles make up the twenty-four elders.

I'm not exactly sure what to do with Judas Iscariot. To place him in the diagram would mean that he is in Heaven. Of course, it is not for me to judge. There could be a replacement for him. For example, Matthias was chosen to replace Judas (Acts 1:26).

The twelve apostles are in the center section, and the twelve tribes are along the border.

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



Lamps of Fire

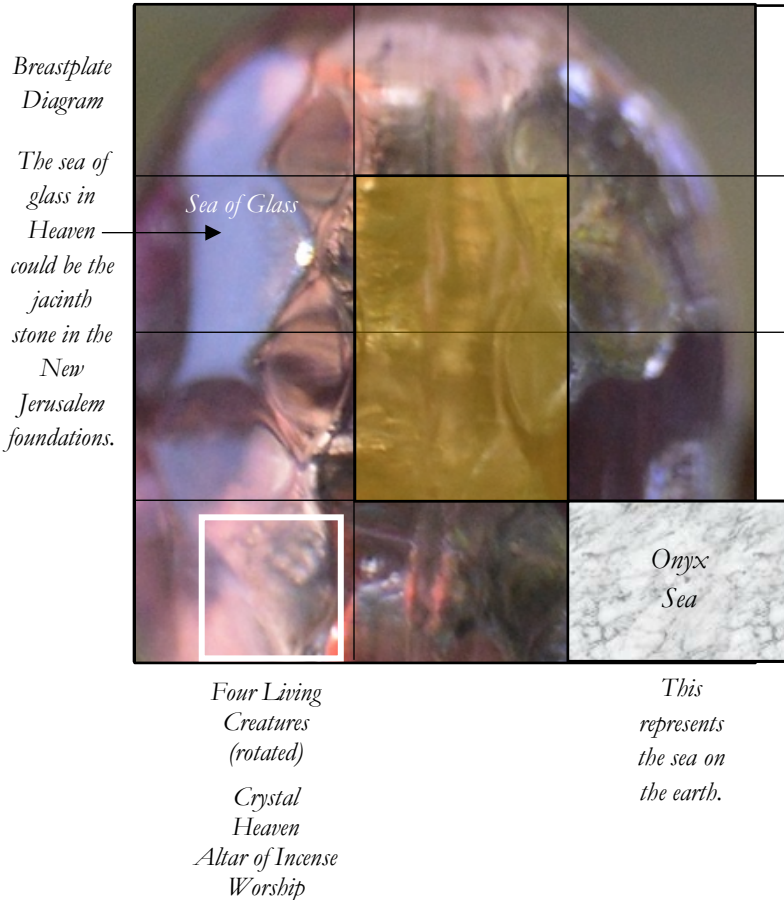
In Revelation 4:5, it says that “out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spir’-its of God.”

Previously, in this study, we took a look at the lampstand in the temple. Please feel free to review those notes (*City on a Hill, New Jerusalem Foundations Part One*, chapter five).

I also find it interesting that Jesus says that the seven candlesticks are the seven churches (Revelation 1:20). I am currently working on a diagram for the seven churches. I will wait, however, to share it with you, since I want to make sure it is correct.

Sea of Glass

In the next study, we will learn about the stones in the breastplate and how they relate to creation. One important point that I'd like to mention at this time is the sea. It is near the four living creatures (outlined with a white box).

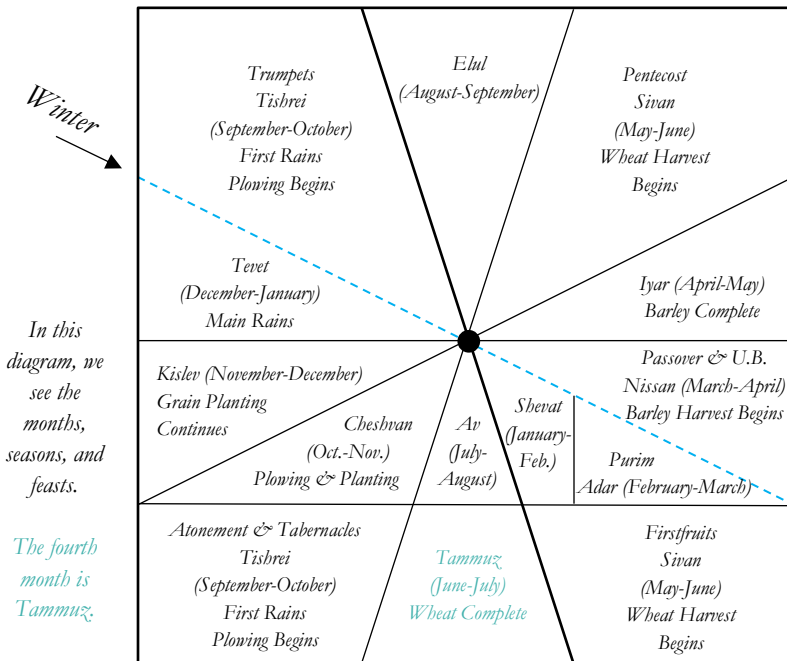


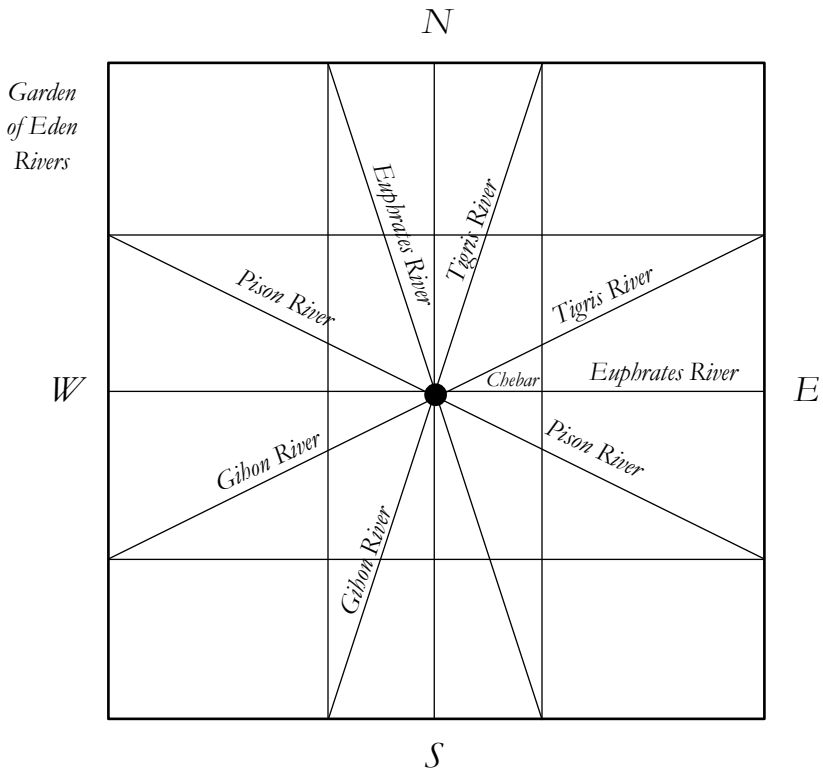
In Revelation 4:5, it says that “before the throne there was a sea of glass like unto crystal...” The yellow rectangle highlights the Lord’s throne. The sea is before the throne, and the crystal is mixed in with the living creatures.

In the breastplate diagram, the jasper stone is in the same place as the four living creatures. As you may recall, the jasper has both red (earth) and crystal (heaven). Since the crystal is emphasized in this part of the study, we see the worship (altar of incense) of heavenly beings (four living creatures).

By the River of Chebar

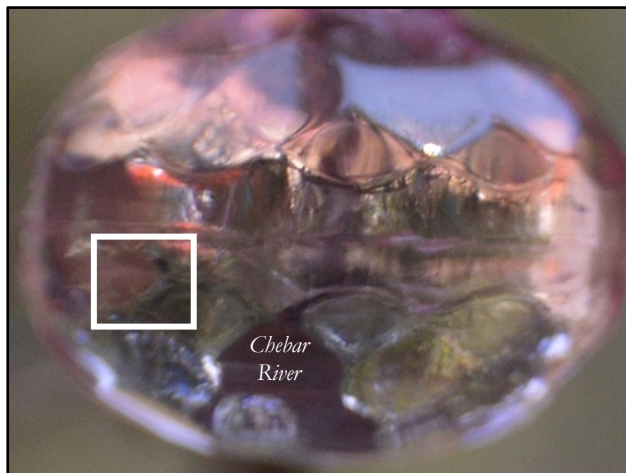
Let's continue our study of angels around God's throne by looking at Ezekiel's experiences. In Ezekiel 1:1, it says, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Che²-bar, that the heavens were opened, and I saw visions of God."





When we rotate the picture, we can see the river more clearly. There is a man by the river, which could be Ezekiel.

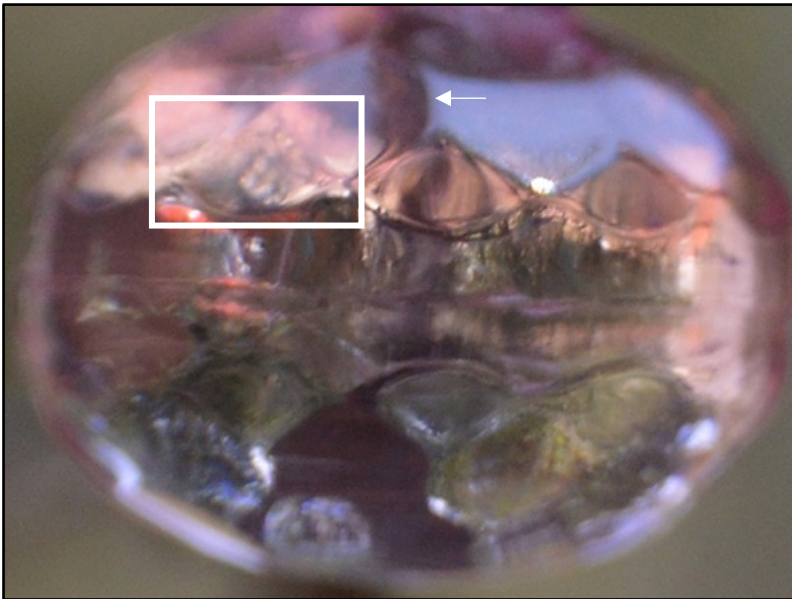
A white box is around Ezekiel.



This is the picture of Ezekiel sitting by the river. The arrow points to the back of his dark hair.

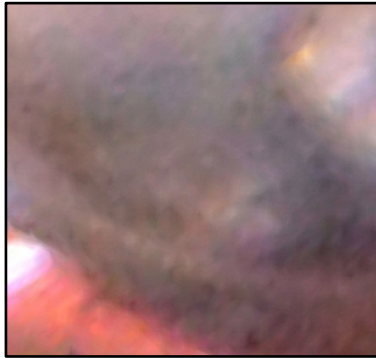


In Ezekiel 1:4, it says, “And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.” The white arrow points to the whirlwind.

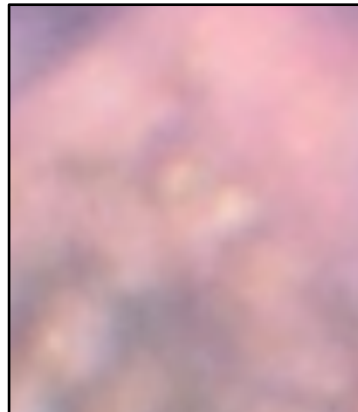


Verse 5 says, “Also out of the midst thereof came the likeness of four living creatures.” I placed a white box around the four living creatures.

It is interesting to note that the four living creatures came out of the midst of the whirlwind (Ezekiel 1:4-5). Let's take a closer look at each creature.



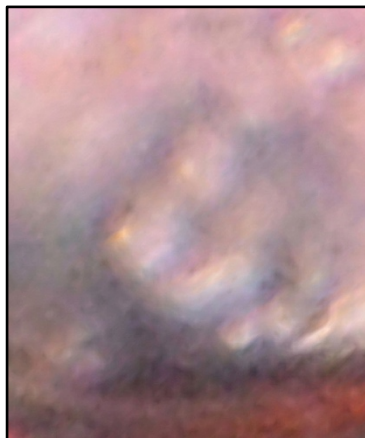
*The first
living
creature was
like a lion.*



The second was like an ox.

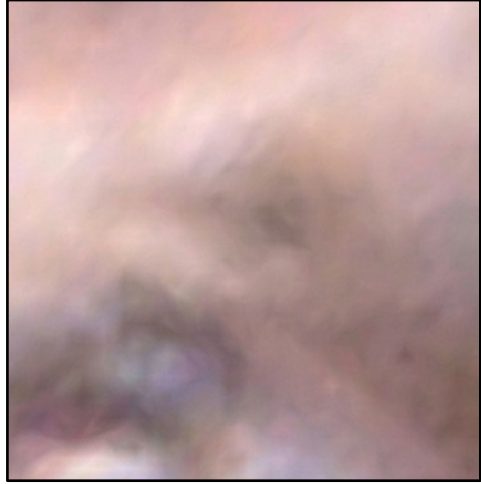
*“As for the
likeness of the
living creatures,
their appearance
was like burning
coals of fire...”
(Ezekiel 1:13).*

*Please note the
gold dots on the
forehead.*

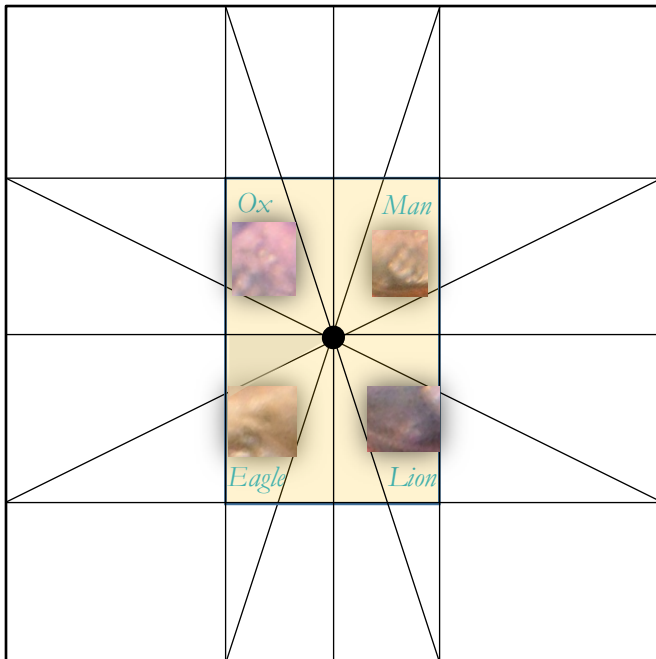


*The third
had a face
like a man.*

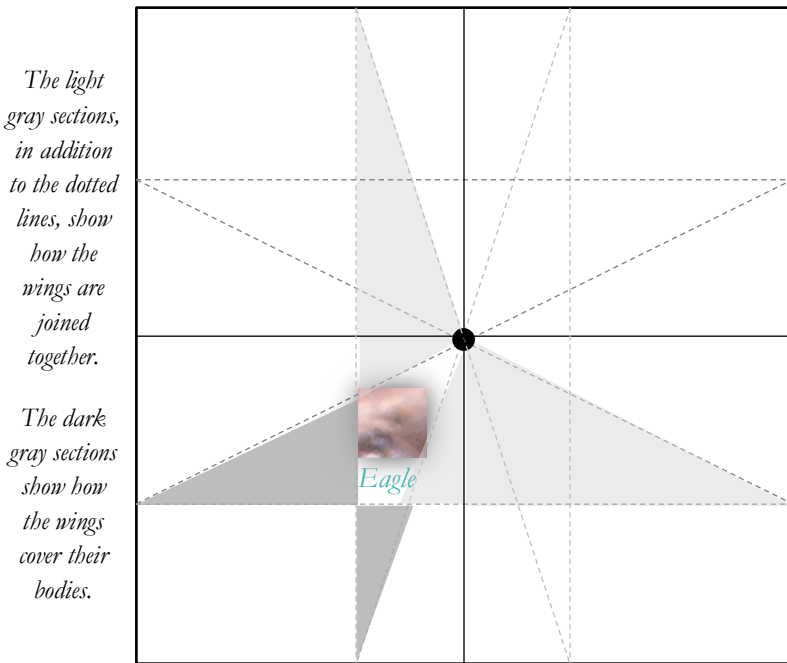
The fourth was like a flying eagle.



In Ezekiel 1:6, it says that “every one had four faces, and every one had four wings.” In the diagram, it is possible that the four creatures are in the four corners of the throne.



There are a number of ways to look at their wings. Since each living creature has four wings, I highlighted two dark gray wings and two light gray wings for the eagle. The same pattern would be used for each creature. The light gray wings intersect or overlap with the wings of the creature on each side. In Ezekiel 1:9, it says that “their wings were joined one to another.”

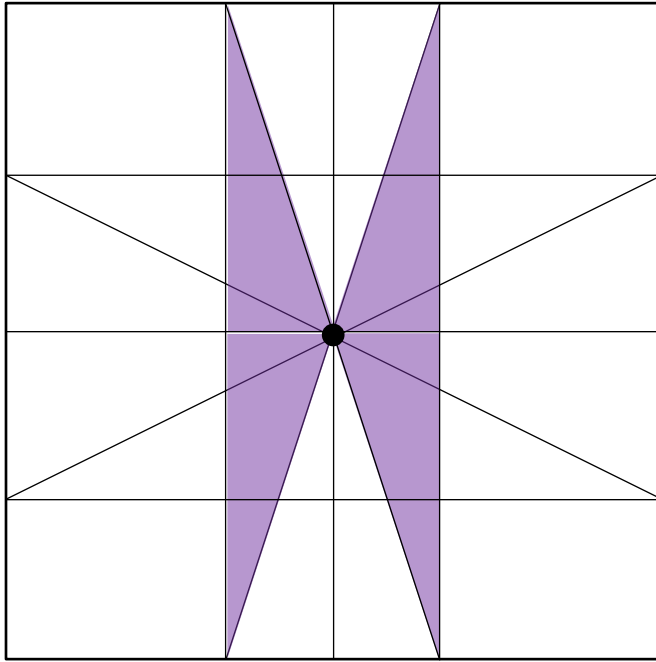


This morning I was up early thinking about the wings of the four living creatures. I began to see them in a fresh way. In verse 11, it says that “their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.” In the diagram on the next page, I highlighted their wings “stretched upward” in purple.

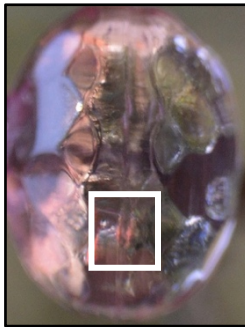
Since it is a bird's eye view, I highlighted both the top and the bottom wings. They could stretch up towards us.

“And their wings were stretched upward...”
(Ezekiel 1:11).

“And under the firmament were their wings straight...”
(v. 23).



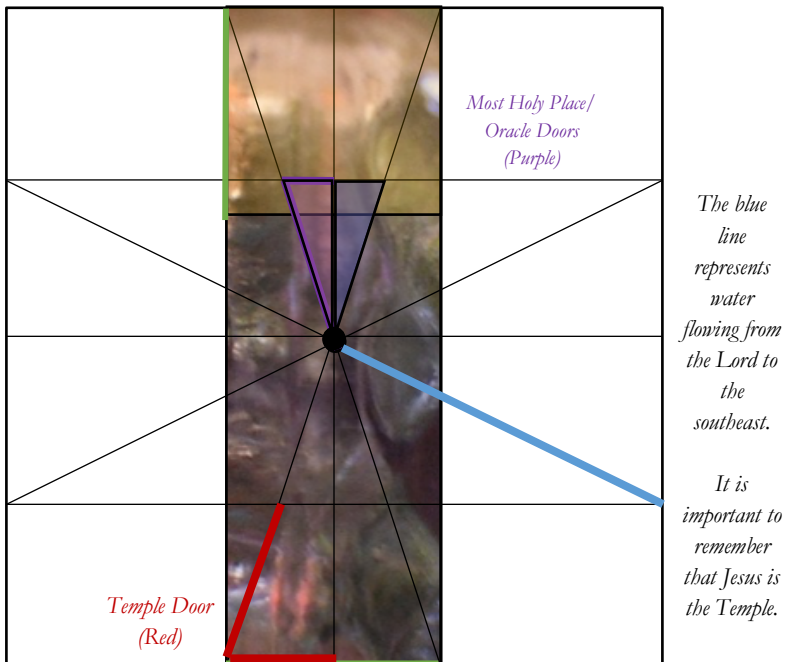
Verse 7 explains that “their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot: and they sparkled like the colour of burnished brass.” This reminds me of the Lord’s feet in the main miracle picture.



Living Water

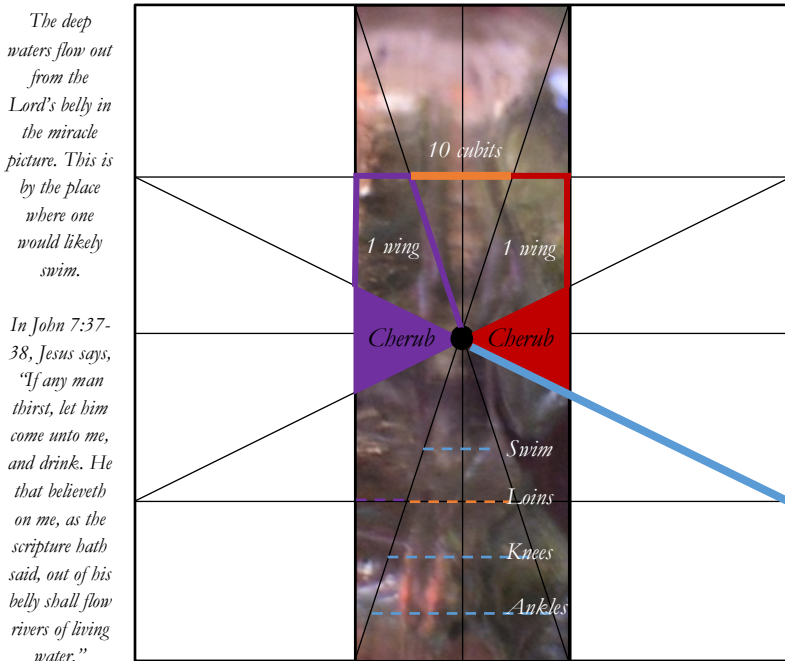
In Ezekiel 1:24, it says that “when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host...” (This, of course, is a description of the four living creatures’ wings.)

Next, we are going to jump ahead to Ezekiel 47:1. In this verse, the prophet says, “Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.



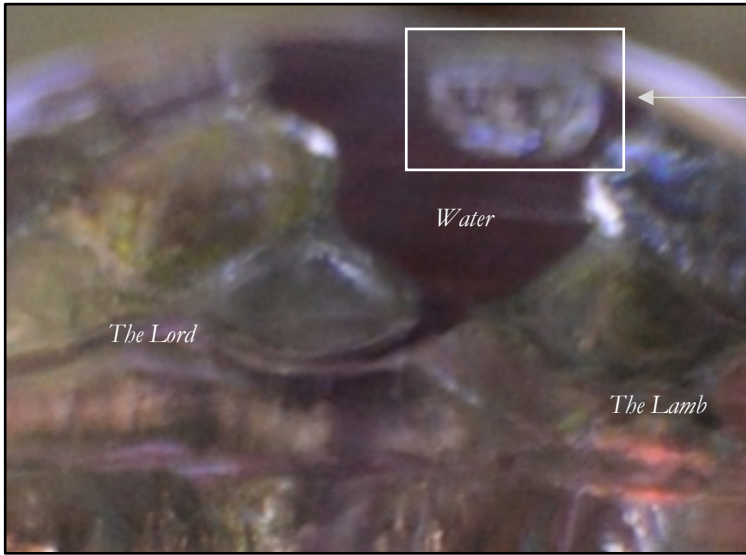
In verse 2, it says, “Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.”

As previously noted, the uttermost part of one cherub’s wing to the uttermost part of the other cherub’s wing is 10 cubits. We find this on the north (above Jesus’ head) and on the south (above His legs). The *utter gate* could be in one of these two places (highlighted in orange).



In verses 3-5, the man brings Ezekiel through the waters. (In the diagram above, the measurements are noted by dotted lines.) First, the man brings him to where the waters are to the ankles, then the knees, then the loins, and finally where one could swim.

In the New Jerusalem, water will flow from God’s throne. In Revelation 22:1, 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.”



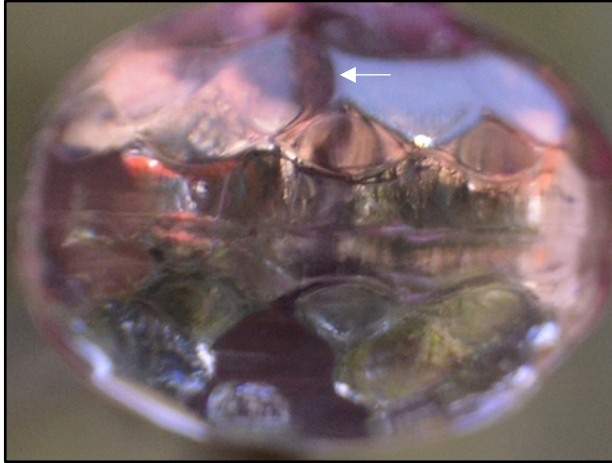
The bubble in the river appears to be clear as crystal.

Amber

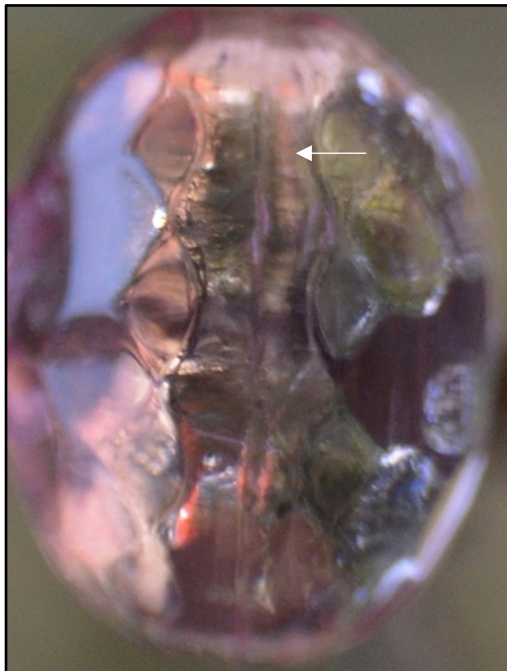
Next, we are going to take a look at the word “amber.” According to the *Strong’s Concordance*, the Hebrew word is *chashmal*, which means “bronze or polished spectrum metal.”

The first reference to “amber” is in Ezekiel 1:4. In this verse, the prophet says, “And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.”

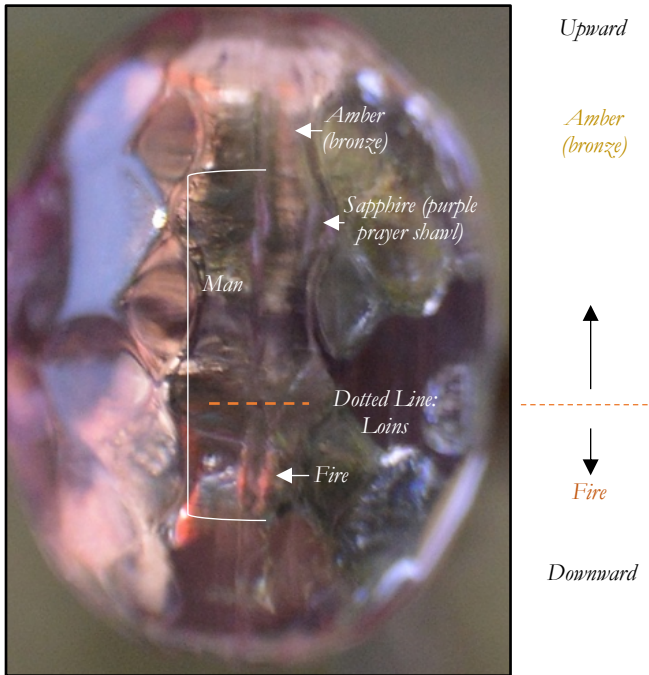
In the main miracle picture, the whirlwind has a bronze color. This could be amber. (The two mountains are also bronze or brass.)



As we rotate the picture, we find a similar color above the Lord's head.



In Ezekiel 1:26-28, the prophet describes the glory of the Lord. In verse 26, he says that “above the firmament that was over their [the four living creatures] heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.”

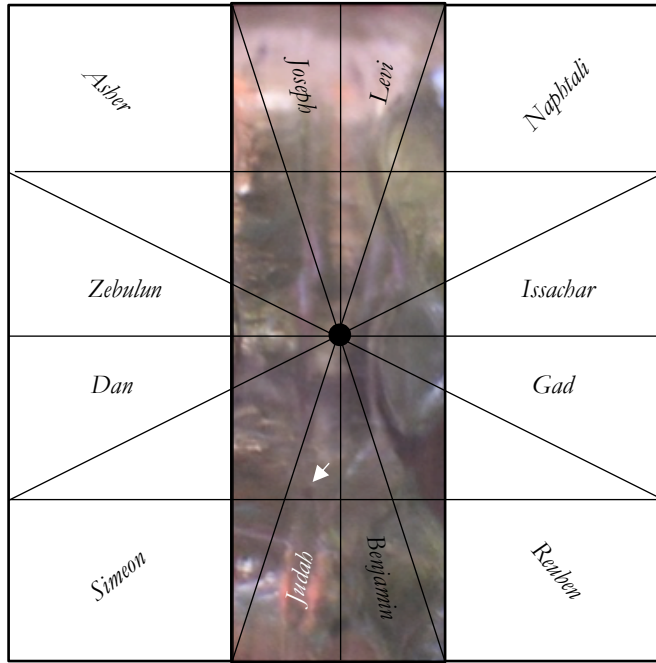


*Ezekiel
8:2 provides
a similar
description.*

In verse 27, Ezekiel says, “And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.”

In the main picture of the Lord, His loins are represented by a lion cub. Jesus is the Lion of the tribe of Judah. This tribe falls in this section of the diagram (see next page).

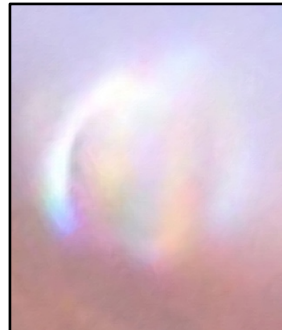
*New
Jerusalem
Diagram*



*The white
arrow
points to
the tiny
dark spot. It
is a dark
spot.*

Let's go ahead and read Ezekiel 1:28. It says, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord."

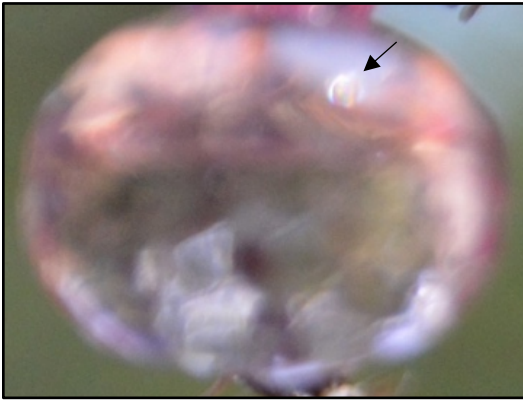
*God's throne likely
appears as a sapphire
stone when the glory of
God is revealed in a
special way (v. 26).*



Although each image is interesting in its own way, the one above is especially vibrant. To me, it goes along beautifully with Ezekiel's description of the glory of the Lord. You can

see what could be a bright purple throne on our left, which likely corresponds with the verse that says the following: “his throne was like the fiery flame, and his wheels as burning fire” (Daniel 7:9).

It is important to note the position of the throne in this photo. (This is one of the fifteen photos.) The white spot is in the same place as the “wheel” in the other pictures.



I came across a lovely description from the Dead Sea Scrolls. I think it sheds some light on this scene as well. The English translation says, “The cherubim bless the image of the Throne-Chariot above the firmament, and they praise the majesty of the fiery firmament beneath the seat of his glory. And between the turning wheels, angels of holiness come and go, as it were a fiery vision of most holy spirits; and about them flow seeming rivulets of fire, like gleaming bronze, a radiance of many gorgeous colors, of marvelous pigments magnificently mingled.”

Hashmallim

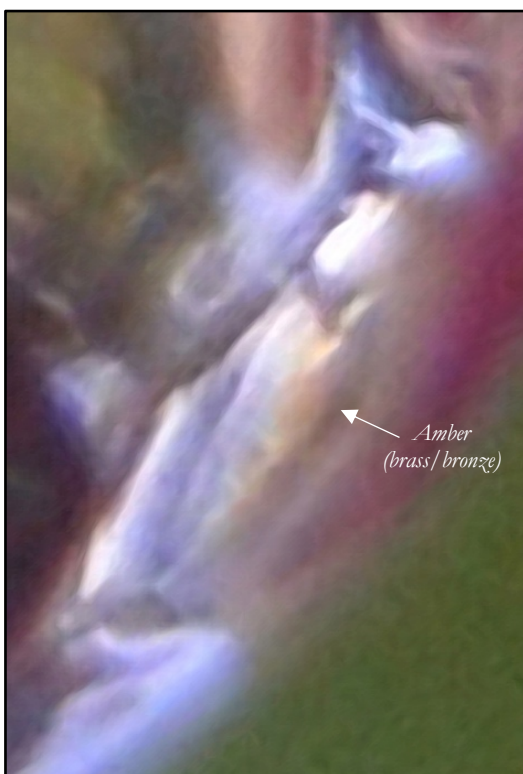
As I was studying the other morning, I came across ten angels in the Jewish angelic hierarchy. Interestingly enough, one of the types of angels is called *hashmallim*. Apparently, the Septuagint translates *hashmal* to “elektron,” which means “amber.” As previously noted, the Hebrew word for “amber” is *chashmal*. This, of course, is similar to *hashmal*.

In English, *hashmal* translates to the modern word “electricity.” Oftentimes, we read about lightning in the presence of God or angels.



This is one of the most spectacular pictures in the collection (fifteen pictures total). The angel of interest is on our right. As we read through a couple of verses in Daniel, we find answers about this heavenly being. Daniel receives a visit from a man who resembles the lovely one in this picture. He describes the following things: his linen clothes, a belt of fine gold, a body like beryl, a face like lightning,

eyes like lamps of fire, and arms and feet like polished brass
(Daniel 10:4-6).



It is possible that the image represents a theophany. According to Edward J. Young, a theophany is “a preincarnate appearance of the eternal Son” (225).

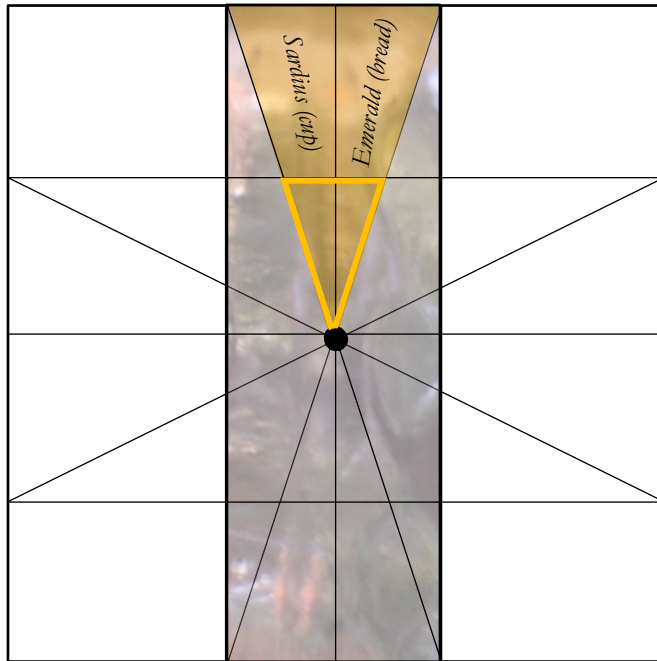
In Song of Solomon (also known as Song of Songs), we read about the beloved, the lovely one. The King James Version tells us that “his hands are as gold rings set with beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold...” (5:14-15). To me, this section of Scripture describes this picture beautifully.

I don't know if the angel in the picture represents the type of angels called *hashmallim*. I think it is possible, though.

In the diagram below, the *hashmallim* belong in the same section as the table of shewbread. This is where we find the Bread of the Presence.

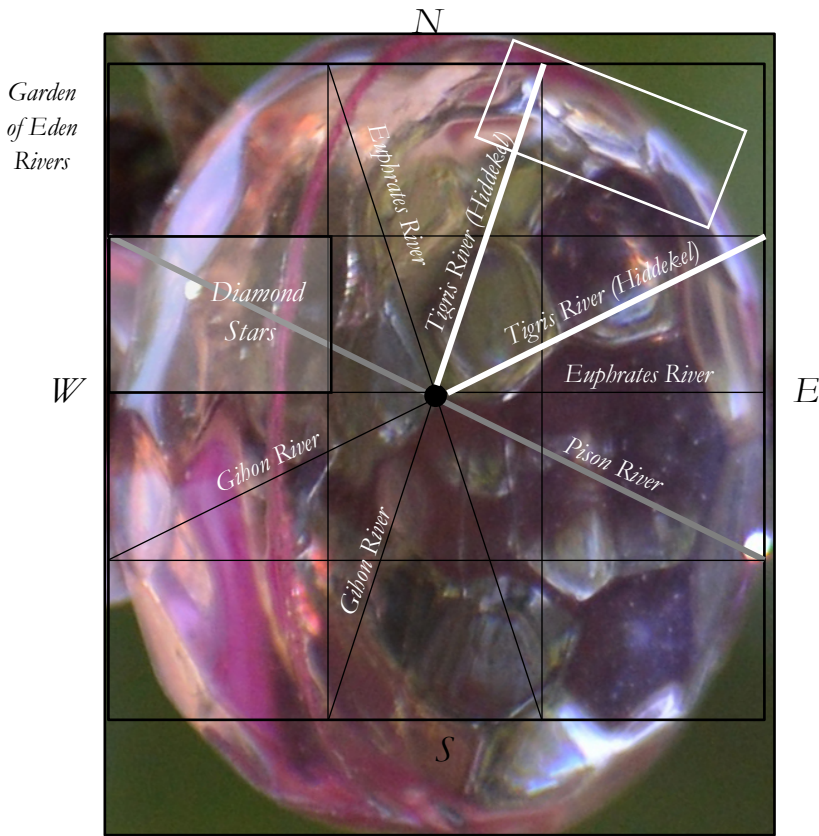
*Table of Shewbread
Bread of the Presence
Amber
Hashmallim
Presence of God*

If we were to combine the green emerald and red sardius (in light), it would create yellow. Amber has a yellow color.



Amber, interestingly enough, represents the presence of God, as well as fiery passion, wisdom, and God's anointing. Therefore, we can conclude that the *hashmallim* likely represent the presence of God as well.

Yesterday, I decided to rotate one of the universe pictures in the same way that I do the main miracle picture. I realized that the angel that we have been studying is within the section of the Tigris River, also known as Hiddekel.



In Daniel 10:4, it says that “in the four and twentieth day of the first month, as I was by the side of the great river, which is Hid’-de-kel.” (Daniel then goes on to describe the one that we have been studying. I placed a white box around him in the picture. Also, please note that the river has been highlighted in white.)

Star falls from Heaven

In Revelation 9:1, it says, “And the fifth angel sounded, and I saw a star fall from heaven unto the earth....”

In the breastplate diagram, there is a specific place for the stars. According to Genesis 1:16, God made the stars on the fourth day.

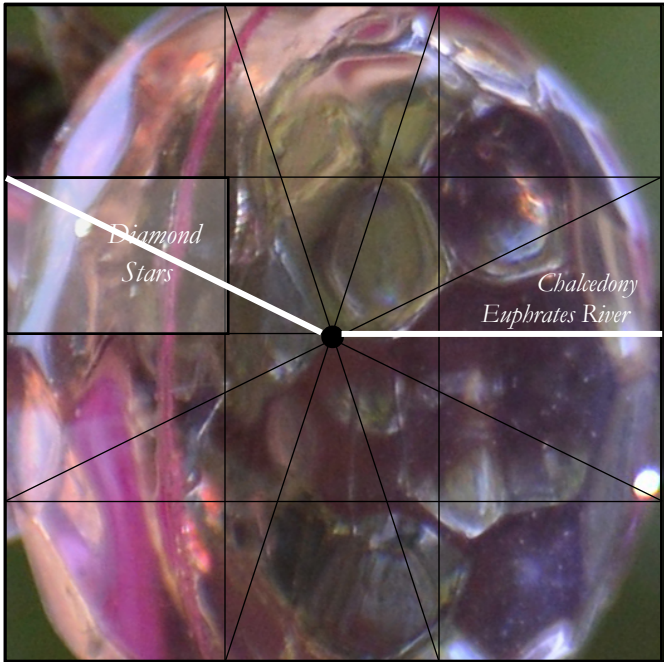
Breastplate Diagram	<i>Carbuncle</i> <i>Father</i>	<i>Sardius</i> <i>Son</i>	<i>Topaz</i> <i>Holy Spirit</i>
4 th Day →	<i>Diamond</i> <i>Stars</i>	<i>Emerald</i> <i>Sun</i> <i>Greater Light</i>	<i>Sapphire</i> <i>Moon</i> <i>Lesser Light</i>
	<i>Amethyst</i> <i>Fowls</i>	<i>Ligure</i> <i>Water & Sky</i>	<i>Agate</i> <i>Moving Creatures</i> <i>Whales</i>
	<i>Jasper</i> <i>Grass, Seed & Fruit Tree</i> <i>Dry Land & Earth</i> <i>Cattle, Creeping Things,</i> <i>Beasts of the Earth & Man</i>	<i>Beryl</i> <i>Light</i>	<i>Onyx</i> <i>Seas</i>

Let’s refer to the diagram on the previous page. Please note the two white spots. One is in the diamond/star section, while the other is at the end of the Pison River (highlighted in gray).

The first white spot, I believe, represents the same one that we find between the two brass mountains. This is where the spirits leave the presence of the Lord (Zechariah 6:1, 5).

Additionally, in the Book of Revelation, Jesus says that “the seven stars are the angels of the seven churches” (Revelation 1:20). Therefore, we can conclude that the star section is the place for angels in the diagram.

It is also where, I believe, Lucifer fell. You can see the path along the Pison, which connects to the Euphrates.



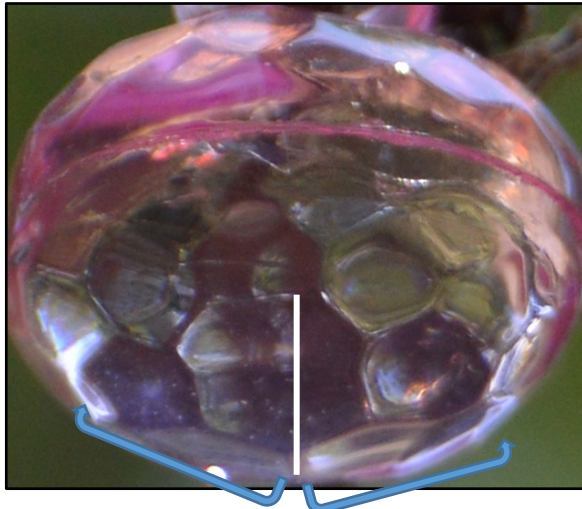
The spirits leave the presence of God in between the two brass mountains (Zechariah 6:1, 5). In the New Jerusalem diagram, we find the chalcedony stone in this section.

In Revelation 16:12, it says that “the sixth angel poured out his vial upon the great river Eu-phra’-tes; and the water thereof was dried up, that the way of the kings of the east might be prepared.” This happens right before Armageddon (v. 16).

Then, a few chapter back, it says the following: “Saying to the sixth angel which had the trumpet, Loose the four

angels which are bound in the great river Eu-phra'-tes” (9:14).

In the two “universe” pictures, it seems as if the two angels are coming out from the center of the dark space (Euphrates River). Then, they go in opposite directions.



The fire-light from the angel's movement on our left creates a whitish spot.



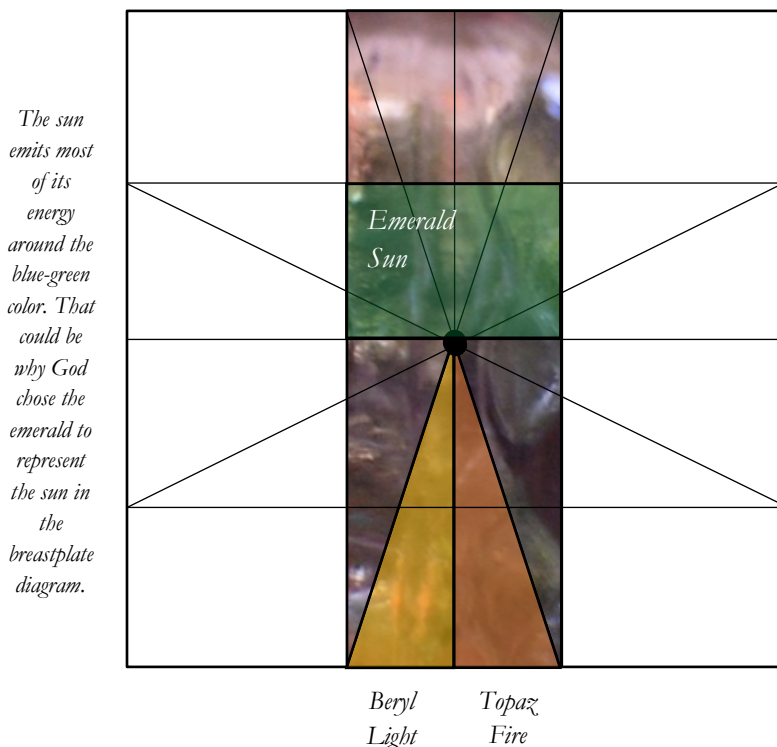
Mighty Angel

Let's take a closer look at a mighty angel. In Revelation 10:1, the beloved disciple says, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."



This is an amazing picture, isn't it? I like how it fits within the diagram. For example, a rainbow of colors can be seen within the collection of New Jerusalem stones, as well as the breastplate stones.

In the breastplate diagram, the sun is in the same section as the Son's face. In Revelation 10:1, the beloved disciple describes the mighty angel's face "as it were the sun."



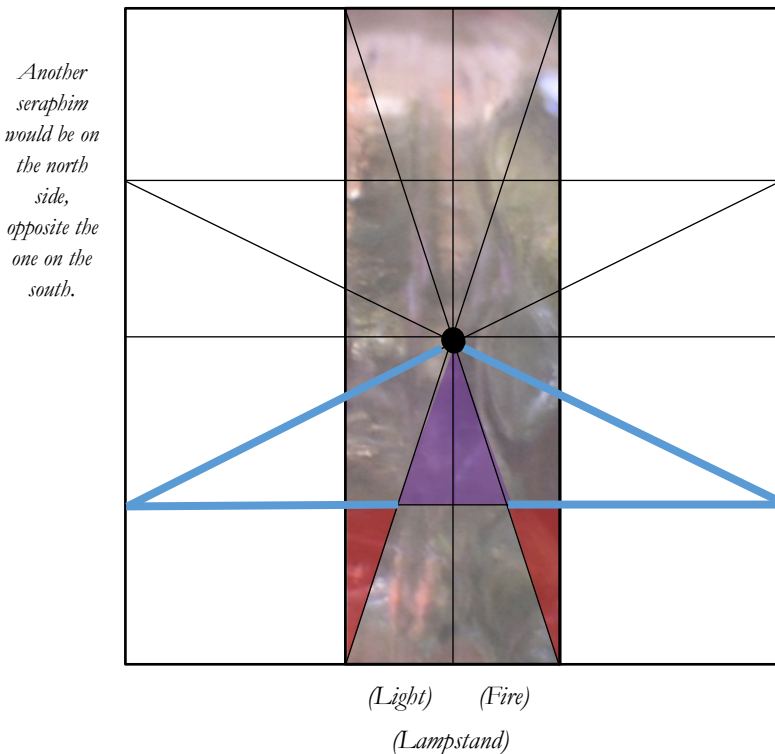
He also describes "his feet as pillars of fire." In the New Jerusalem diagram, the beryl represents light, while the topaz represents fire. These two stones, side by side, resemble two pillars. As you can see, Jesus' legs are in the beryl section.

According to the *Strong's Concordance*, the Hebrew word for "mighty" is *ischuros*, which means "boisterous," "mighty (-ier)," "powerful," "strong (-er, man)," and "valiant."

Seraphims

In Isaiah 6:1-2, it says, “In the year that king Uz-zi’-ah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the ser’-aphims....”

In the diagram below, it is possible that the seraphims are at the head and foot of the Lord. Let’s take a look at the south side by His feet.



In verse 2, it says that “each one had six wings; with twain [two] he covered his face, and with twain he covered his feet, and with twain he did fly.”

In the diagram on the previous page, I highlighted the three sets of wings in three different colors: purple (to cover the face), red (to cover the feet), and blue (to fly).

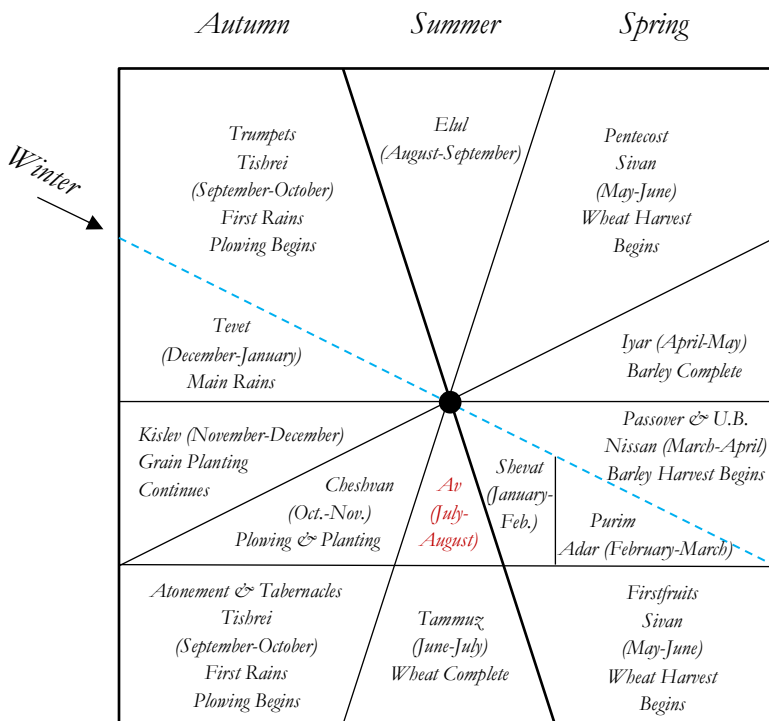
I imagine that the seraphims cover their faces due to the holiness of God. Verse 3 explains that “one cried unto another, and said, Ho’-ly, holy, holy, is the Lord of hosts: the whole earth is full of his glory.” Then, in verse 4, it says that “the posts of the door moved at the voice of him that cried, and the house was filled with smoke.”

The prophet Isaiah is overcome by the holiness of the Lord. He says, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts” (v. 5).

At times water represents the holiness of God. Then, other times, fire represents purification and even judgment. Interestingly enough, the Hebrew word for “seraphim” is *saraph*, which means “burning.” And its root word, according to the *Strong’s Concordance*, means “to be on fire:—(cause to, make a) burn ([-ing], up), kindle, utterly.”

You may have noticed that the seraphim (outlined in the diagram) is in the same section as the lampstand. Some people refer to seraphims as the “burning ones.”

I just realized that their faces and bodies are in the same sections as the Lord’s face and body. When the diagram is divided into seasons, the hottest month of *Av* is in this section as well. (Please see diagram on next page.)

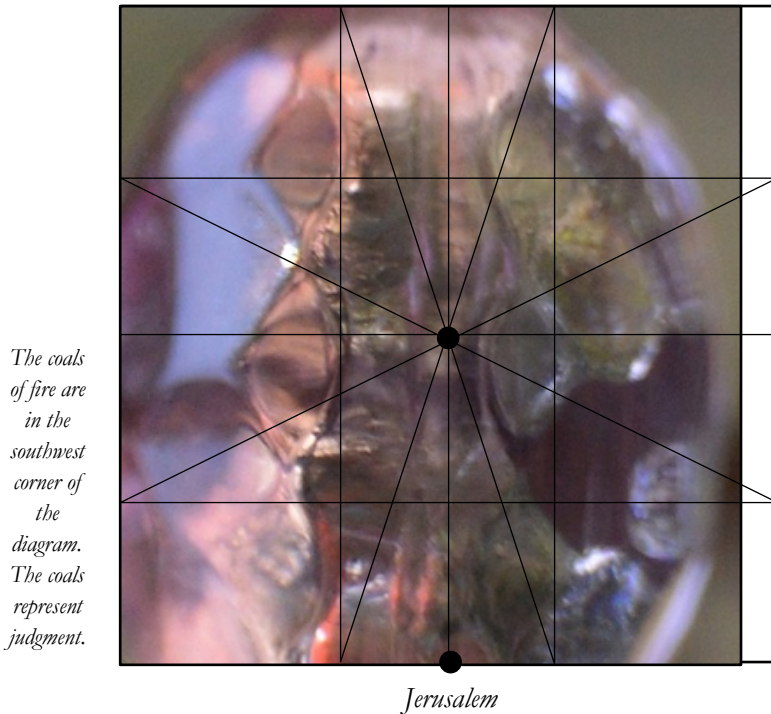


Ezekiel 10

In Ezekiel 10:1, it says, “Then I looked, and, behold, in the firmament that was above the head of the cher’-u-bims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. In the main miracle picture, the sapphire stone is the Lord’s prayer shawl. (The entire temple is set within His throne using various gemstones.) The sapphire represents the giving of the Law, as well as the giving of the Holy Spirit, on the Day of Pentecost. It is also the torn veil to the most holy place.

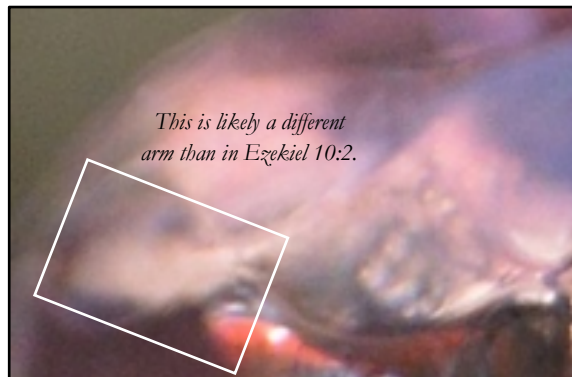
In verse 2, it says that “he spake unto the man clothed with

linen, and said, Go in between the wheels, even under the cher'-ub, and fill thine hand with coals of fire from between the cher'-u-bims, and scatter them over the city.” It is interesting to note that Jerusalem is at the foot of the Lord in the diagram.



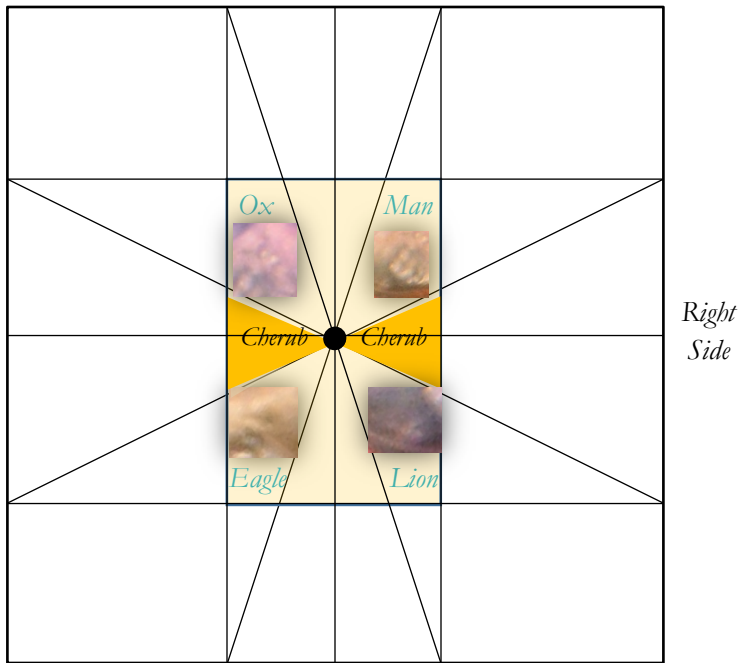
In Ezekiel 10:8, it says that “there appeared in the cher'-u-bims the form of a man's hand under their wings.”

I placed a box around what looks like a curved wisty arm with fingers.



In verse 3, it says, “Now the cher’-u-bims stood on the right side of the house, when the man went in; and the cloud filled the inner court.”

As we take a look at the temple from the right side, the faces are the following: man, cherub, and lion. Then, the eagle is next as we turn the corner on the south side.



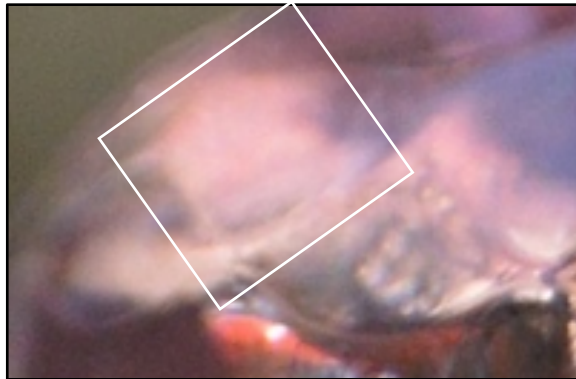
In verse 14, Ezekiel describes them in the following way: “And every one had four faces; the first face was the face of a cher’-ub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.” He says that “this is the living creature that I saw by the river of Che’-bar” (v. 15).

According to the *Strong’s Concordance*, the Hebrew word for

“living” is *chay*, which means “alive.” Interestingly enough, it also means “company,” “congregation,” and “troop.” Since the faces vary slightly in Ezekiel (chapters 1 and 10), I imagine that this could be for one of two reasons:

1. There are variations within the living creatures and cherubims. For example, there could be more than one kind.
2. They could be individual creatures that come together for God’s purpose. Therefore, they would be like a company, congregation, or troop.

*I placed a box
around what
could be the head
and eyes of a
cherubim. He is
possibly peeking
over his fingers.*



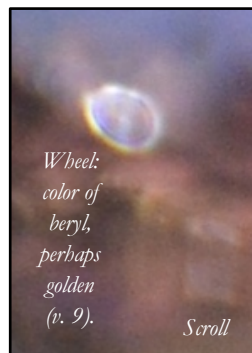
In Ezekiel 10:7, it says that “one cher’-ub stretched forth his hand from between the cher’-u-bims unto the fire that was between the cher’-u-bims, and took thereof, and put it into the hands of him that was clothed with linen....”

Wheels

The wheels are an interesting topic. It is important to note that the wheels move with the cherubims. In verse 16, it says, “And when the cher’-u-bims went, the wheels went by

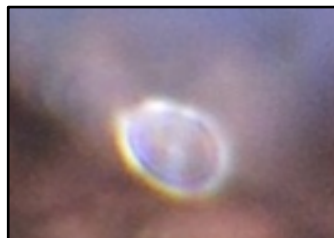
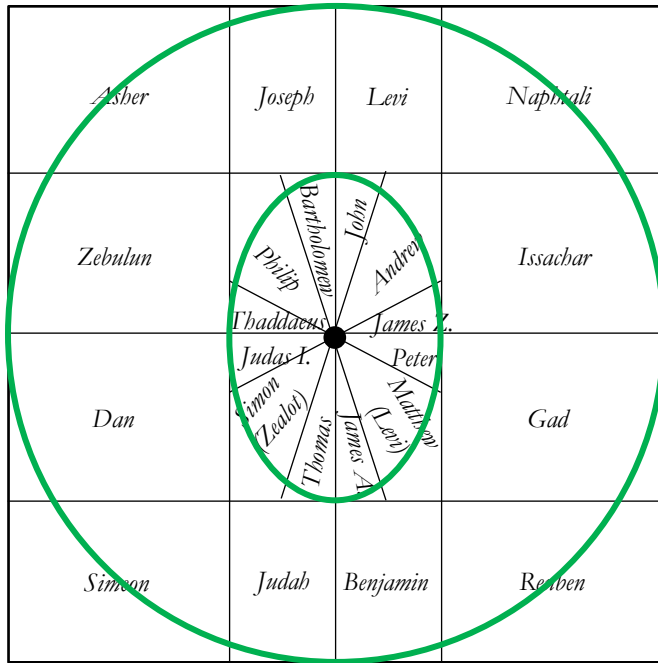
them: and when the cher'ubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them."

The image below is one of the miracle pictures. This time the white spot looks like a wheel within a wheel. There also seems to be movement within the clouds. The creature in the center could be a horse (perhaps the Lord's horse). It also could be a living creature on the move with a wheel next to it.



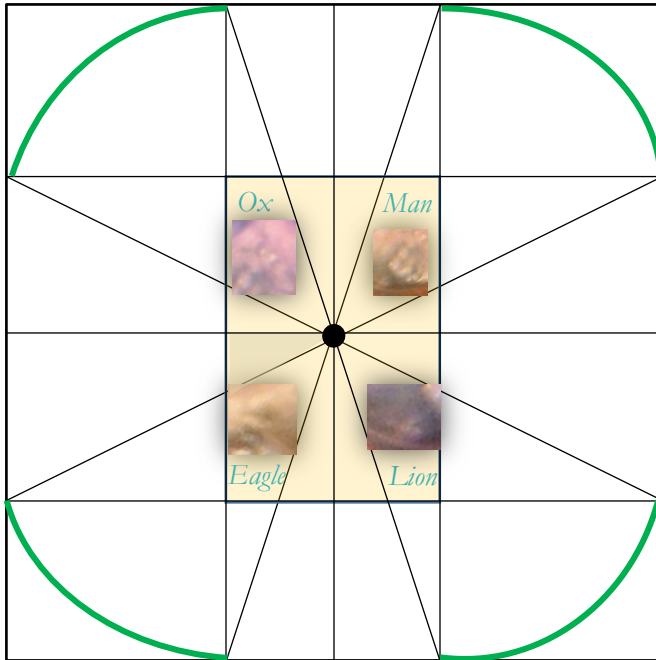
In Revelation 4:3, the beloved disciple describes a rainbow around the throne like an emerald. I have added curves to the four corners of the diagram below to represent the rainbow.

The outer circle (or wheel) represents the twelve tribes, the Old Covenant, and faith. The inner circle (or wheel) represents the twelve apostles, the New Covenant, and grace.



As previously noted, a wheel moved alongside each creature. Ezekiel 10:16 says that “when the cher’-u-bims went, the wheels went by them....”

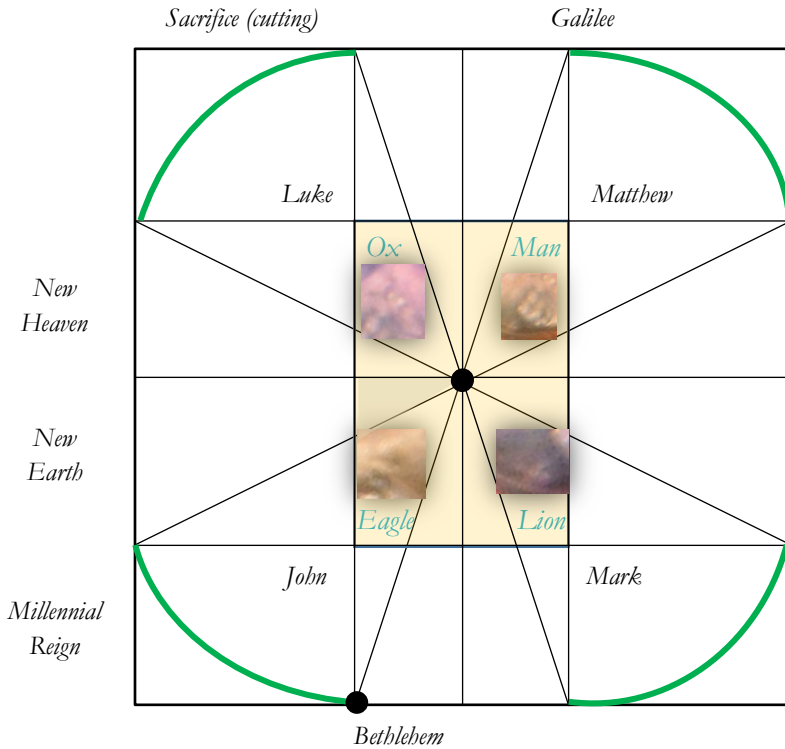
The green color could represent one wheel. It also could represent four wheels, one in each corner. Since Ezekiel is a part of the Old Covenant, the focus is on the outer wheel. There is one wheel by each creature.



Gospels

It is interesting to note that the four gospels correspond with the four living creatures. For example, Matthew goes along with the face of the man. This emphasizes the humanity of Jesus. In the northeast section of the diagram, we find Galilee, where Jesus did the majority of His teaching (see diagram on next page).

The ox emphasizes the sacrificial aspect of the Lord, since He is the perfect sacrifice. This is the Gospel of Luke.



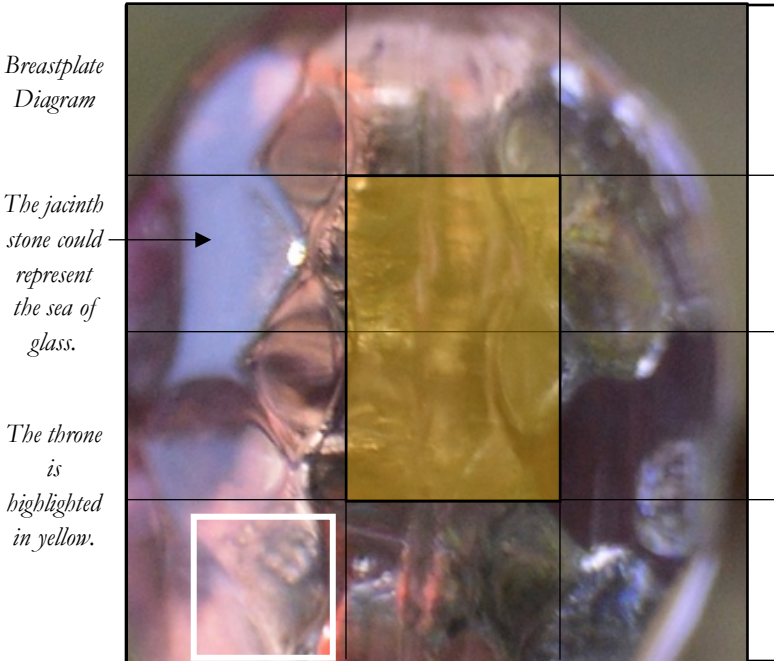
The lion goes along with the gospel according to Mark. Here we see the Lord's majesty. He is the King of kings and Lord of lords. And the lion is the king of the beasts.

Finally, the eagle represents that which comes from Heaven. We find Bethlehem (the birthplace of Jesus) in this section. John, the beloved disciple, wrote the Gospel of John.

The southwest corner also represents the millennial reign, when Jesus will reign on the earth for 1,000 years. Then, the New Earth and New Heaven are above it in the diagram.

Four Beasts

Earlier in this chapter, we took a look at the sea of glass before the throne.



*Four Living
Creatures
(rotated)
Crystal
Heaven
Altar of Incense
Worship*

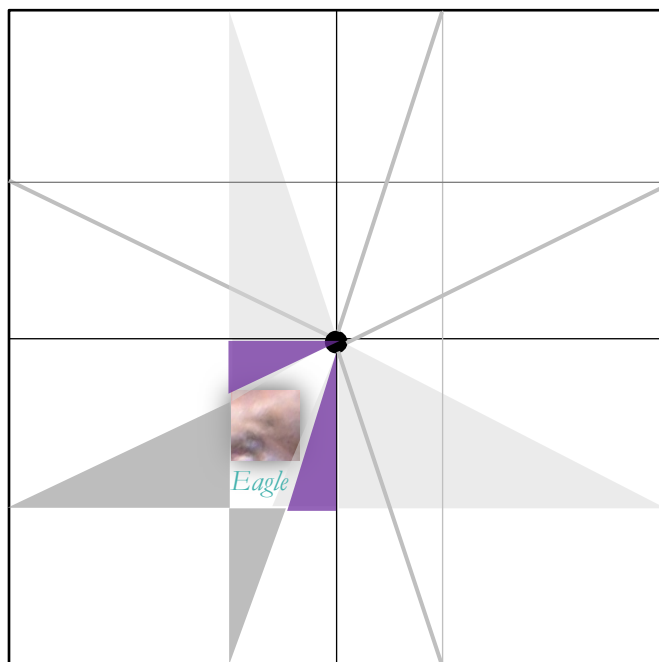
In Revelation 4:6-7, it says, “And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying

eagle.”

The next verse is very interesting. It says that “the four beasts had each of them six wings about him...” (v. 8). In previous descriptions of the four living creatures, they had four wings. It is my humble interpretation that the two additional wings could be used in worship around God’s throne. For example, a seraphim covers his face with two wings. Therefore, perhaps the living creatures (or beasts) use two special wings around the throne in some worshipful way.

In Revelation 4:8, the four beasts “rest not day and night, saying, Ho’-ly, holy, holy, Lord God Almighty, which was, and is, and is to come.”

The three sets of wings could go along with the “holy, holy, holy.”



I highlighted two additional wings in purple. They are lifted up to the Lord. Of course, this is just one interpretation. You may have a different idea.

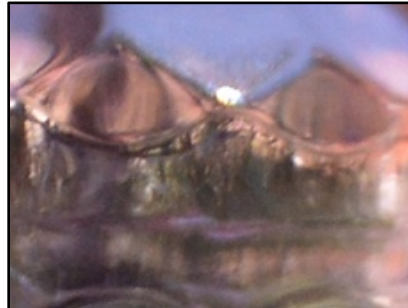
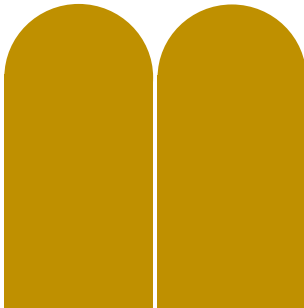
“And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple.”

Acts 3:2

BEAUTIFUL GATE

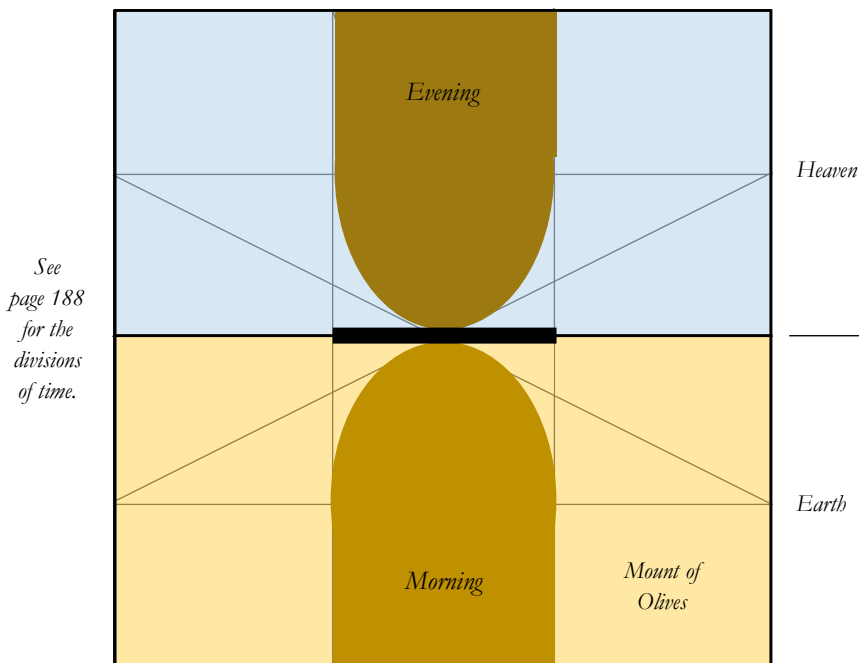
When we visited Israel, we got to see the gate called Beautiful. Unfortunately, a street sweeper kept circling us, so we couldn't hear the teaching very well. One thing I remember, though, is that some of the dead have been buried in front of the gate. Apparently, people think they will be first to be resurrected if they are buried there.

The Beautiful Gate has two archways, which remind me of a camel's two humps. As you may recall, in chapter one I compared the two humps of the camel to the bronze/brass sprinkling bowl and laver.



Apparently, the Beautiful Gate was the most beautiful and most expensive gate. The other gates were made of silver and gold, but the Beautiful Gate was made of Corinthian bronze. It was the gate that people entered when they traveled to Jerusalem from the Mount of Olives or towns east of the city.

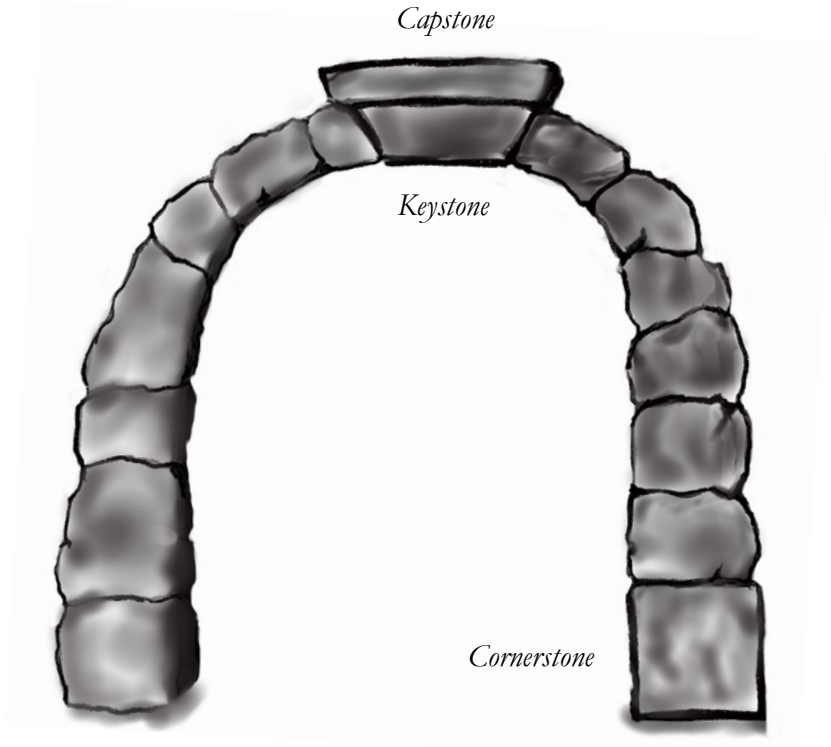
The Beautiful Gate was also the place for people to worship during the morning and evening sacrifices. In the diagram, there is the heavenly side and the earthly side. This could represent evening and morning.



In the diagram above, one arch is on the evening side, while the other arch is on the morning side.

Last week, my husband, Kirk, showed me a picture of a

gate with three stones: the cornerstone, keystone, and capstone. I hadn't planned on writing on the topic of gates again, specifically the Beautiful Gate, but it is so wonderful that I just had to add it in! (In the diagram, the three stones will be represented in both arches.)



I asked Kirk to draw a basic picture of a gate with the three stones.

Cornerstone

The first stone that we're going to take a look at is the cornerstone. In Psalm 118:22, it says that "the stone which the builders refused is become the head stone of the

corner.”

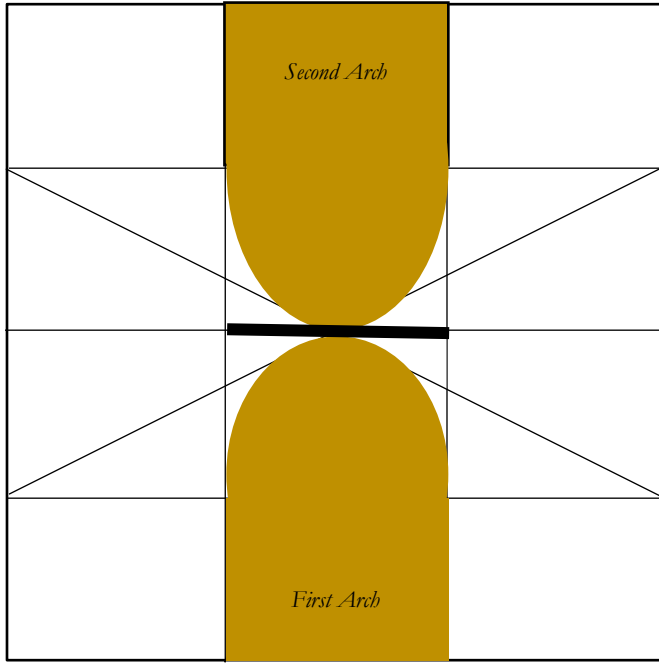
As I was trying to understand where the “head stone of the corner” is located in the diagram, I immediately thought of the Lord’s head. Then, I realized that He is the head of the *corner*. Therefore, I think the emphasis is on the corner.

The cornerstone is the first stone laid when constructing a building. Of course, the Lord Jesus is our foundation. As previously noted, He is the Head of the corner. The Hebrew word for head, according to the *Strong’s Concordance*, is *rosh*, which means “to shake,” “the head (as most easily shaken),” “beginning,” “highest part,” “priest,” “ruler,” and “lead.”

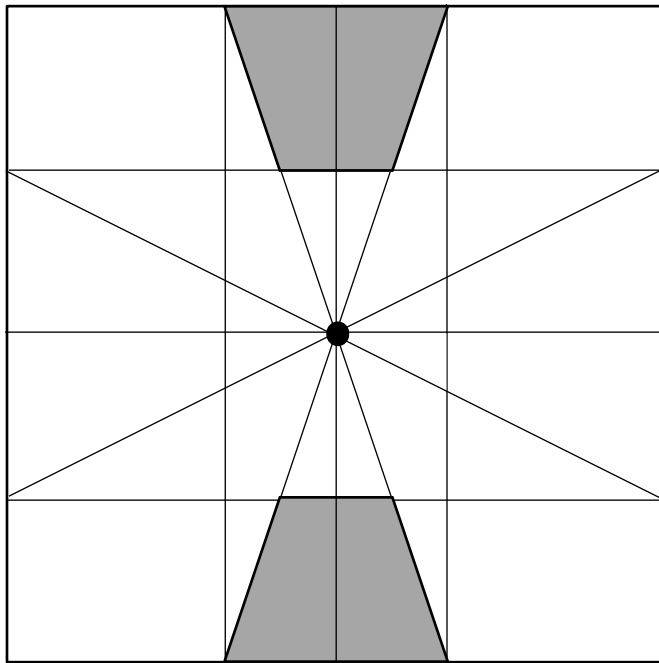
As you may recall, Jesus is the Great High Priest of the temple. Therefore, He is the head of the temple. And He is the head of the corner (of the temple).

In John 2:19, Jesus says, “Destroy this temple, and in three days I will raise it up.” He was speaking of His body, which is the Temple. Then, in 1 Corinthians 15:4, it says “that he was buried, and that he rose again the third day according to the scriptures.” When we think of the cornerstone, we should think of the Lord’s body.

In the diagram, the thick black line (in the middle) represents the top of the gate (or door). One rounded gate provides access to Heaven, while the other provides access to the earth. Then, they connect in the middle. If we were to pull the diagram up from the center point, the two gates would mirror one another.

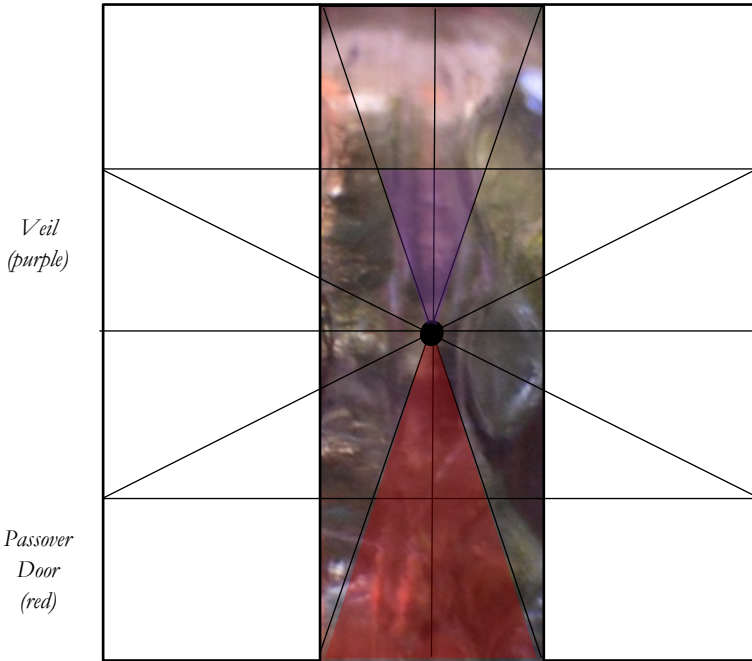


The cornerstone is represented by the gray sections. There is one on Heaven's side and one on the earth's side.



Door

In John 10:9, Jesus says, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” As we overlap the main miracle picture with the diagram, we can see Jesus as the door.



It is important to remember that Jesus is the Temple.

The red triangle on the south side represents the Passover door, while the purple triangle on the north side represents the veil. In Hebrews 10:19-20, it says, “Having therefore, brethren, boldness to enter into the holiest by the blood of Je’sus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.”

Apparently, the Beautiful Gate symbolizes two things:

1. Protection (Passover door)
2. Transition (veil)

Protection:

Let's take a look at the Passover door (red triangle in the diagram). In Exodus 12:13, it says that "the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of E'-gypt." Basically, to sum up this verse, when the people placed blood over their door, they were protected inside the house.

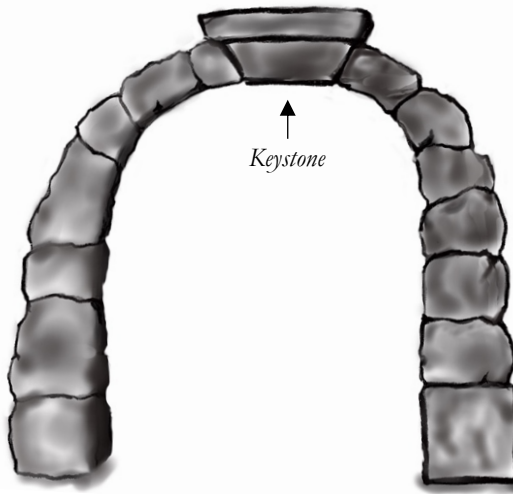
Transition:

Next, let's take a look at the veil. In Hebrews 9:6-7, it says, "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Then, in verses 11-12, it says, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 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."

As we pass through the veil of the Lord Jesus (by means of His blood), we enter into God's presence. This connects the earth to Heaven.

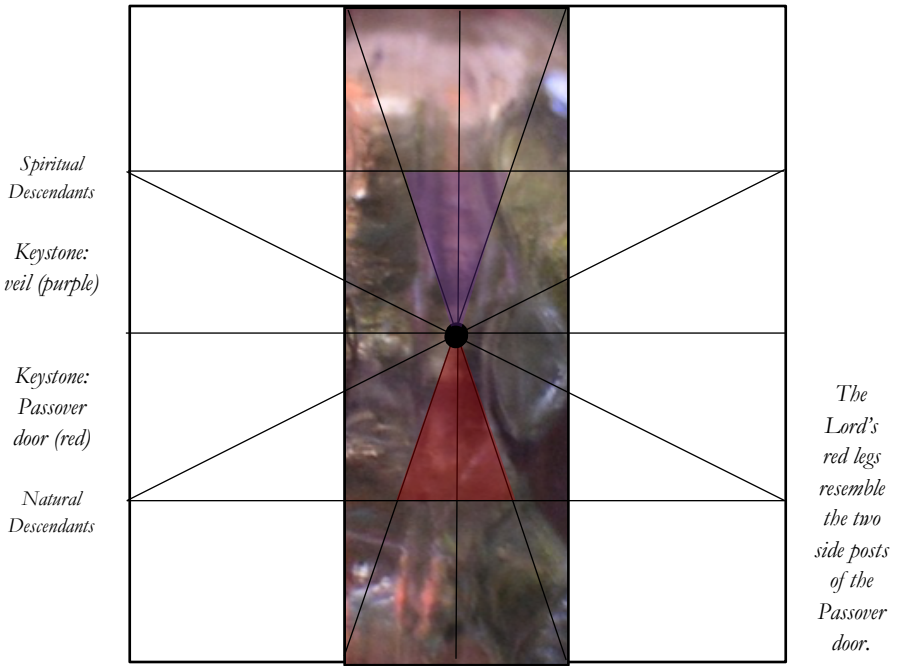
Keystone

Next, we are going to take a look at the keystone. This is the stone in the center of an arch that locks the whole archway together. In Colossians 1:16-17, it says, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist.” The New International version says that “in him all things hold together” (v. 17).



The archway is like a gate or a door. Remember, Jesus is the door. It is through Him that we enter into God’s kingdom.

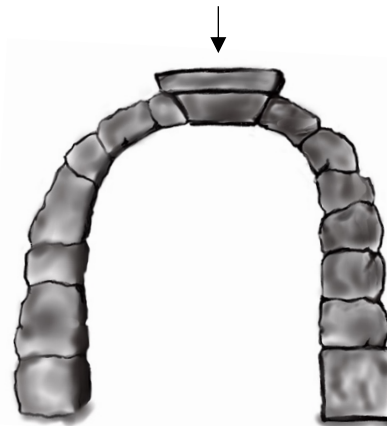
The keystone on the north side of the diagram, I believe, is in the section of the Lord’s face and prayer shawl/veil. Interestingly enough, it has a similar shape as the keystone in an archway.



The keystone on the south side has the same shape. This is where we find the Passover door.

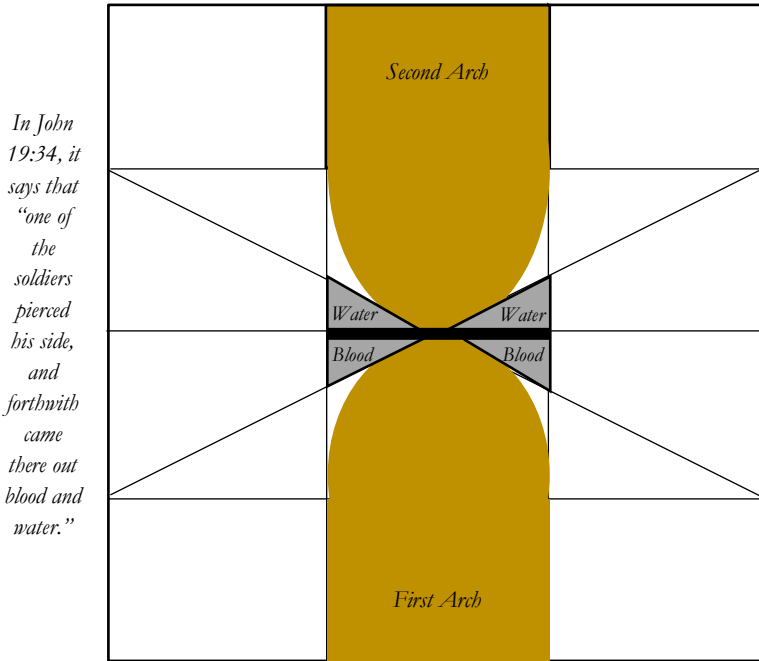
Capstone

Then, finally, we have the capstone. This is a stone that is fixed on top of something like a wall or a gate.



The capstone is the highest point. It is also someone’s greatest achievement. In the diagram, the capstone is on the top of both archways.

The capstone includes the blood and water from the Lord’s side (highlighted with gray triangles).



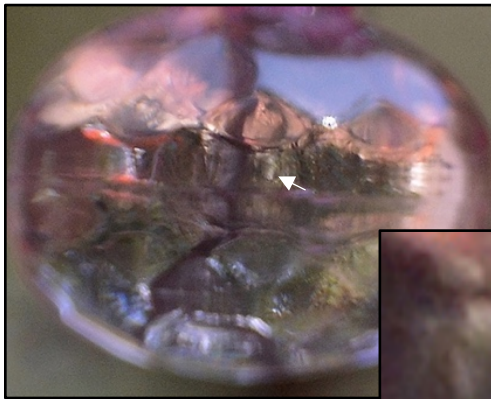
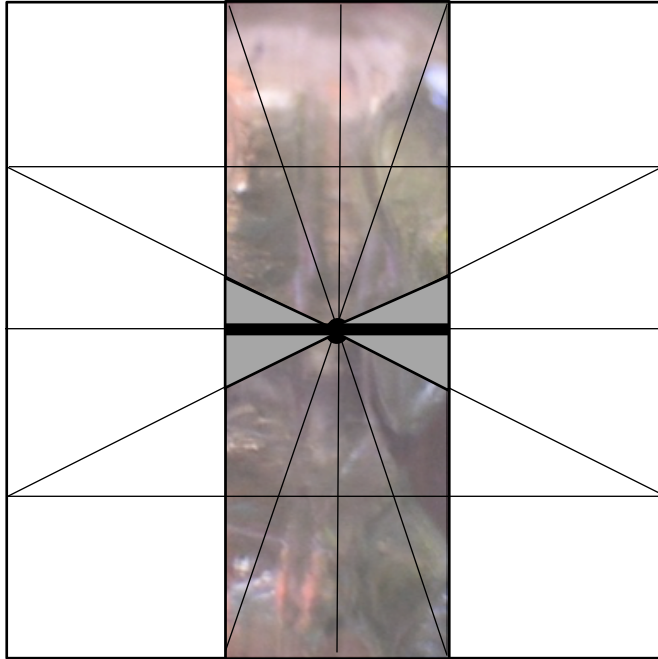
At the end of His life, while hanging on the cross, Jesus says, “I thirst” (John 19:28). At this time, “they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Je’-sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the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

Interestingly enough, another name for “capstone” is the “finishing stone.” As previously noted, when Jesus died on

the cross, He said, "It is finished" (v. 30).

The capstone is highlighted with gray triangles.

It is possible that Jesus' death on the cross was His greatest achievement while on the earth.



Please note the entrance of the pearl gate from one of the main miracle pictures. It has an arch to it.

The pearl gate is connected to the Lord's side, where blood and water flows.



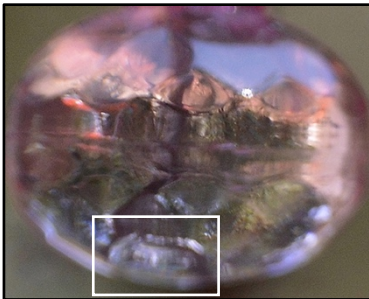
“Make thee an ark of go’-pher wood....”

Genesis 6:14

THREE ARKS

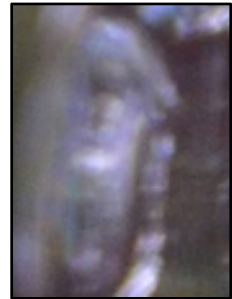
In this chapter, we are going to take a look at three arks in the Bible: Noah’s ark, Moses’ baby ark (basket), and the ark of the covenant.

Interestingly enough, Noah’s ark and Moses’ ark are the same Hebrew word. According to the *Strong’s Concordance*, it is the Hebrew word *tebah*, which means “a box” and “ark.”



This could be Moses in the ark in the water. It likely represents him as a baby, as well as an adult.

Remember, the pictures are impressionistic.



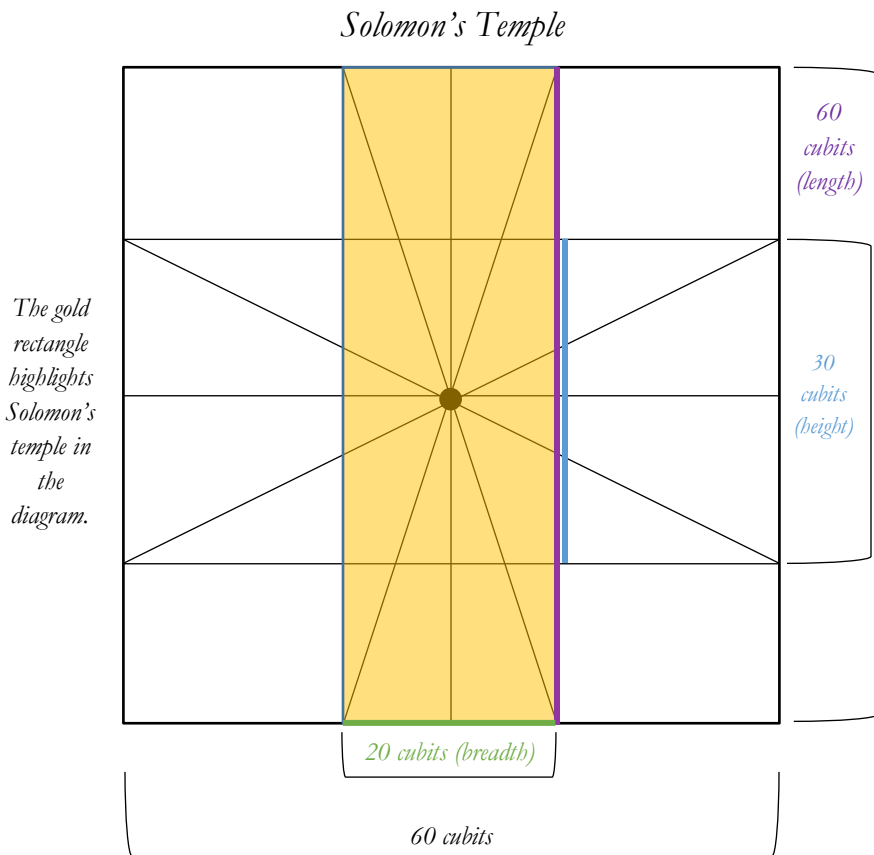
The Hebrew word for *ark* of the covenant is *arown*, which means “a box,” as well as an “ark,” “chest,” and “coffin.” And its root word is *arah*, which means “to pluck” and “gather.”

In order to understand the dimensions of at least two of the arks, we need to first look at Solomon's temple. In 1 Kings 6:2, it says that "the house which king Sol'-o-mon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits."

Length: threescore = 60 cubits

Breadth (width): 20 cubits

Height: 30 cubits

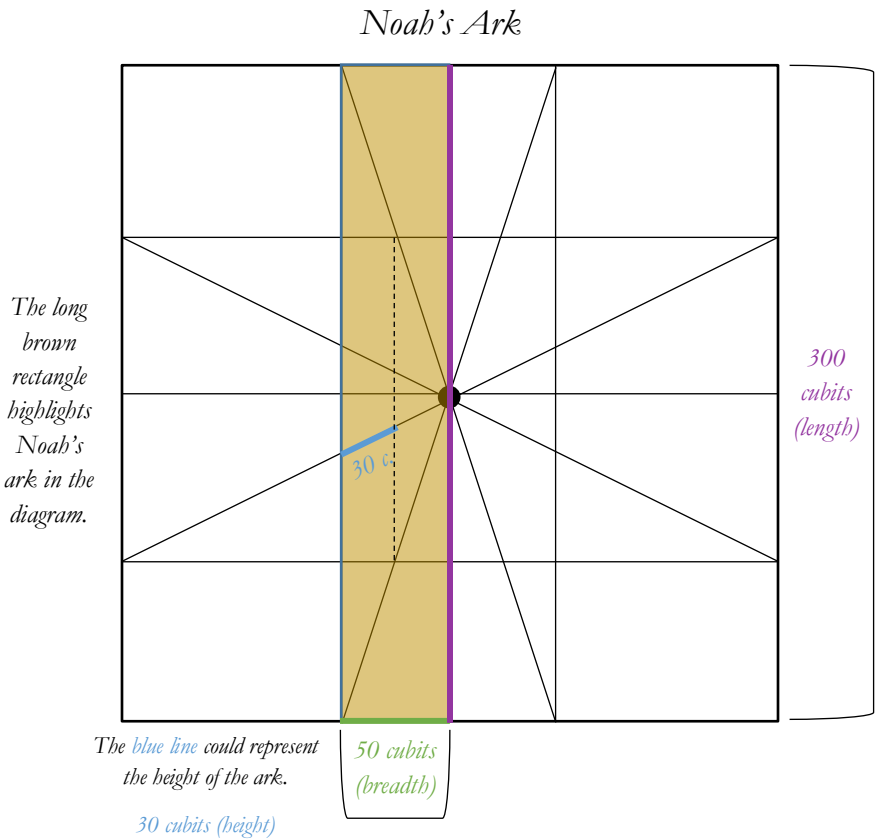


Next, let's take a look at Noah's ark. It is important to note that the cubit measurement for Noah's ark is five times that of Solomon's temple. That just shows how enormous Noah's ark happened to be! In Genesis 6:15, it says that "the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits."

Length: 300 cubits

Breadth (width): 50 cubits

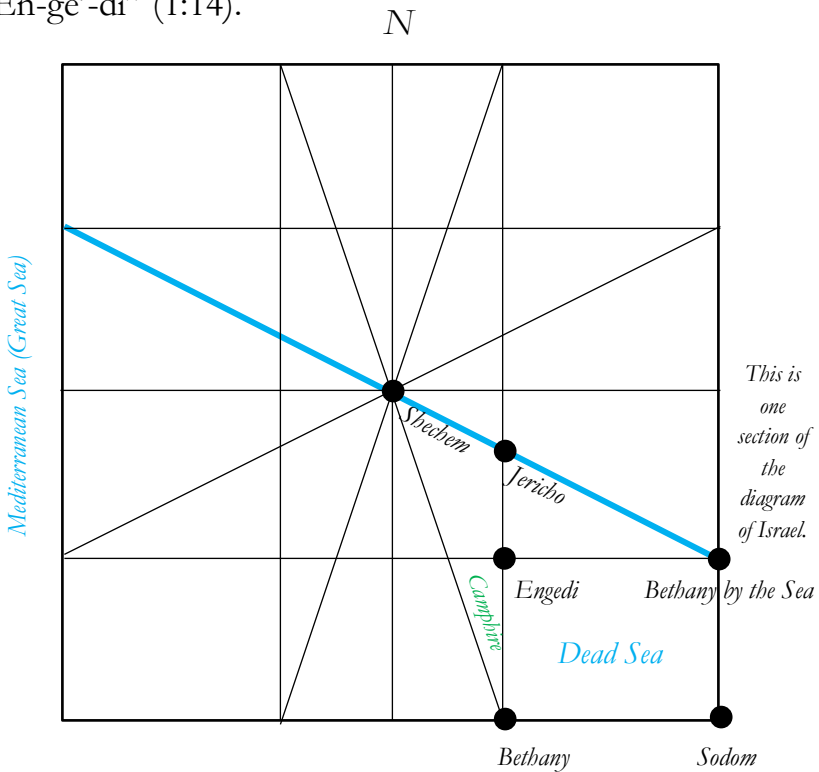
Height: 30 cubits



Gopher Wood

It is interesting to note that the ark was made of gopher wood (Genesis 6:14). The Hebrew word for “gopher,” according to the *Strong’s Concordance*, is *gopher*, which means “to house in.” It also is “a kind of tree or wood (as used for building),” which could be cypress.

As I was researching different words, I came across “camphire.” This particular word is used in Song of Solomon 1:14 and 4:13. One of the verses says that “My beloved is unto me as a cluster of camphire in the vineyards of En-ge’-di” (1:14).

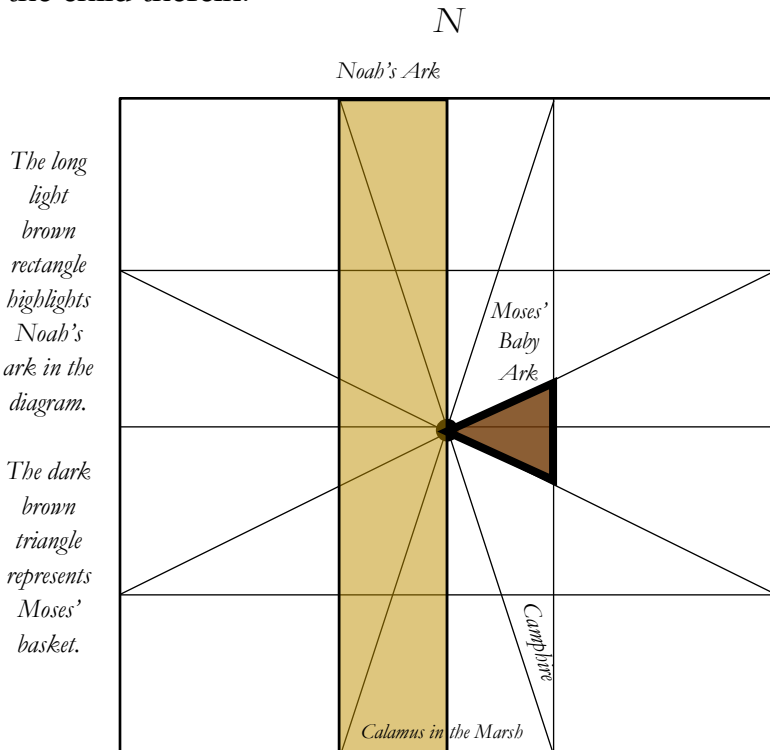


The Hebrew word for “camphire” is *kopher*, which is “a cover,” “a village (as covered in),” and “bitumen (as used

for coating.” It is also pitch, which is used (in some form) to seal a vessel to help it float.

According to *Bible Study Tools*, pitch is “asphalt or bitumen in its soft state, called slime...found in pits near the Dead Sea. It was used for various purposes, as the coating of the outside of vessels and in building.”

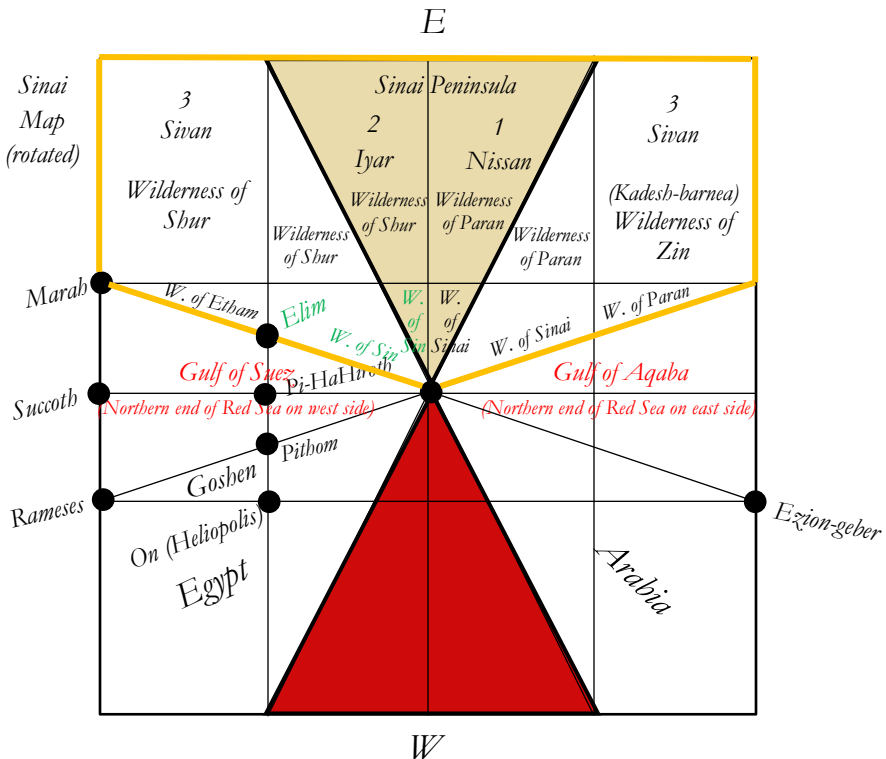
Some people suggest that gopher wood, which was used to make the ark, could have been similar to *keopher*. It also could have been used to make the basket for baby Moses. In Exodus 2:3, it says that “when she [Moses’ mother] could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein.”



Hoar Frost

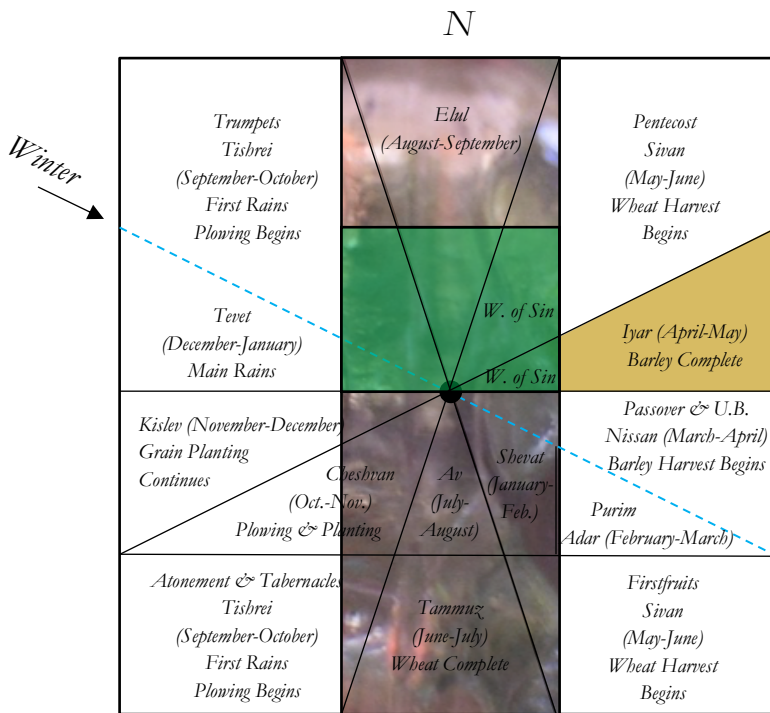
As I was going through my notes, I came across another interesting word. Before we take a look at it, let's begin in Exodus 16:1, which says that “they took their journey from E²-lim, and all the congregation of the children of Is²-ra-el came unto the wilderness of Sin, which is between E²-lim and Si²-nai....”

The diagram below provides a map of the Sinai Peninsula (outlined in yellow). Mount Sinai (as pictured in the diagram) is highlighted in tan. The center point represents the top of the mountain. Elim and the wilderness of Sin are highlighted in green.



The Israelites begin in Goshen and then cross the Red Sea. In Exodus 16:1, they are in the wilderness of Sin. This takes place “on the fifteenth day of the second month after their departing out of the land of E’-gypt” (v. 1). The second month is *Iyar*, which is in the same section as the wilderness of Sin (see the tip of the tan triangle on the previous page).

As we rotate the diagram so that north faces up, *Iyar* is in the same section as the chalcedony foundation (New Jerusalem diagram). It also intersects with the emerald stone (breastplate diagram). This is where we find the hidden manna—Jesus.



Apparently, in the *Midrash*, which is an ancient rabbinic

interpretation of Scripture, it says that the manna began to fall during *Iyar*. This month is also called the “Month of Radiance” due to the blossoms on the trees. The manna likely had a divine radiance as well.

While in the wilderness of Sin, the Lord says to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day...” (Exodus 16:4). In verse 13, it says that “in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.”

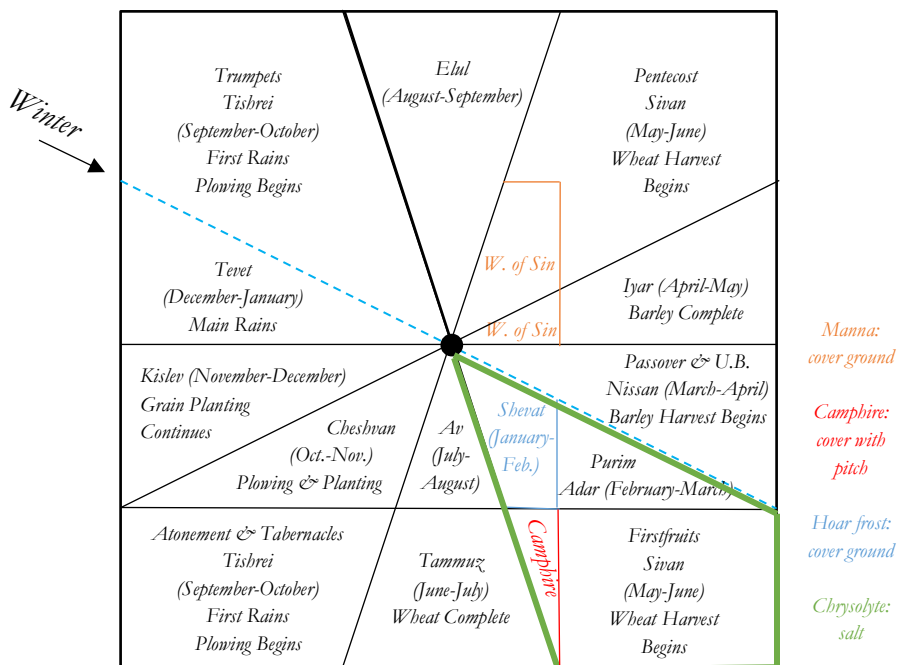
In verse 13, the manna is compared to hoar frost. Generally speaking, frost would form during the coldest months of the year, which we find in the Hebrew month of *Shevat* (see diagram on next page).

What I find interesting is that the Hebrew word for “hoar” is *kaphor*, which means “a cover,” as well as “white frost (as covering the ground).” And its root word, according to the *Strong’s Concordance*, is *kaphar*. This is the same root word for “camphire.” It means “to cover (spec. with bitumen).” Figuratively, it means “to placate or cancel:—appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation).”

Since the hoar frost is in the same section as the chrysolite foundation (New Jerusalem diagram), I wondered if it is

compared to salt in the Bible. The only verse I could find is in the Apocrypha, which contains writings that were in the original King James Version, but then later removed. I haven't studied the Apocrypha, but I will share this one verse. It says that "the hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes" (Ecclesiasticus 43:19).

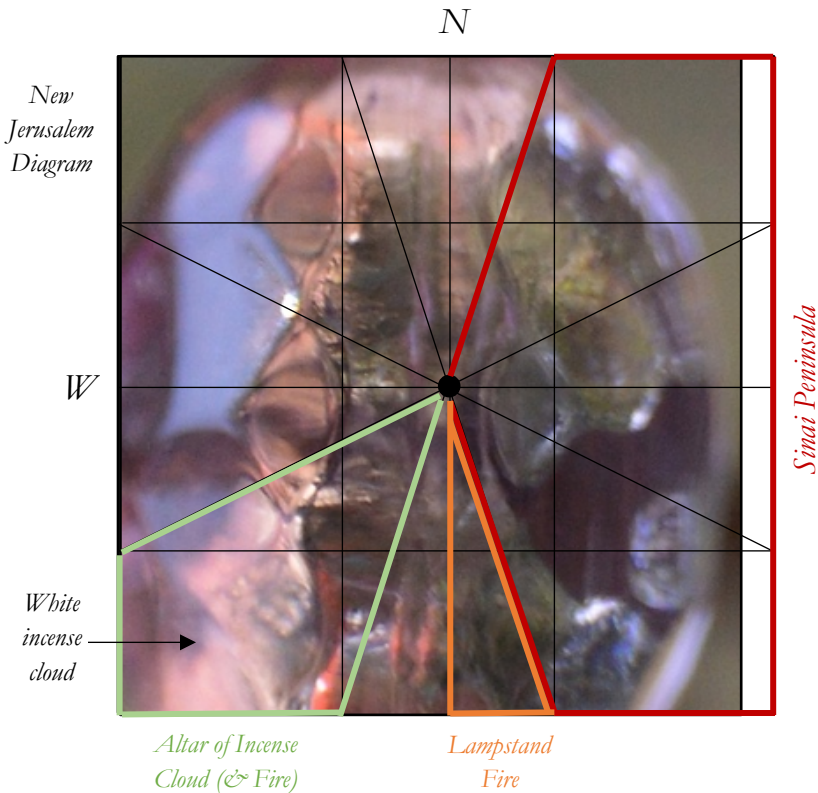
In the diagram below, I highlighted the month of *Shevat* in blue. This is where hoar frost would form. The manna is likened to hoar frost. As previously noted the manna rained down in the wilderness of Sin (highlighted in orange).



Camphire is likely in the red section in the diagram above. It is next to the hoar frost (highlighted in blue). The chrysolite foundation is outlined in green.

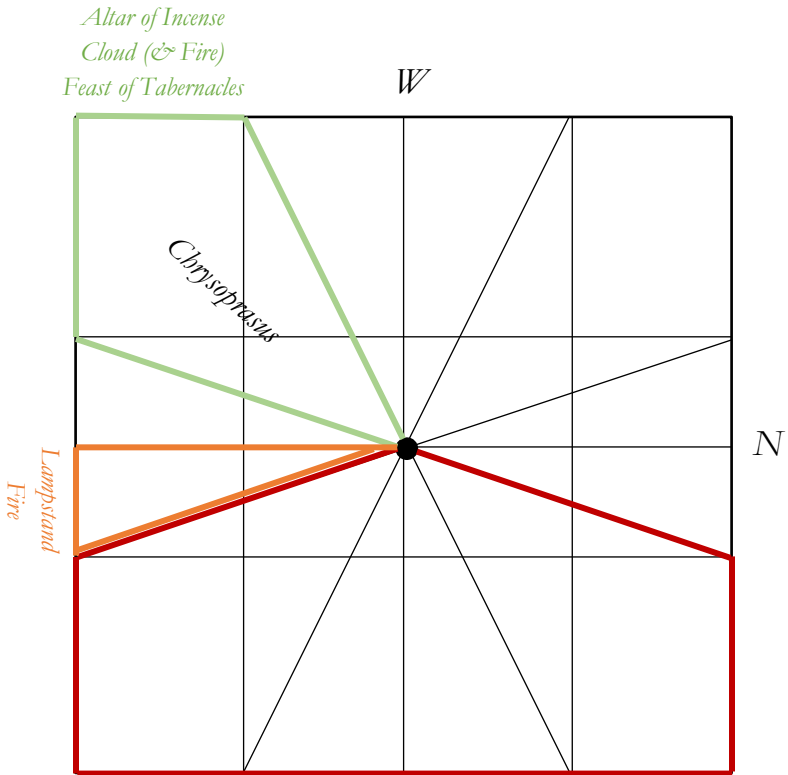
Tabernacle Covering

During the Israelites' journey, the Lord provides a pillar of a cloud by day, as well as a pillar of fire by night, to guide them on their way (Exodus 13:21). It is possible that the altar of incense in the diagram below represents the cloud and fire. The pillar of fire could also be at the lampstand.



The Sinai Peninsula is outlined with red in the diagram above. When we rotate the diagram, we can see the pillar of cloud and pillar of fire above the Sinai Peninsula (see diagram on next page). It is interesting to note that the Sinai Peninsula also resembles a tabernacle. As you may recall, Moses was on Mount Sinai when the Lord gave him

instructions for the tabernacle (Exodus 25-27; 30).



Sinai Peninsula (resembles a tabernacle)

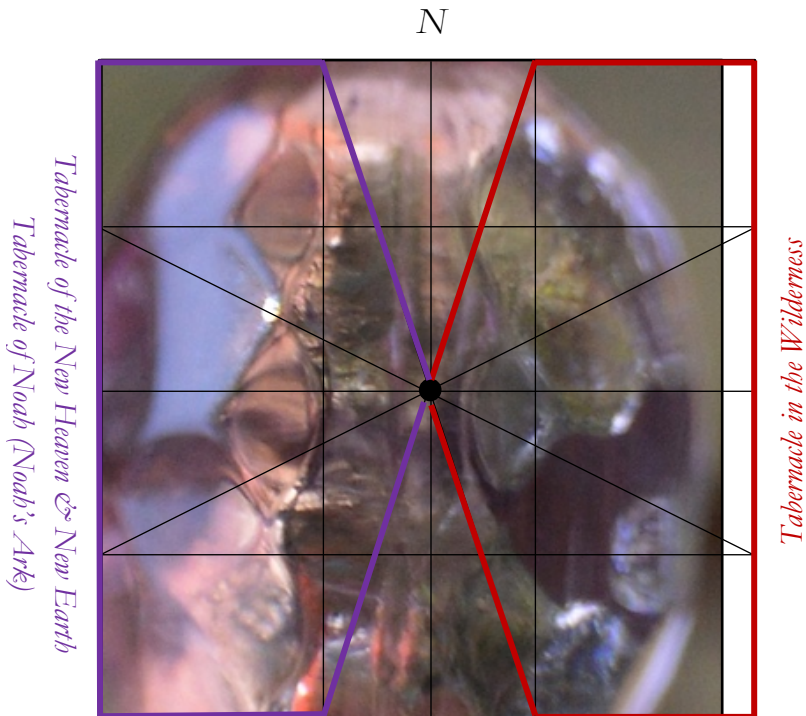
When the Israelites leave Egypt, they do not have the tabernacle or temple yet. Their covering is a pillar of a cloud by day. They also likely stayed in little tents to sleep, similar to a sukkah or a booth.

It is important to note that the chrysoprasus foundation is where we find the altar of incense, as well as the Feast of Tabernacles. In Leviticus 23:33, the Lord says to Moses, “Speak unto the children of Is’-ra-el, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.” Then, in verse 40, we find a

description of the booths. It says that “ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.”

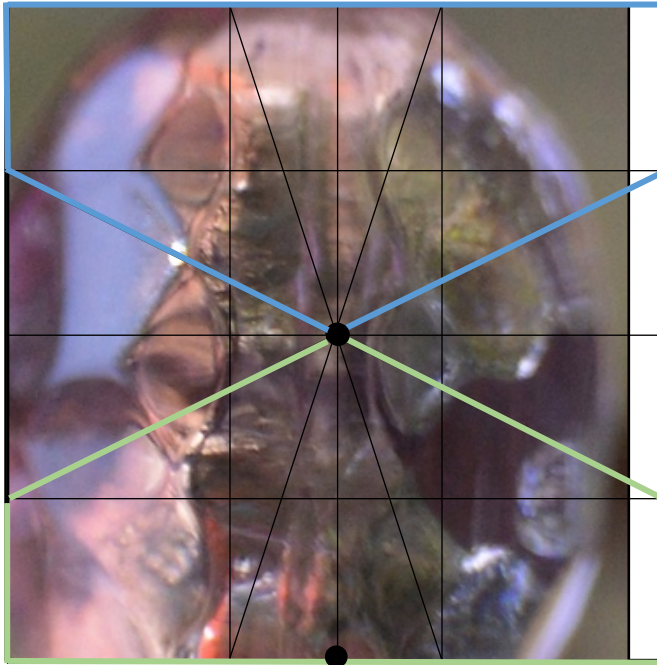
It is interesting to note that there is a tabernacle on each side of the diagram.

- 1) Tabernacle of the New Heaven & New Earth (purple); Tabernacle of Noah (Noah’s Ark)
- 2) Tabernacle in the Wilderness (Red)
- 3) Tabernacle in Heaven (Blue)
- 4) Tabernacle on Earth (Green)



N

Tabernacle in Heaven



Jerusalem

Tabernacle on Earth (Temple in Jerusalem)

Counting the Omer

Before we take a closer look at the Feast of Tabernacles, I would first like to mention the *omer*, which is the sheaf of barley offered on the second day of Passover.

Recently, I questioned whether or not my seasonal diagram is correct. For example, I could have placed the Passover with the start of the children of Israel's journey (northwest corner). After I studied the material the other morning, however, I decided to keep it the way it is. The pattern of

their journey is similar to the pattern of the temple. First of all, the sardonyx stone represents cutting. This, of course, takes place at the altar of sacrifice (jasper stone). It is important to note that the blood (sardius) is also present at the altar of sacrifice.

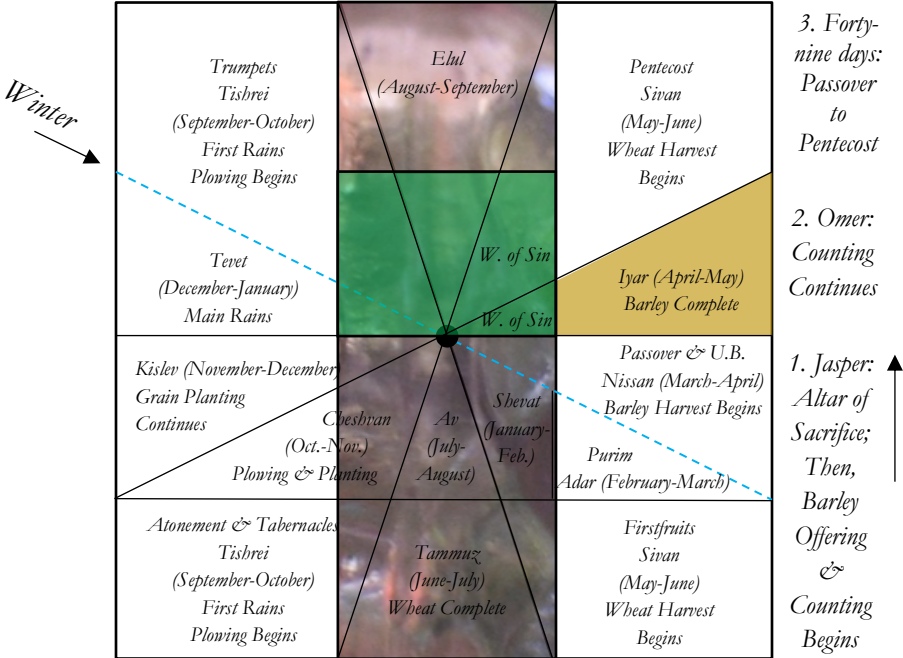
Next, there is heavenly manna on the north side, while barley is offered in the temple. Then, finally, both sides end at Pentecost.

*The two paths are similar to the two paths of worship.
The children of Israel take one path out of Egypt.
And the beloved disciple takes the other path around
the New Jerusalem.*

Jesus is the Temple, and the fulfillment of their journey.



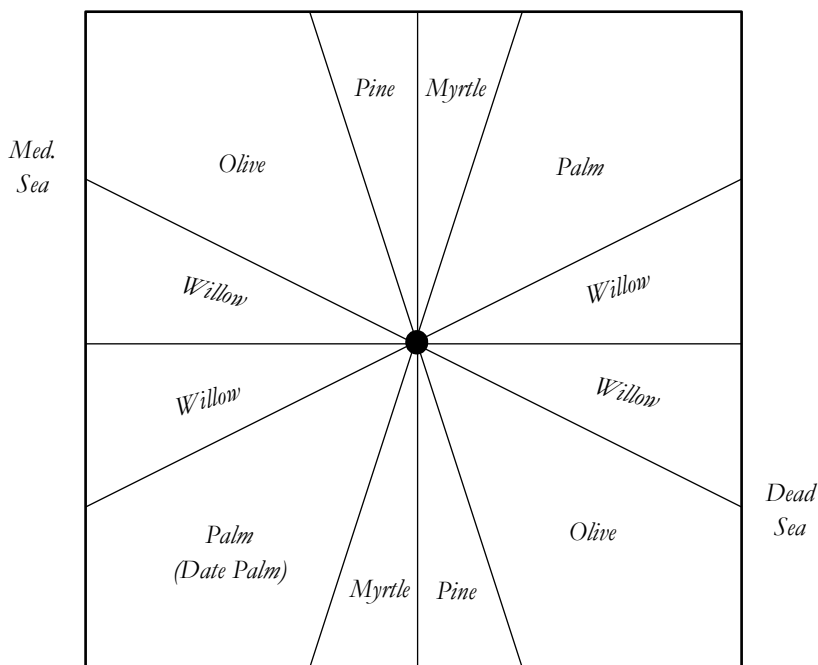
- 1. Sardonyx: cutting
Children of Israel
begin in Goshen
- 1. Sardius:
Blood from
the Lamb
- 2. Heavenly
Manna
- 3. Giving
of the Law



In Leviticus 23:15-16, it says that “ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days....”

Sukkah

Next, let’s take a moment to review the branches that are used to build the small tabernacles. In his book *Christ in the Feast of Tabernacles*, David Brickner defines a *sukkah* as “the temporary shelter woven from branches and leaves, in which one lives and eats during the holiday of *Sukkot*” (v. 13).



*Tishrei: Feast of Tabernacles
(Sukkot)*

As previously noted, in Nehemiah 8:15, it explains that 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.”

Lulav

Some people believe that the branches mentioned in Leviticus 23:40 are speaking of a *sukkah*. However, other people believe that it refers to a separate part of worship which uses the *lulav*. Let’s take a look at the verse. It says, “And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days” (Leviticus 23:40).

According to Brickner, “The first of the four species is choice fruit from the trees. These could be figs, dates, pomegranates, or other fruit that would be harvested in Israel during this season” (54). Over time the Jewish people began to use the citron, specifically the *etrog*. This fruit is similar to a lemon.

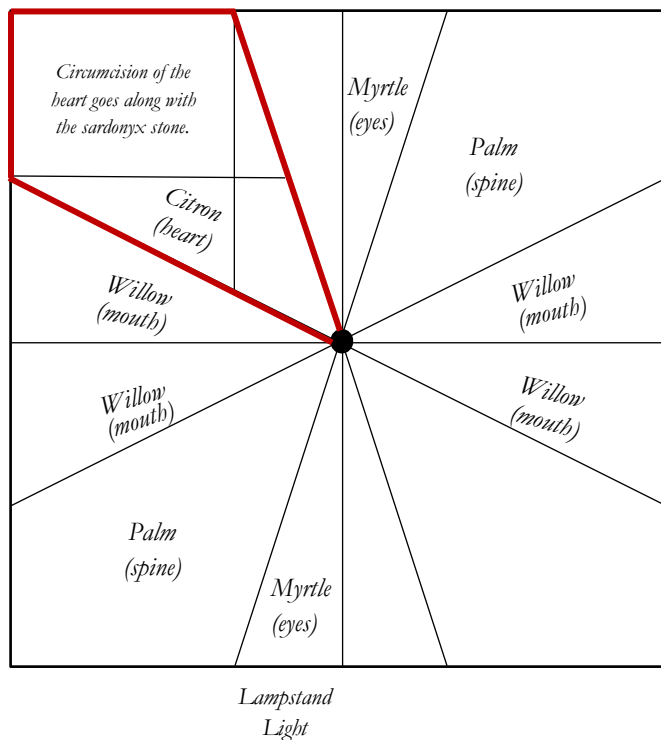
Originally, the *lulav* was simply palm branches. Then, it eventually included all three branches bound together: the palm, myrtle, and willow.

When the people rejoice with the four species, they hold the *lulav* and *etrog* together with both hands. They shake them in six directions: north, south east, west, down to the earth, and up to heaven (55). They also recite Psalms 113-

118.

It is interesting to note that some people believe that the four species represent parts of the body:

1. Citron (heart)
2. Palm branch (spine)
3. Myrtle (eyes)
4. Willow (mouth)



The four species may also represent the types of terrain that the children of Israel encountered while wandering in the wilderness: palm branches (desert), myrtle (mountain scrub), willows (water), and the etrog (promised land).

Water Ceremony

When we visited Israel, we learned that the people are very careful with water. For example, they do not let the water run from the faucet unless it is being used. They also have a clever drip irrigation system, which my husband and I have included in our own garden.

According to Brickner, “The water-drawing ceremony was added to the Feast of Tabernacles to memorialize God’s provision of water in the wilderness and also to petition His ongoing provision of water for the harvest” (78).

Apparently, the water ceremony began each morning at dawn during the Feast of Tabernacles. There were priests, musicians, and other people who joined in on the worship. They began at the temple in Jerusalem and then went down to the Pool of Siloam. It is important to note that Jesus heals the blind man at the Pool of Siloam (John 9:1-7).

During the ceremony, the high priest would use a golden pitcher to fill water from the pool. He then returned to the altar at the temple and poured the water into one silver basin, while the second silver basin was filled with wine.

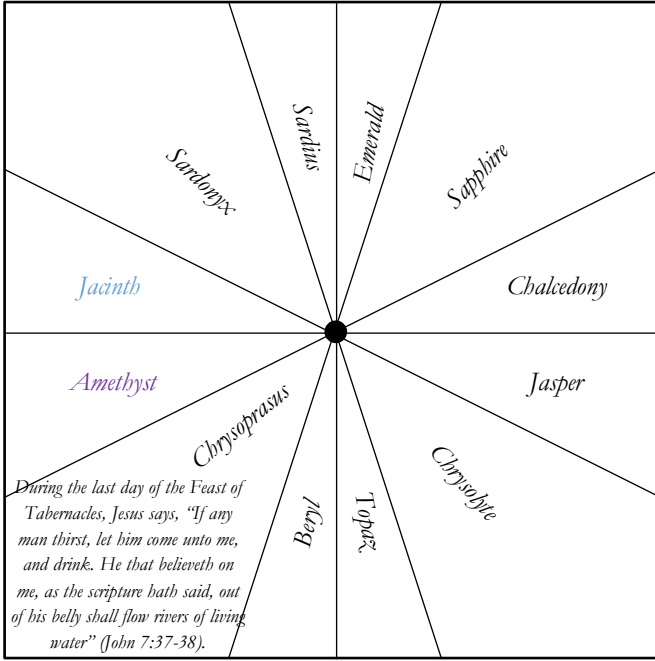
On the next page, the first diagram shows the jacinth stone, which could represent the water in one silver basin. Then, the amethyst stone could represent the wine in the other silver basin.

In the second diagram, we see water coming from the center point (of the Lord). It flows into the Gihon Spring, through Hezekiah’s tunnel, and into the Pool of Siloam.

New Jerusalem Diagram

(Water)

(Wine)



Fish Gate Sheep Gate Prison Gate

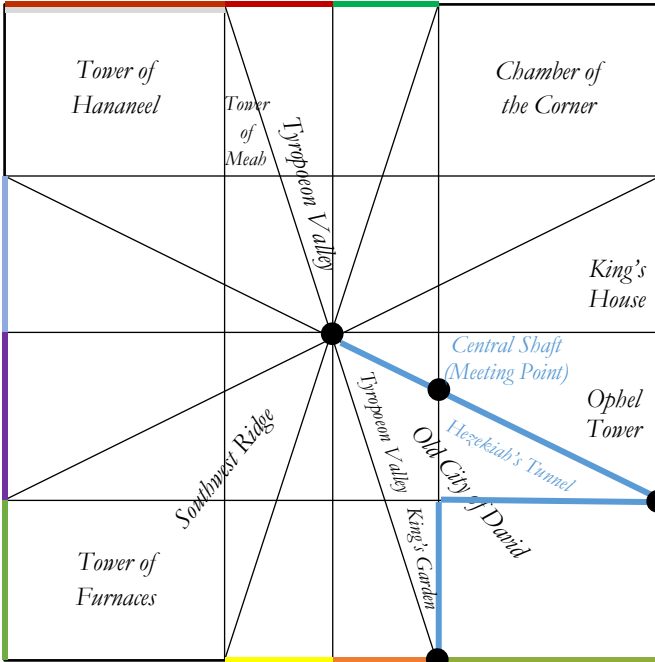
Jerusalem during the time of Nehemiah

Old Gate

Ephraim Gate

Corner Gate

Broad Wall goes from Ephraim Gate to Corner Gate



Shaking the Willows

It is interesting to note that on the last day of the Feast of Tabernacles, the people went to the Kidron Valley and visited a town called Motsah. Apparently, they found willow trees in the valley, so they collected branches and then returned to the temple. According to Brickner, “They timed their arrival to coincide with the arrival of the procession from the Pool of Siloam...” (86).

What is interesting is that the people would shake the willow branches. Brickner says that “the symbolism of the willow was attached to the idea of water, because the willows grow near water and rely on an abundant water supply for growth. These willows were shaken until the leaves fell off, expressing the people’s fervent prayer for water” (86).

Of course, one important theme in the Bible is water. Therefore, I have outlined six main categories:

1. Creation (Genesis 1:2)
2. Noah and the flood (Genesis 6-9)
3. Provision in the wilderness
4. Blood and water from Jesus’ side (John 19:34)
5. Water flows when Jesus returns (Zechariah 14:8)
6. Water flows from God’s throne (Revelation 22:1)

Come as the Rain

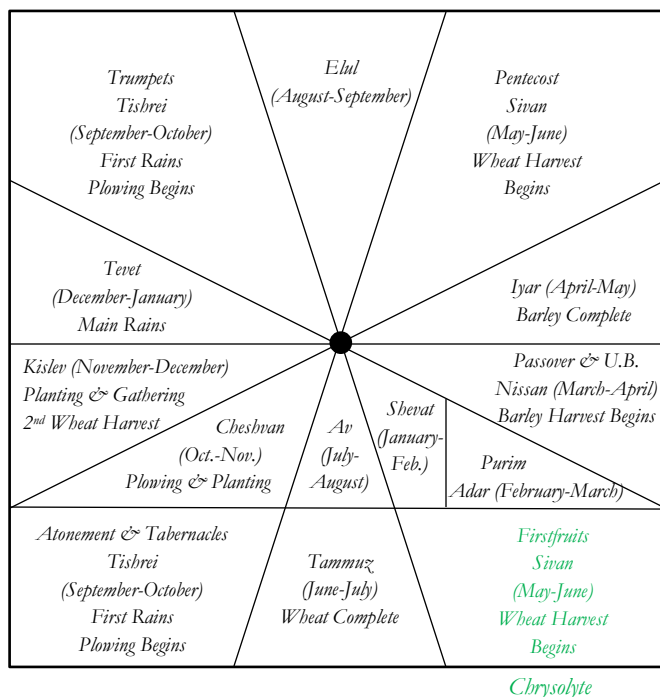
Since we are on the topic of water, let’s take a moment to look at the pattern of rain in the diagram.

Recently, while I was reading, I came across some beautiful verses in Hosea. The prophet says, “Come, and let us

return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up” (Hosea 6:1).

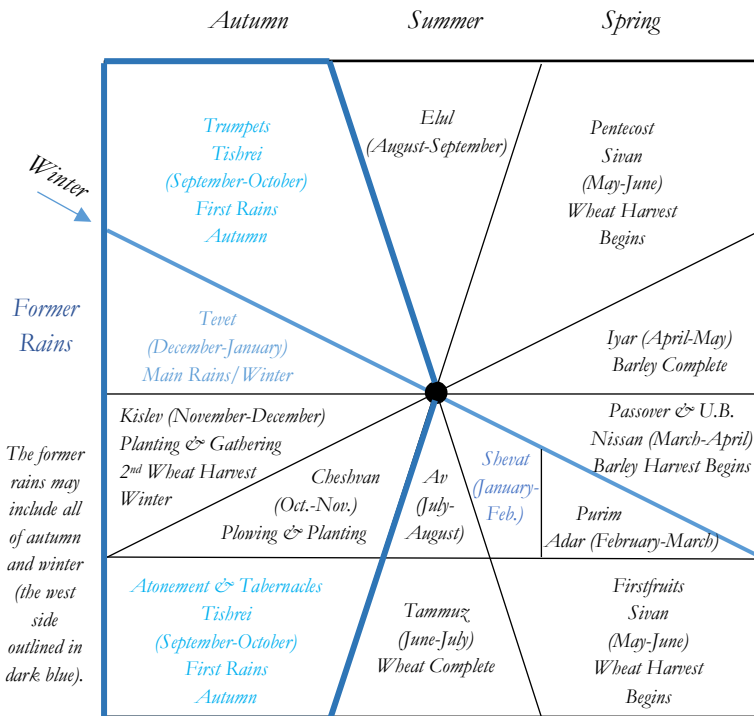
The Lord, of course, was wounded on our behalf. There are also times when God does, what we could call, a “spiritual surgery” in the life of a believer. For example, He will remove a heart of stone and replace it with a heart of flesh.

Let’s go ahead and look at verse two. It says that “after two days will he revive us: in the third day he will raise us up, and we shall live in his sight” (v. 2). This sounds familiar, doesn’t it? It is a reminder of the Lord’s resurrection, which, as you may recall, takes place on the third day. It is important to note that His resurrection goes along with the Feast of Firstfruits, as well as the chrysolite stone.



Interestingly enough, verse three fits in perfectly with our study on water. The prophet says that “his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (v. 3).

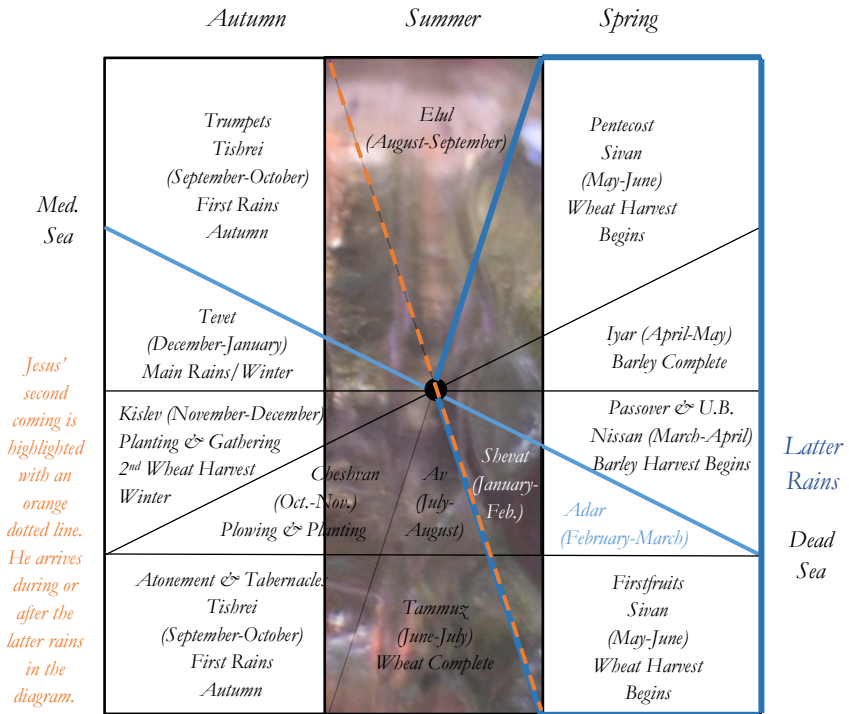
So, what exactly are the former and latter rains? According to the *Strong’s Concordance*, the Hebrew word for “former” is *youreb*, which means “a sprinkling (or autumnal showers).” It is also described as the first rain of the season. Therefore, it falls within the autumn/winter section of the diagram.



I’d like to mention that the winter rains intersect with the other three seasons in the diagram. During the winter month of *Tevat* (December and January), the main rains fall.

Since the coldest months in Israel take place in January and February, the rain sometimes turns into snow. This happens during the Hebrew month of *Shevat*.

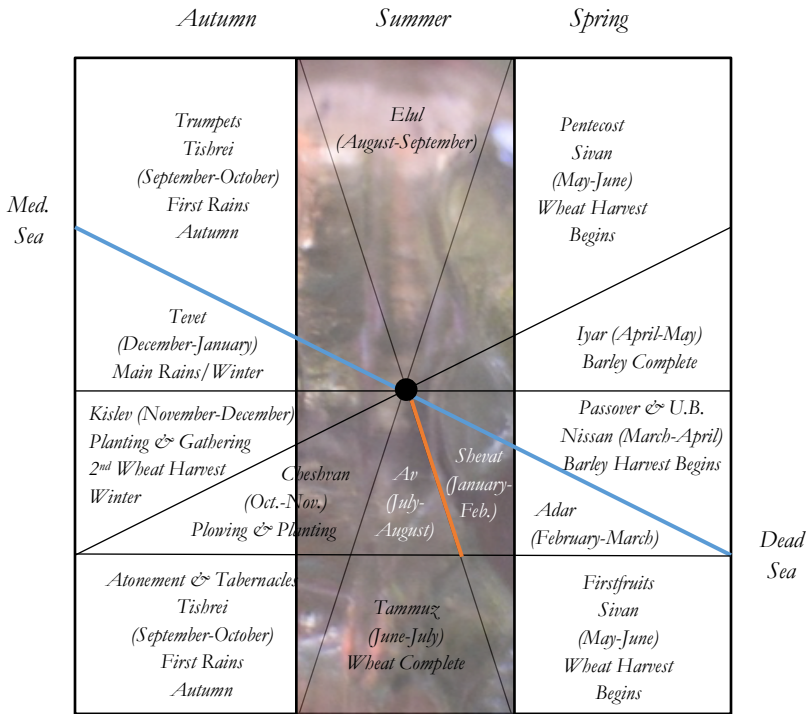
Then, finally, we have the spring rains, also known as the latter rains, which begin as early as January and February. A second round of planting takes place at this time since the ground is soft. Therefore, the latter rains take place in the spring section (and a bit of winter) outlined in dark blue.



You may have noticed that the diagonal line (winter) connects the Mediterranean Sea to the Dead Sea. When Jesus returns, the mountains will split in two and then water will flow to these two seas. It is important to note

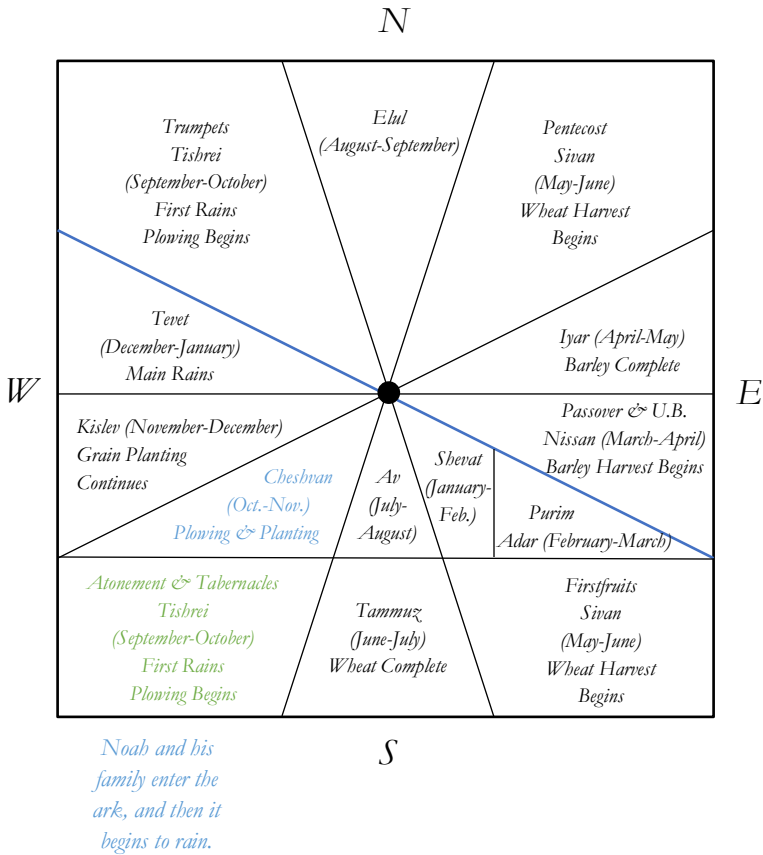
that the water comes from the center point of the Lord in the diagram.

One thing I love about the diagram is how the path of Jesus’ second coming falls in between summer and winter. In Zechariah 14:8, it says, “And it shall be in that day, that living waters shall go out from Je-ru’-sa-lem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.”



In the diagram above, summer (*Av*) is highlighted in white, while winter which turns into spring (*Shevat*) is also in white. Jesus’ passes in between these two months in the diagram when He returns (highlighted in orange).

Noah's Ark Months



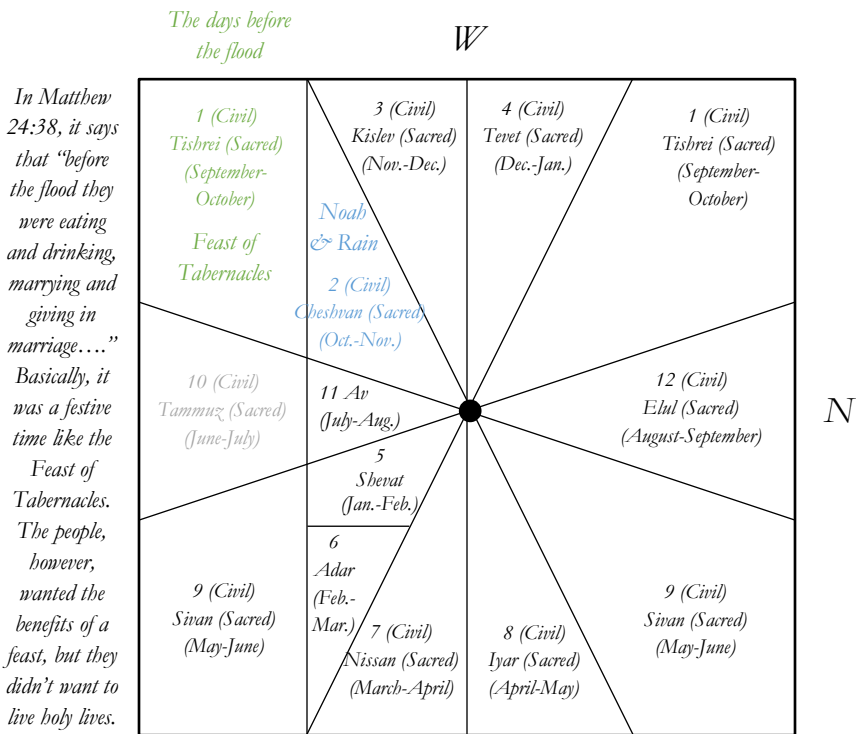
I must have read through Matthew 24 several times, in hopes that I would understand the Lord's return a little better. I figured that most of the chapter is dedicated to the second coming. When I arrived at verse 38, however, it was as if the phrase "in the days that were before the flood" jumped off the page.

So, what exactly were the days that were before the flood? Well, we find part of the answer in Genesis 7:1, when the Lord says to Noah, "Come thou and all thy house into the

ark.” Therefore, Noah and all his family, as well as specific animals, come into the ark before the flood. Then, in verse 10, it says, “And it came to pass after seven days, that the waters of the flood were upon the earth.” This is a very significant point. They were in the ark for seven days before the flood waters came.

One feast that has seven days is the Feast of Tabernacles, which is the first civil month and seventh sacred month. In the diagram, Noah and his family come into the ark and then it begins to rain in the second civil month.

The diagram has been rotated.

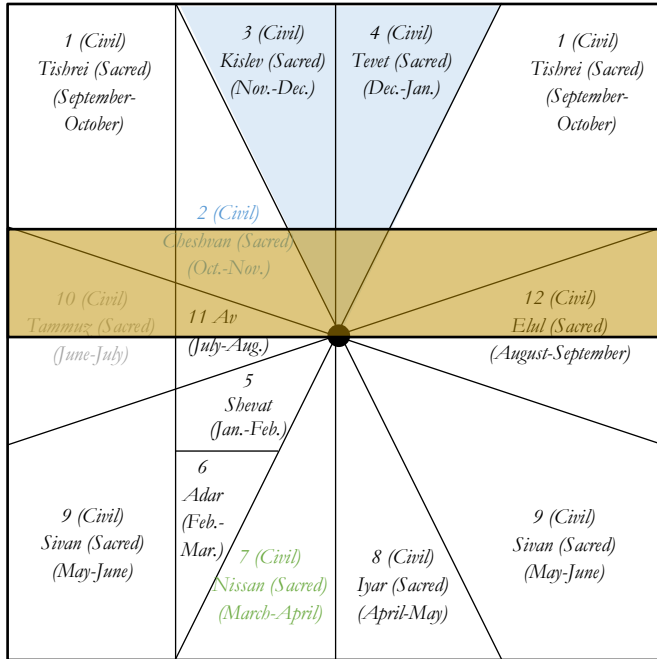


*Noah's ark follows the civil months.

W

The long light brown rectangle highlights Noah's ark in the diagram. It is resting on Mount Ararat.

The blue triangle represents Mount Ararat.



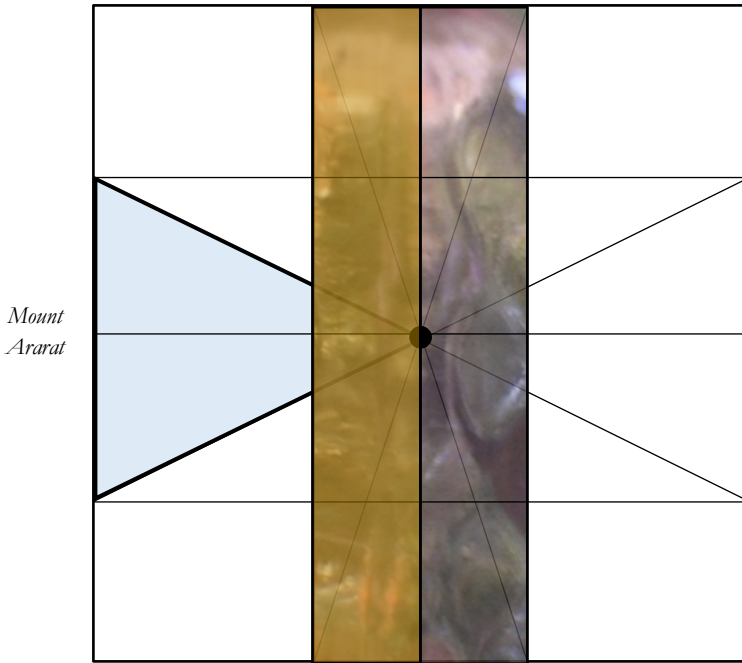
2. “In the six hundredth year of No’-ah’s life, in the **second** month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered No’-ah, and Shem, and Ham, and Ja’-pheth, the sons of No’-ah, and No’-ah’s wife, and the three wives of his sons with them, into the ark” (Genesis 7:11-13).

7. “And the ark rested in the **seventh** month, on the seventeenth day of the month, upon the mountains of Ar’-a-rat” (Genesis 8:4).

10. “And the waters decreased continually until the **tenth** month: in the **tenth** month, on the first day of the month, were the tops of the mountains seen” (Genesis 8:5).

N

Noah's Ark



In one of the main miracle pictures, I discovered young animals in the section of Noah's ark. Thankfully, I was able to magnify the images and apply filters to enhance the colors. To be honest, that was several programs ago on my computer, so I don't remember exactly how I did it. Unfortunately, I'm not very skilled with technology.

"There went in two and two unto No'-ab into the ark, the male and the female, as God had commanded No'-ab" (Genesis 7:9).

I think these two resemble koala bears.

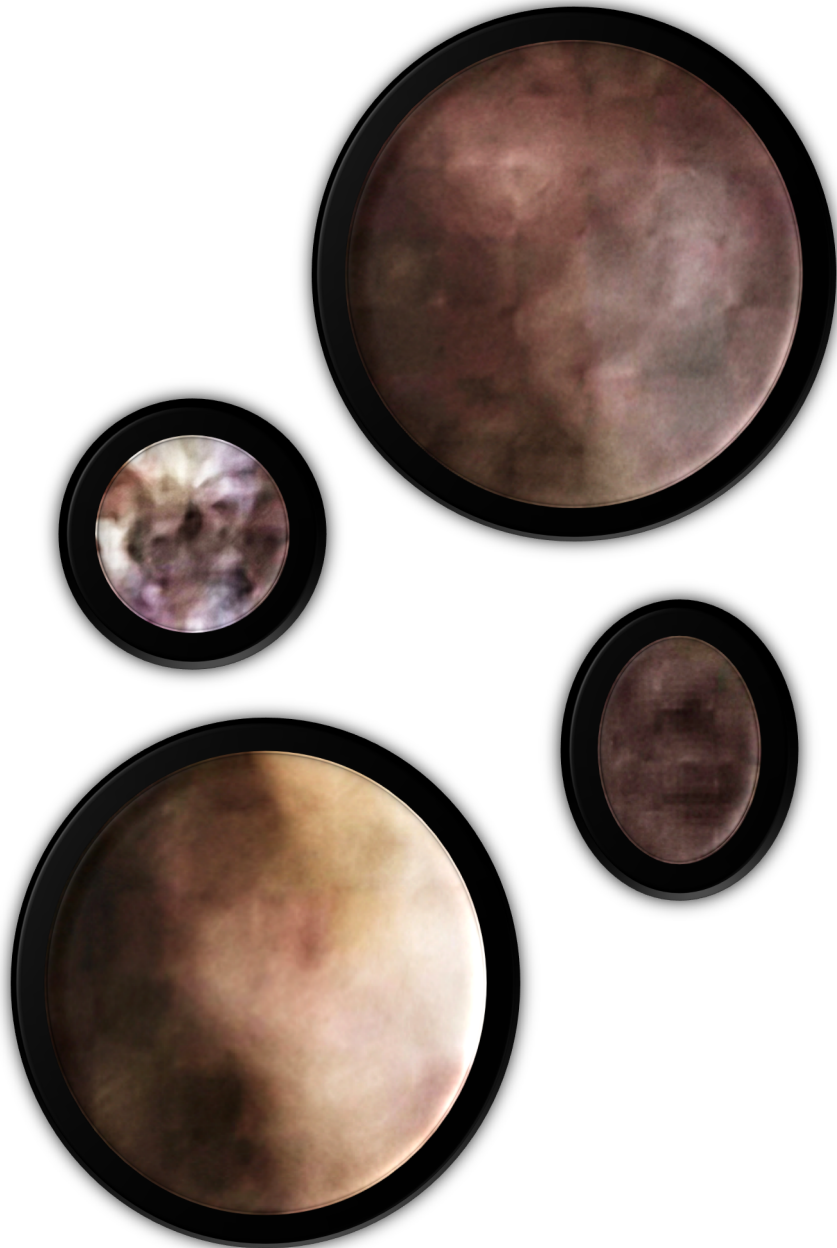




*God's illustrations
show His love. One
can see how much
He cares for His
creation just by
looking at their sweet
faces.*

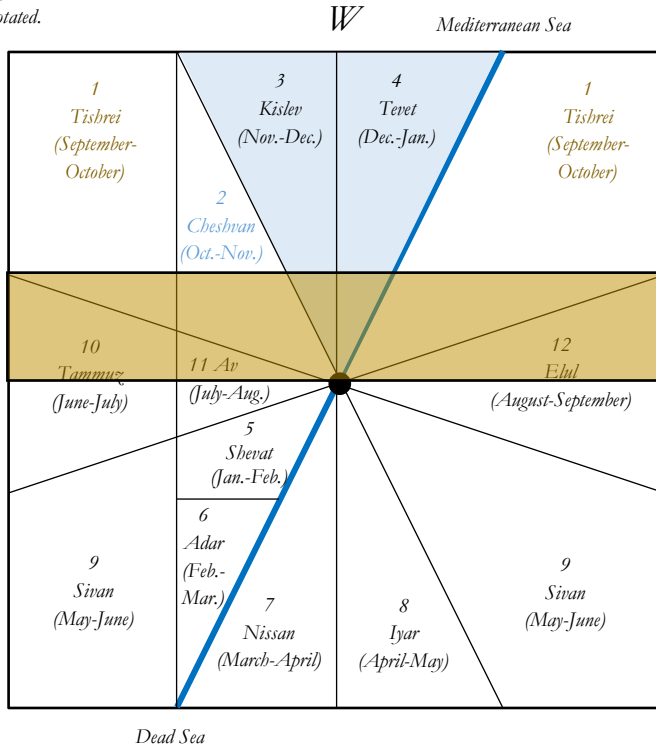


*Elephants and monkeys and bears, oh my!
Wouldn't it be amazing to interact with wild animals without any fear of harm?
I have always wanted to hold a koala bear.*



Noah's Ark Months

*The diagram has been rotated.



1. “And it came to pass in the six hundredth and first year, in the **first** month, the first day of the month, the waters were dried up from off the earth: and No’-ah removed the covering of the ark, and looked, and, behold, the face of the ground was dry” (Genesis 8:13).

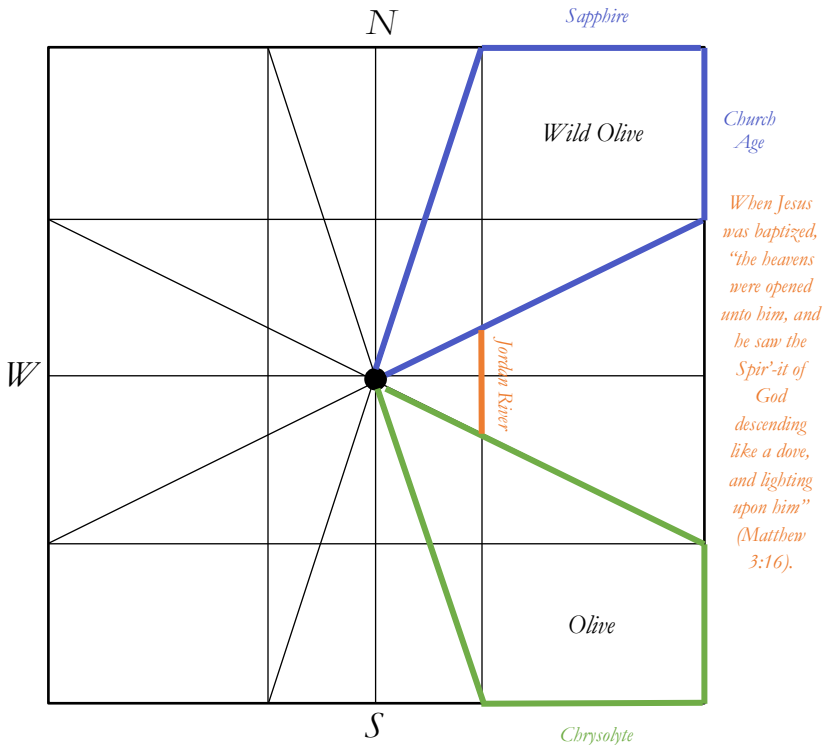
2. “And in the **second** month, on the seven and twentieth day of the month, was the earth dried.” (Genesis 8:14). “And No’-ah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offering on the altar” (v. 20).

*The first rains in Israel begin in *Tishrei*. The main rains take place in *Tevet*. Then, snow often falls during *Shevat*. The rainy/snowy season goes from the Mediterranean Sea to the Dead Sea in the diagram. It also falls in the path of Noah’s flood, where the waters prevailed for 150 days, and then they abated (Genesis 8:3).

Wild Olive

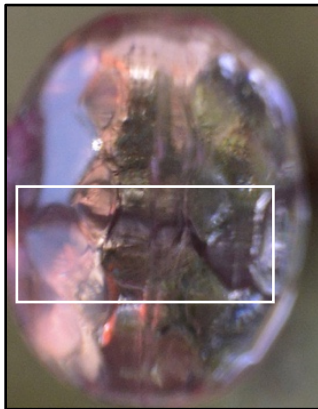
Oftentimes, I've thought about the dove with the olive leaf while working on this project (Genesis 8:11). Until recently, I imagined that the dove flew to the chrysolite stone, since it represents the olive, as well as resurrection life. Then, one day, it occurred to me that the olive leaf was likely growing wild. It wasn't planted by man in an olive grove. Rather, it was growing wild somewhere.

In the diagram, the wild olive is in the sapphire section, which represents the giving of Law, as well as the giving of the Holy Spirit (dove), on the Day of Pentecost. It also represents the church age. Therefore, we are currently living our lives at this particular section in the diagram.



In Romans 11:17, it says that “if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree.” Basically, to sum up this verse, the church is the wild olive branch that has been grafted into God’s glorious olive tree, which is Jewish. As I was thinking about this particular verse, it suddenly occurred to me that the dove with the [wild] olive branch likely points to the New Covenant.

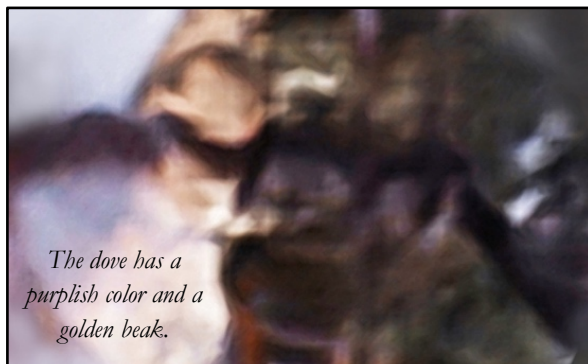
The dove is especially clear in the other main miracle picture. Its wings are stretched out to the side.



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

The picture has been rotated.

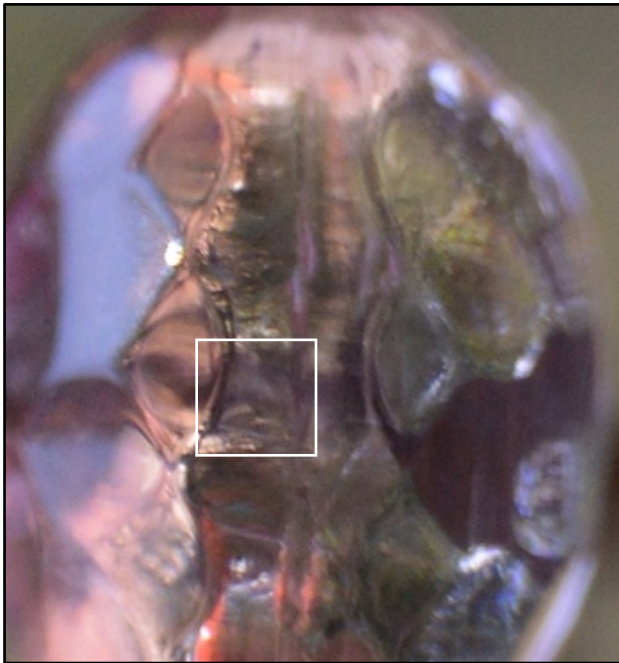
It is possible that the whirlwind represents the root of the tree as well.



The dove has a purplish color and a golden beak.

It is interesting to note that the dove is flying to the west side of the diagram, which represents the New Covenant, as well as the New Heaven and New Earth.

In the Noah's ark section of the diagram, there are two doves (faces only) in the main miracle picture. Once again, they have purplish feathers and golden beaks.



It looks like the two young doves are peeking out of a window (perhaps the ark's window) or it could also be a nest.

The arrow points to one of the dark eyes.



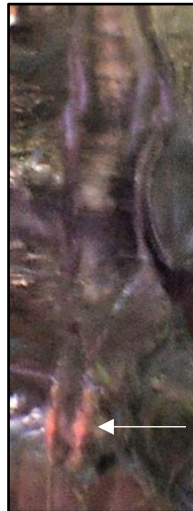
Cana

At this point in time, we're going to take a look at the town of Cana in the Bible. The name *Cana* means the following:

1. Place of reeds
2. Reed
3. Cane
4. Staff
5. Spear
6. Measuring rod
7. Rule
8. Balance
9. Hollow tube

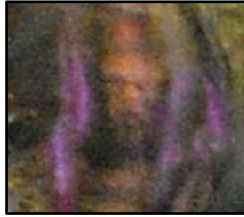
If we had time, we could do a study on all nine words. For now, however, let's take a look at the "place of reeds." In the main miracle picture, Jesus' reddish-orange legs could represent reeds.

*Jesus' red legs also
represent the
Passover door.*

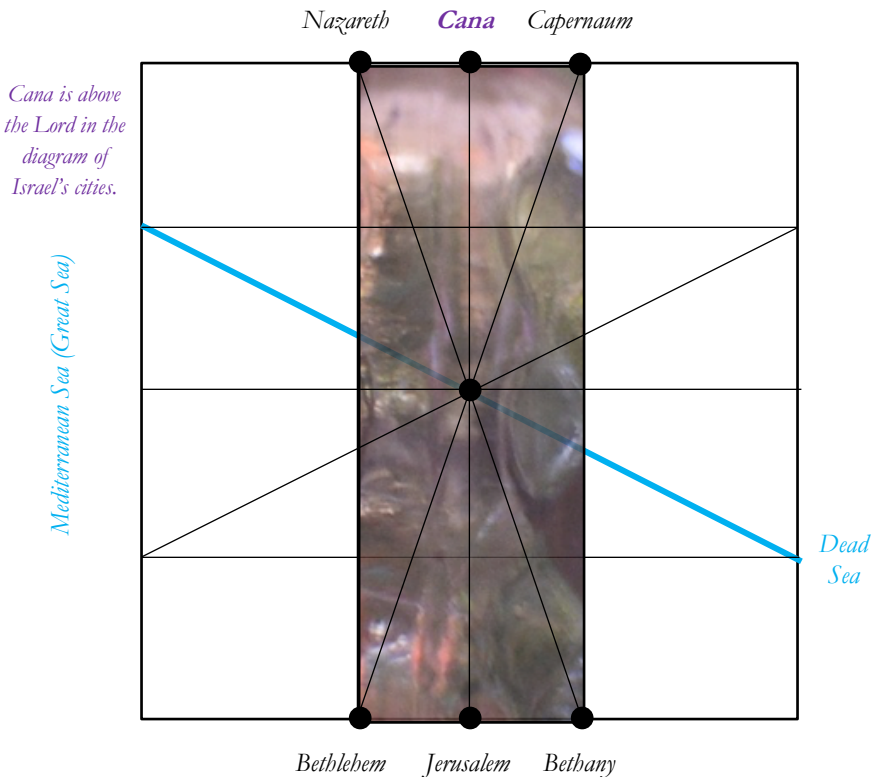


During Bible times, reeds were sometimes used for writing.

It is interesting to note that hyssop has purple flowers, similar in color to the Lord's purple prayer shawl in the main picture. In Exodus 12:22, hyssop is used as a paintbrush to "strike the lintel and the two side posts with the blood...."



Please note how Jesus' prayer shawl resembles the lintel and side posts around His face. In John 10:9, Jesus says, "I am the door."

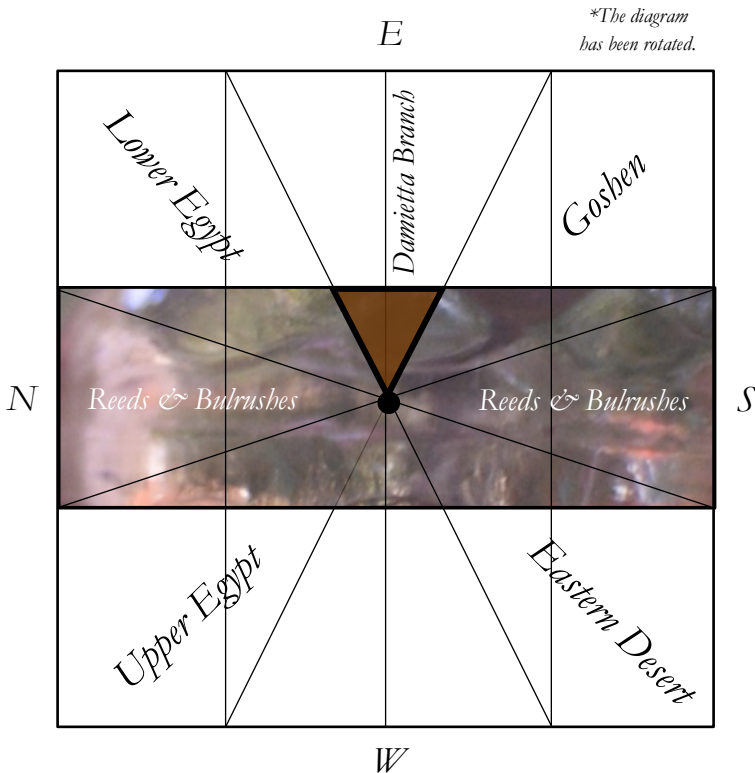


Bulrushes

Next, we're going to take a look at another type of reed called a "bulrush." Along the banks of the Nile River, bulrushes used to grow in shallow water during Bible times.

In Exodus 2:3, Moses' mother "took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child [Moses] therein; and she laid it in the flags by the river's bank."

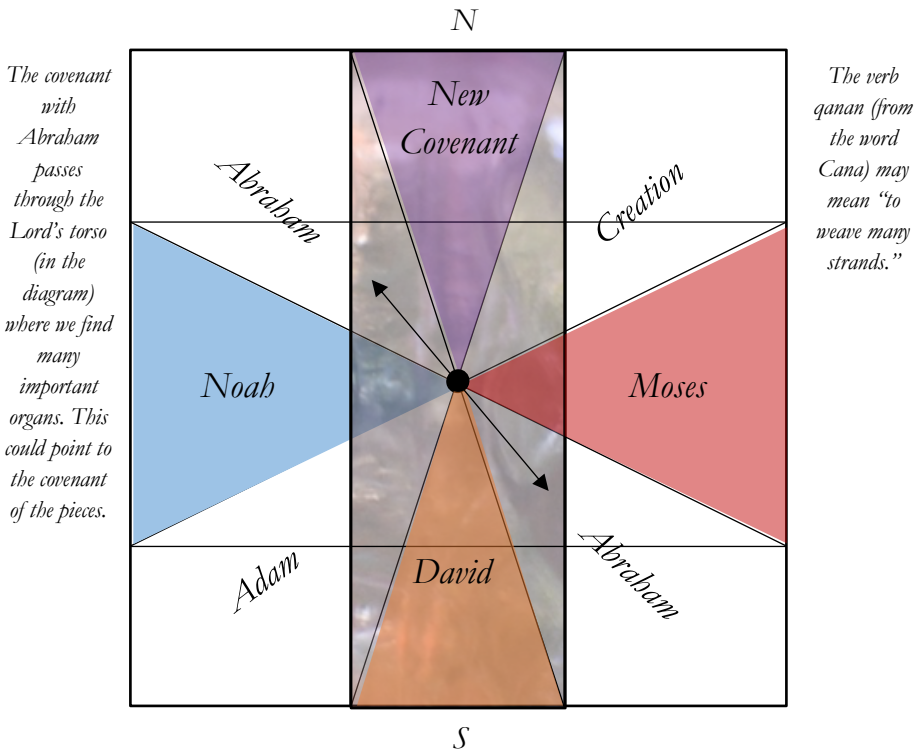
The diagram below illustrates the Nile River Delta. It is a simple map, but we can see the baby's ark (brown triangle) set in the bulrushes.



In the main miracle picture, the reeds are a part of the Lord. Therefore, I believe that the ark for baby Moses was symbolic of the Lord’s covering. He was watching over the baby and protecting him the entire time.

The little ark was likely woven. Also, as it traveled through the bulrushes, it may have had moved in a weaving pattern as well.

Many things are woven, such as fabric like linen, curtains, and even paper. You may recall that God made a covenant with Abraham. In Genesis 15:17, it says that “when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp...passed between those pieces.”



Water into Wine

Let's return to the city of Cana for a moment. In John 2:1-11, Jesus, His mother, and the disciples are invited to a wedding where they run out of wine. After Mary brings the lack of wine to Jesus' attention, she tells the servants to do what He asks them to do.

Interestingly enough, there are six waterpots in this story (v. 6). Jesus tells the servants to "fill the waterpots with water" (v.7). He then performs His first miracle by turning the water into wine.

As I was studying early this morning, I wondered where the six waterpots belong in the diagram. Then, all of a sudden, it occurred to me that there are six old covenants:

1. Creation
2. Adam
3. Noah
4. Abraham
5. Moses
6. David

In the diagram on the previous page, please note how all the covenants point to Jesus. They are fulfilled in Him.

In John 2:10, it says that "every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." The good wine near the end of the wedding celebration represents the New Covenant.

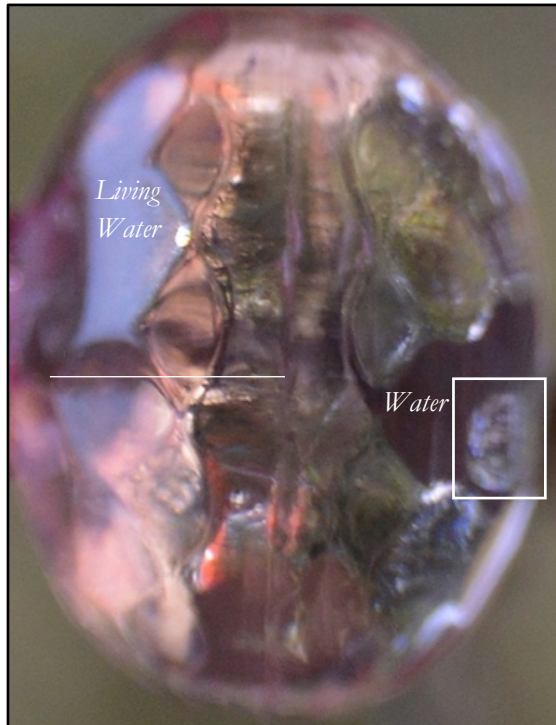
Jesus' Side

As we look at the main miracle picture, we can see water flowing to one side of the Lord Jesus and blood to other side. The blood resembles a whirlwind when the picture is rotated.

*I underlined
the flow of
blood with a
white line.*

*The jacinth
stone
represents
living water.*

*And there is a
dark river on
our right with
a crystal
bubble
(outlined with
a white box).*

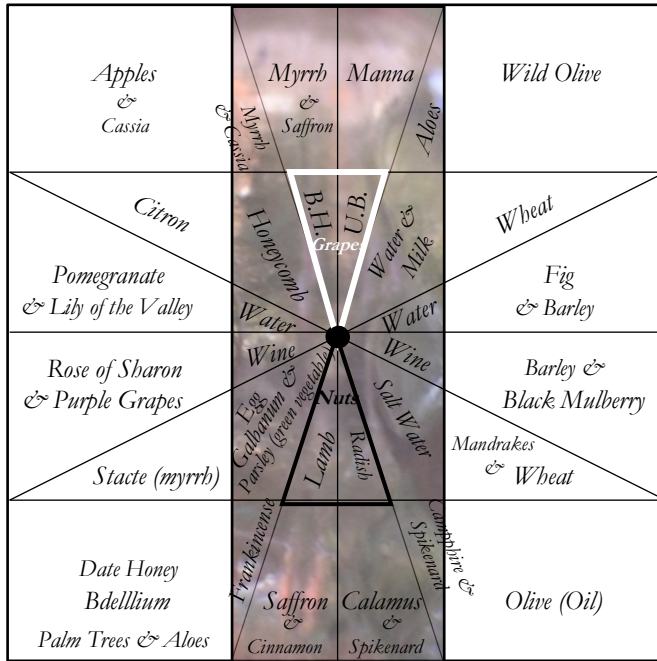


When Jesus was on the cross, a soldier pierced His side. Then, blood and water came out (John 19:34). I believe the blood and water in this verse is what we see in the picture above.

Earlier in Scripture, Jesus introduces communion during the Passover meal with His disciples. In Matthew 26:28, He says that “this is my blood of the new testament, which is shed for many for the remission of sins.”

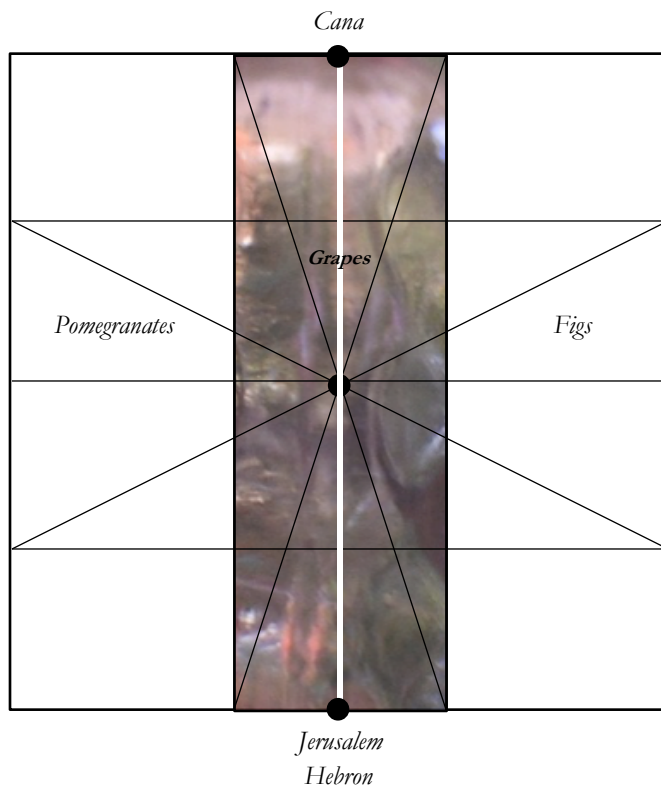
Cluster of Grapes

It is interesting to note that the place for grapes (the vineyard) is in the same place as the Lord's face. This is where we find communion as well. As we have recently learned, this is the New Covenant section of the diagram.



Another interesting story is when the twelve spies take back an enormous cluster of grapes to their camp. In Numbers 13:23-24, it says that “they came unto the brook of Esh’-col, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Esh’-col, because of the cluster of grapes which the children of Is’-ra-el cut down from thence.”

According to the *Strong's Concordance*, a root word for “Eshcol” is *eshkowl*, which is “a bunch of grapes or other fruit” or a “cluster (of grapes).”



As we recently learned, one of the definitions for *Cana* is a “staff.” The staff in the diagram above is highlighted in white. The white line could also represent the Valley (or brook) of Eshcol. Apparently, the brook of Eshcol is a rich valley that is north of Hebron. It is also called the “Valley of the Cluster.” Hebron would be south of Jerusalem in the diagram.

The twelve spies take the fruit back to their camp as an example of what is growing in Canaan.

Shepherd's Staff

One thing I recently learned is how a shepherd would mark or scratch his staff as a reminder of when God did something in his life. The staff, therefore, helped the shepherd recollect God's good deeds.

In the main miracle picture and diagram, Jesus is in the same place as the staff. One day, our good deeds could be measured for rewards. The staff, in a way, could be a measuring staff of what good has been done, especially for His glory.

Another way to look at it is through His Salvation. Only Jesus could pay the price for our sins. Therefore, our good deeds are not enough to get us to Heaven. Rather, it is through the good deeds of the Lord Jesus that we are forgiven and can enjoy His eternal presence in His kingdom.

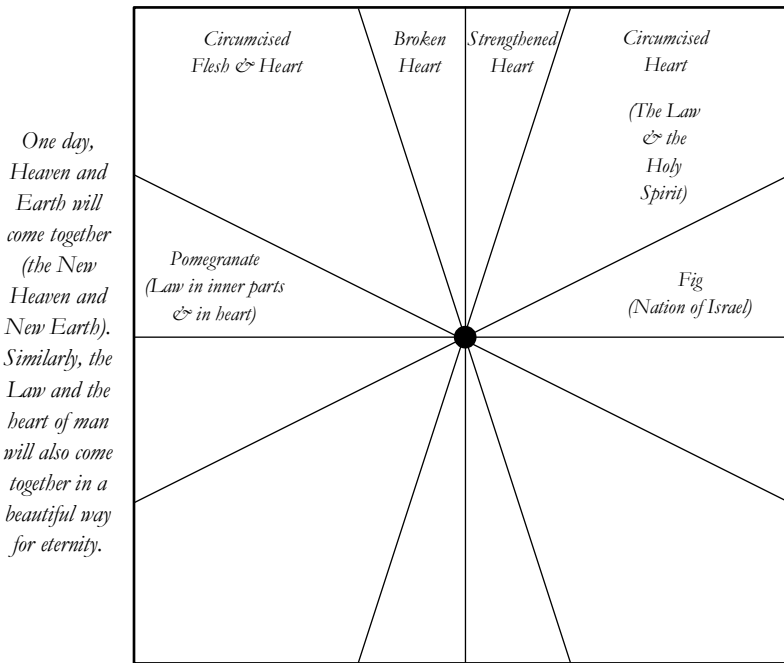
The good deeds of God could also reveal the wickedness of those who reject the Lord. Therefore, the measuring staff would reveal that they haven't measured up due to their choices.

Pomegranate & Fig

In Jeremiah 31:33, the Lord explains that "this shall be the covenant that I will make with the house of Is'-ra-el: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts and will be their God, and they shall be my people."

The fig tree represents the nation of Israel. The pomegranate, however, required a little more thought on my part to understand its meaning in the diagram.

One idea is that the pomegranate has 613 seeds, which is the same number of commandments in the Hebrew Bible. In Jeremiah 31:33, the Lord explains that He will put His law in Israel’s inward parts and write it in their hearts. The pomegranate, therefore, could represent the law within (since the 613 seeds/commandments are within the fruit).



Wineskins

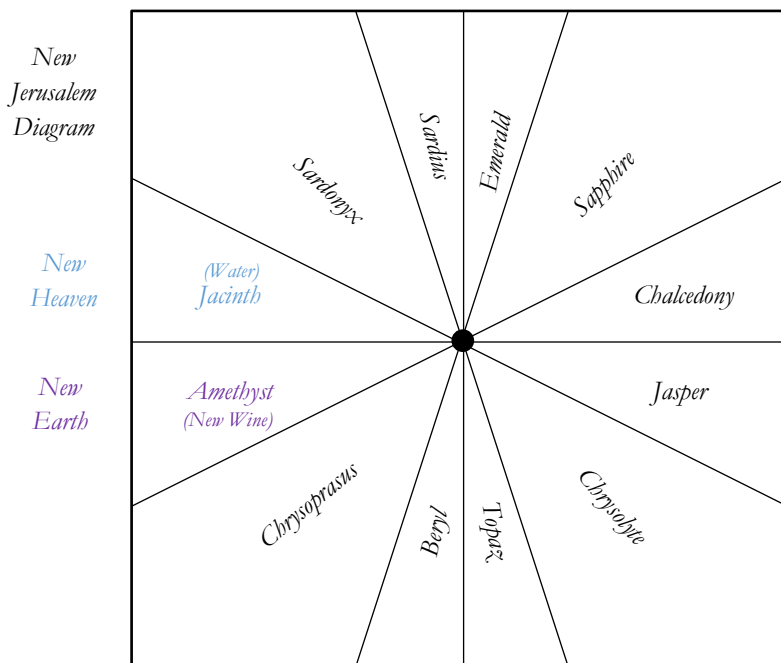
In Matthew 9:16, Jesus explains that a man doesn’t put a new cloth on an old garment, since it will likely make the tear worse. Wine works in a similar way, since new wine isn’t placed in old bottles. The old bottle would break and

the wine would run out. Therefore, new wine has to go in new bottles, so both are preserved (v. 17).

What is interesting to note is that the Holy Spirit does an inner work in those who believe. In 2 Corinthians 5:17, it says that “if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

Then, one day, His children will receive glorified bodies. In 1 Corinthians 15:52, it explains that “the dead shall be raised incorruptible, and we shall be changed.”

What I find interesting about the diagram is that the New Covenant blood is in the same section as the New Earth. In Revelation 21:1, the beloved disciple says, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away....”



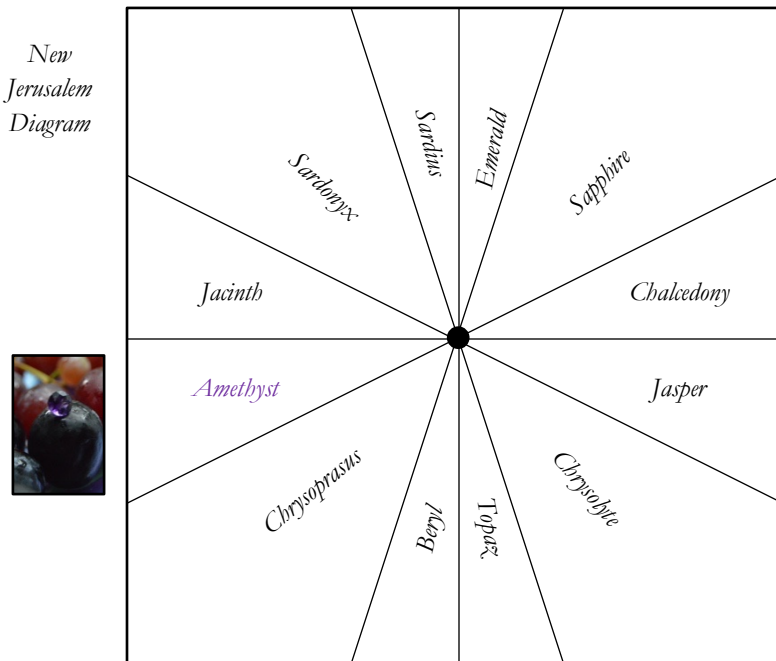
Amethyst (New Jerusalem Foundation)

Description: purple

Vine's: “Primarily meaning ‘not drunken’ (*a*, negative, and *methu*, ‘wine’). Pliny says that the reason for its name lay in the fact that in color it nearly approached that of wine, but did not actually do so” (26).

In the Temple: New Covenant blood

Representation: New wine and New Covenant



Hebrew Definitions:

achlamah (306): perh. from 2492 (and thus dream-stone); a

gem, prob. the amethyst.

chalam (2492): prop. To bind firmly, i.e. (by impl.) to be (causat. to make) plump; also (through the fig. sense of dumbness) to dream:— (cause to) dream (-er), be in good liking, recover.

Greek Definition:

amethystos (271): the “amethyst” (supposed to prevent intoxication):—amethyst.

References: a stone in the breastplate and New Jerusalem foundation



In Ephesians 5:18-20, the apostle Paul says the following:

“And be not drunk with wine, wherein is excess; but be filled with the Spir’-it; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Je’-sus Christ.”

Measuring Rod

Another definition for *Cana* is a “measuring rod.” Recently, we took a look at measuring good deeds. Now we are going to take a look at a few other kinds of measurements:

1. Man’s measurements
2. The measurement of glory
3. The measurement of time
4. Eternal measurements (judgments & rewards)

In Revelation 21:15-16, the beloved disciple explains that “he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare....” He explains that the wall is “an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.”

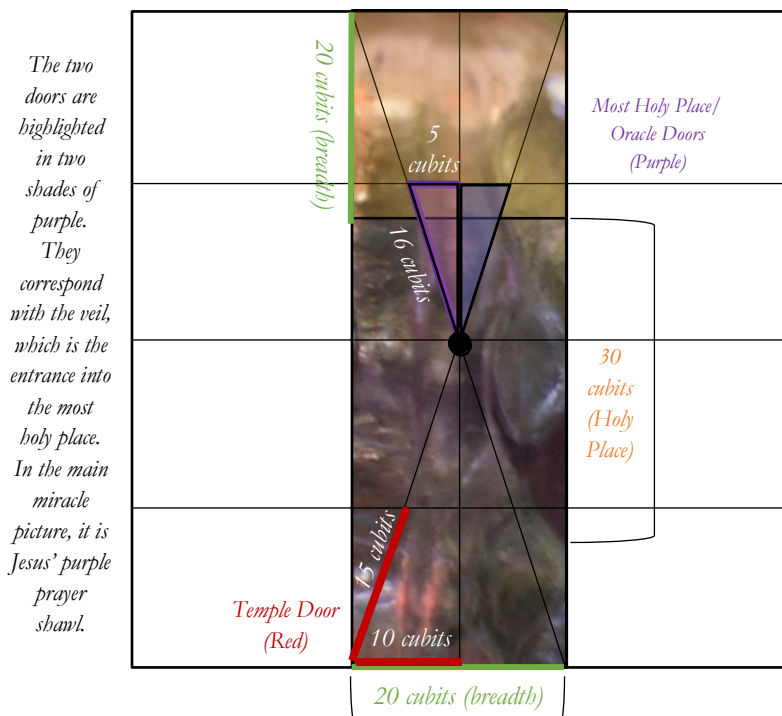
Apparently, the measure of a man is similar to that of an angel. For example, when we use a tape measure, we measure according to man’s measurements. Similarly, the angel uses a golden reed (rod) to measure the New Jerusalem.

As you may recall, the most holy place is a cube, similar to the New Jerusalem. In 2 Chronicles 3:8, it says that “he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits....”

Let’s take a look at the dimensions of Solomon’s temple. I think it is possible that the New Jerusalem is in the same

section as the most holy place in the diagram. I have highlighted it in gold. It is in the top middle section of the diagram.

Solomon's Temple Dimensions

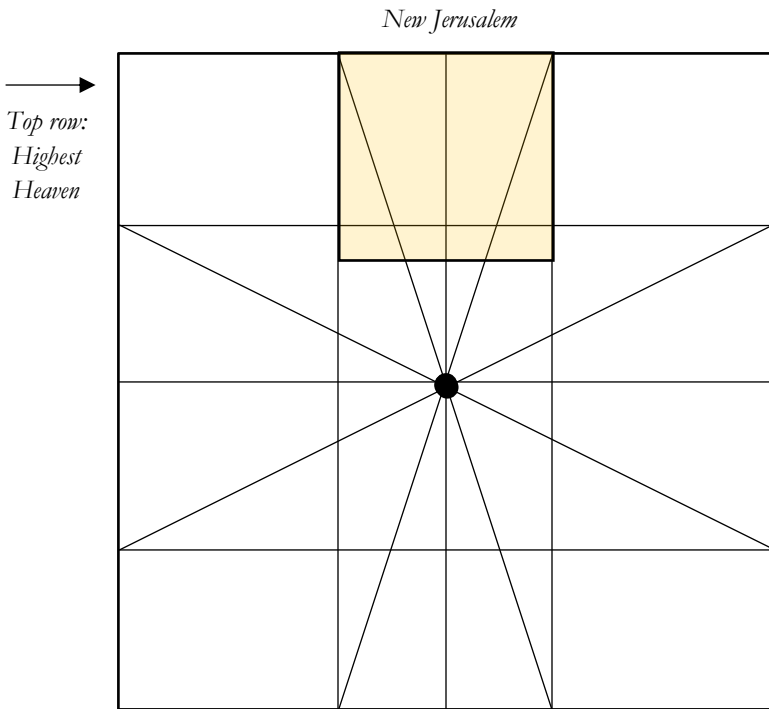


The most holy place in Solomon's temple is 20 cubits, while the New Jerusalem is 144 cubits. The scale, of course, has to be adjusted, depending on which one we're studying.

When John describes the New Jerusalem, it is possible that the red part of the jasper highlights the natural part of the Holy City. This amazing city will be a gathering place for God's people and His creation. It will have physical characteristics.

As previously noted in chapter two, picture jasper resembles landscapes and flowers. Therefore, when John likens the New Jerusalem to picture jasper, he could have had a landscape in mind.

In Revelation 21:2, John sees “the holy city, new Je-ru’-sa-lem, coming down from God out of heaven, prepared as a bride adorned for her husband.”



In the diagram above, the New Jerusalem is represented by the yellow square. Remember, the top row in the breastplate diagram represents the highest heaven.

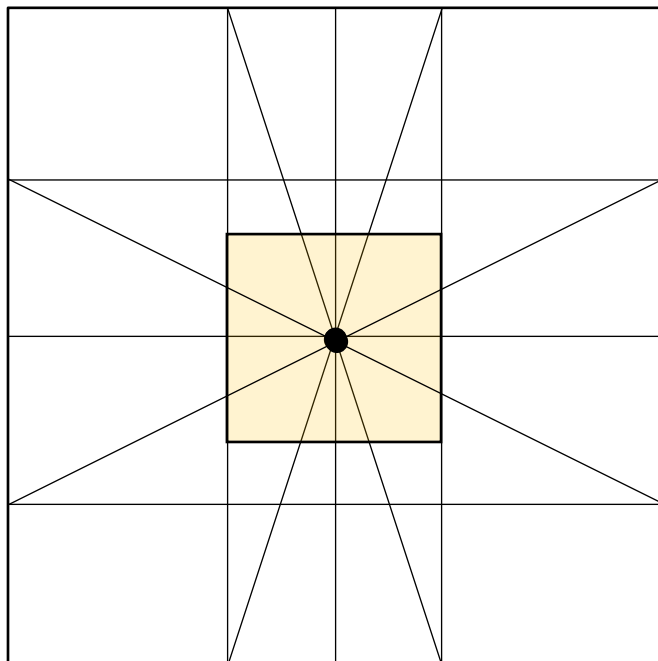
One day, the New Jerusalem will come down out of Heaven. It may get set on a hill (or mountain). Some

people believe it could hover above a mountain.

This diagram illustrates the New Jerusalem after it comes down out of Heaven.

Part of it is on the earth's side of the diagram, while part of it is on Heaven's side.

The New Jerusalem will have characteristics of both Heaven and Earth.



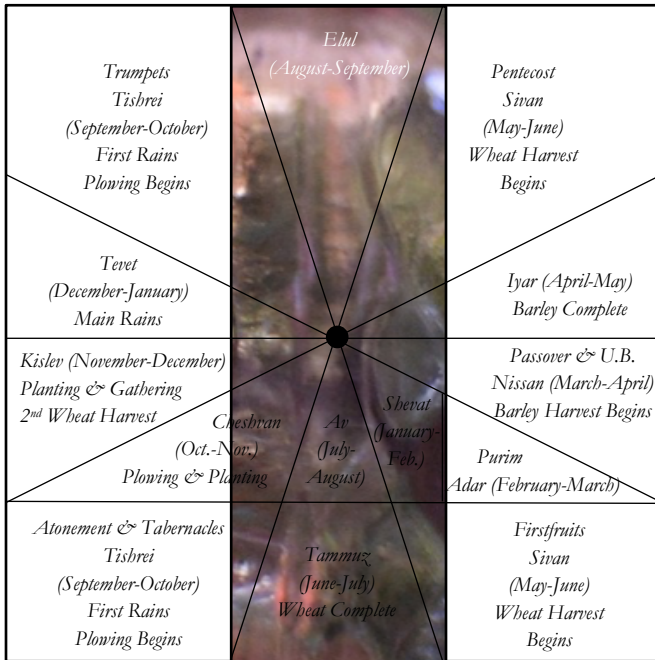
Elul

I find the placement of the Hebrew month of *Elul* very fascinating in the diagram. It is in the same section as the New Covenant, as well as the Lord's face (see the diagram on next page).

Here we find late summer and early autumn. In fact, *Elul* is the last month of the Jewish year. During this time, a blowing of the shofar takes place every weekday after morning services. The sound of the shofar is supposed to “rouse us from complacency and jolt us to repentance.”

Some consider *Elul* to be a time to take account of the soul.

When two people have had a falling out, oftentimes their backs are towards one another. This represents that they aren't able to work things through (at that moment). At the end of *Elul*, however, the two people are now face to face as they resolve their differences.



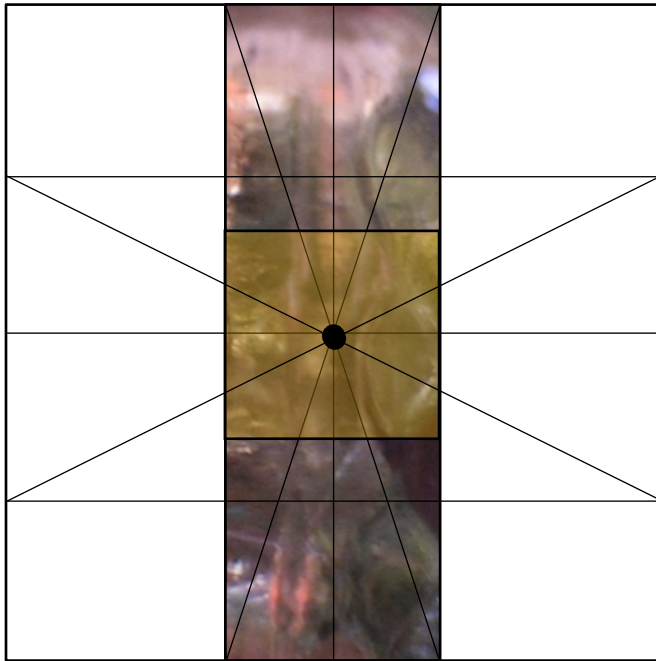
Isn't it fascinating that we can see the Lord's face in the miracle picture in this particular section of the diagram? It is also where we find the emerald stone, which represents the bread of the face.

Apparently, *Elul* is a time of reflection as the Jewish people look forward to the New Year (*Rosh Hashana* in the Hebrew month of *Tishrei*). It is a time of forgiveness.

It is interesting to note that as believers in Jesus, we should

remember how we have been forgiven through His death, burial, and resurrection. We have been restored to a right relationship with God through our Lord.

As you may recall, in Revelation 21:2, the New Jerusalem is “prepared as a bride adorned for her husband.” In the diagram, when the city is lowered, it ends up in the same place as the Lord Jesus. He is the bridegroom, and He is with His bride.

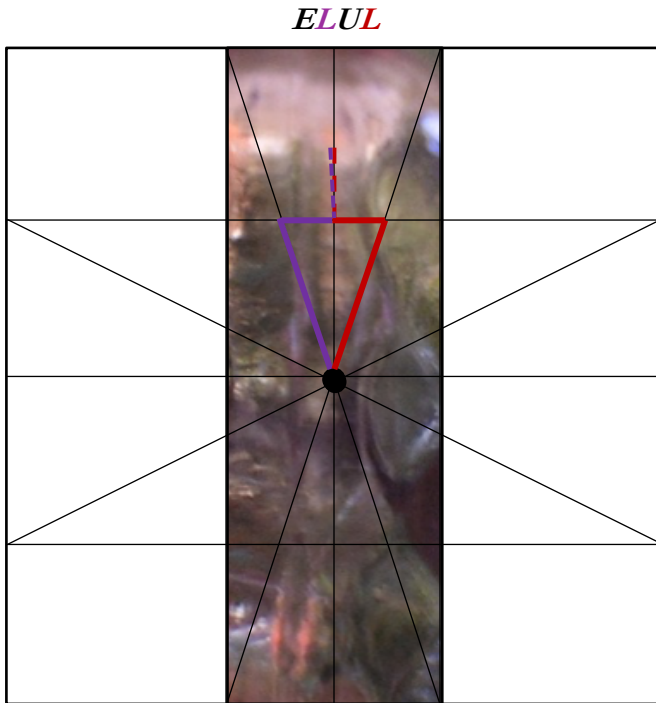


The Hebrew month of *Elul* can be likened to the following phrase: “I am my beloved’s and my beloved is mine.” This refers to one’s relationship with God. We can find this phrase in Song of Solomon 6:3.

The Hebrew letter *lamed* is found two times in the Hebrew

word *Elul*. It is the English letter “L.”

When we think of being “face to face,” the Hebrew letter *lamed* should come to mind. The two letters (L & L) make up a “Lamed Heart.” (One letter “L” [or *lamed*] is backwards in the diagram below. I have outlined the two letters, one with red and the other with purple.)



It is interesting to note that the letter *lamed* resembles a shepherd’s staff. It is the largest of the Hebrew letters, and it represents the King of kings!

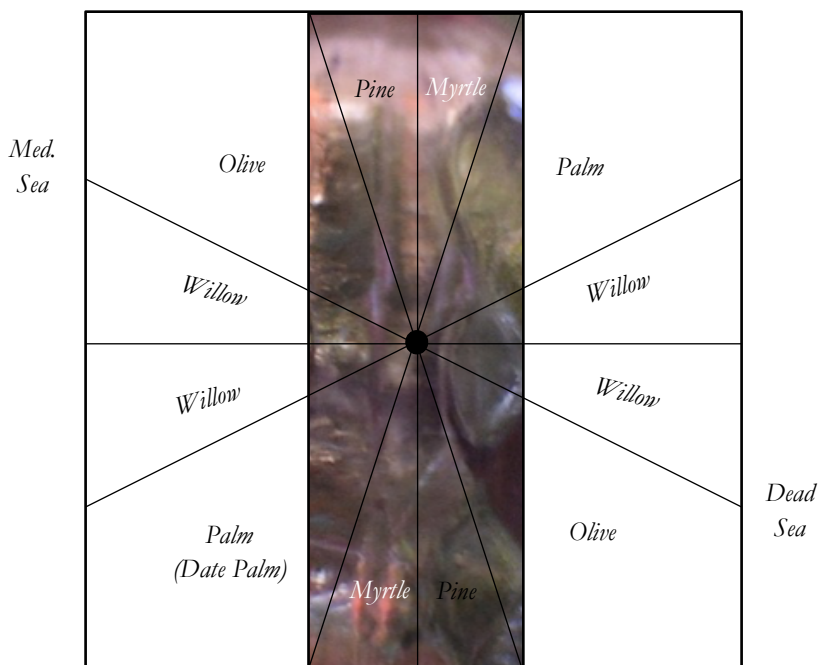
Queen Esther

Since we have been talking about the King of kings, I’d like to mention a very special queen as well. My guess is that

Queen Esther has a very special place in the diagram, since she is a type of Christ. She saved her people—the Jewish people.

As you may know, Esther means “star,” and her Hebrew name *Hadassah* means “myrtle.”

Earlier in this study, we took a look at the booths that were constructed during the Feast of Tabernacles. We discovered that the myrtle branches fall in the same sections as the Lord.



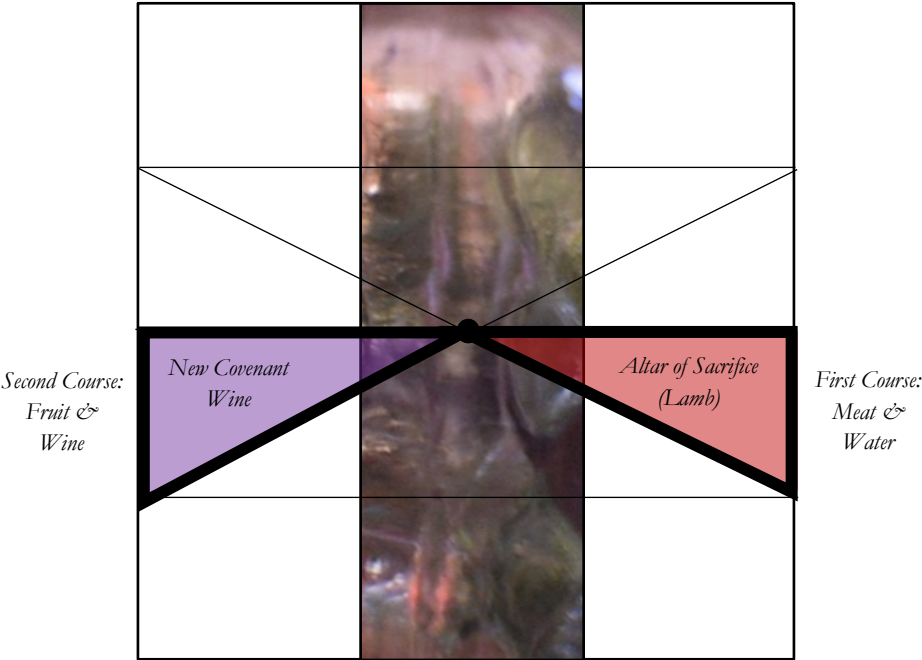
Tishrei: Feast of Tabernacles

Banquet of Wine

In the Book of Esther, Queen Esther invites the king and

Haman to a banquet. In Esther 5:6, it is referred to as a “banquet of wine.” I recently learned that the first course of the meal was made up of meats (victuals) and water. This was customary in Persia during Bible times. Then, the second course consisted of fruit and wine. This part of the meal, also called the latter part of the meal, was cheerful due to the wine. Apparently, people would drink more freely.

The latter wine at a Persian banquet could be likened to the New Covenant wine.



Glory

Previously, we took a look at measuring light and glory. For example, in Psalm 104:1-2, it says, “Bless the Lord, O my

soul: O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment.” We can conclude from this verse that light wraps around the Lord like a garment.

*It is possible
that the
measurements
are taken on
the diagonal to
measure what
is in Heaven.
It is the
measurement
of light and
glory.*



Even though the New Jerusalem has characteristics of the earth, it is also from Heaven. Therefore, its glorious light needs to be measured differently than the structures on the earth.

In Revelation 21:10-11, John says, “And he [the angel] carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Je-ru’-sa-lem, descending out of heaven from God, Having the glory of God....”

In Revelation 4:3, John sees “a rainbow round about the throne, in sight like unto an emerald.” Generally speaking, light contains the colors of the rainbow. As we have learned in this book, each color represents a part of the Temple. Therefore, we see God’s glorious salvation in His rainbow.

Red: altar of sacrifice, blood, cutting

Orange: brass sprinkling bowl, brass laver, fire-light

Yellow: light from the lampstand

Goldish-green: olive oil, altar of incense

Green: table of shewbread

Blue: water

Indigo: veil

Purple/Violet: New Covenant blood

In Revelation 4:3, John says, “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.”

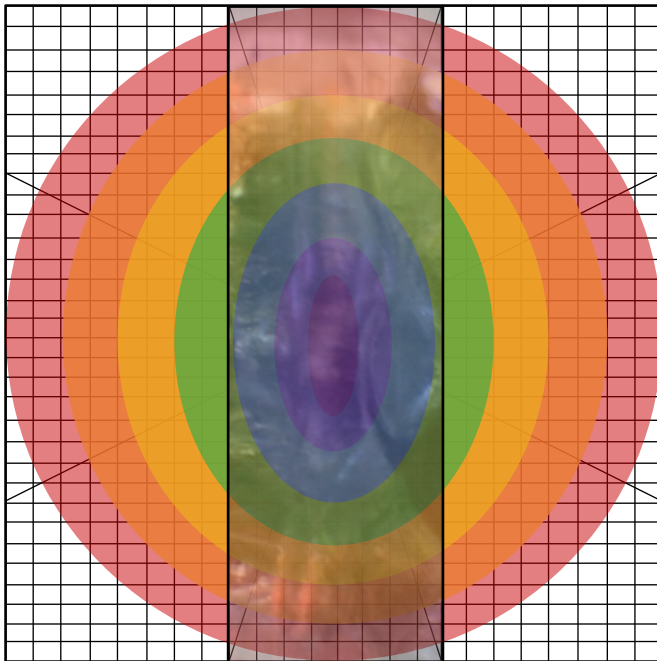
Jasper: altar of sacrifice

Sardine: blood

Emerald: body of Christ

It is interesting to note that John seems to describe the perfect Lamb of God who was slain (Revelation 5:12). The jasper, sardine, and emerald point to His death and burial.

When we overlap a rainbow with the main picture of Jesus, the emerald stone encircles His resurrected body.



The most holy place in the heavenly diagram is in the center (blue, indigo, violet).

I made a grid to show the Fibonacci Sequence. Since it is difficult to see the grid in the center, please imagine that the glory of God radiates out from the center. It spirals out and around Jesus, similar to how clothing wraps around the body.

Time

In John 1:1, it says that “in the beginning was the Word, and the Word was with God, and the Word was God.”

The top row of the breastplate represents the Father, Son, and Holy Spirit. Of course, God has always existed. His creation, however, had a very specific beginning.

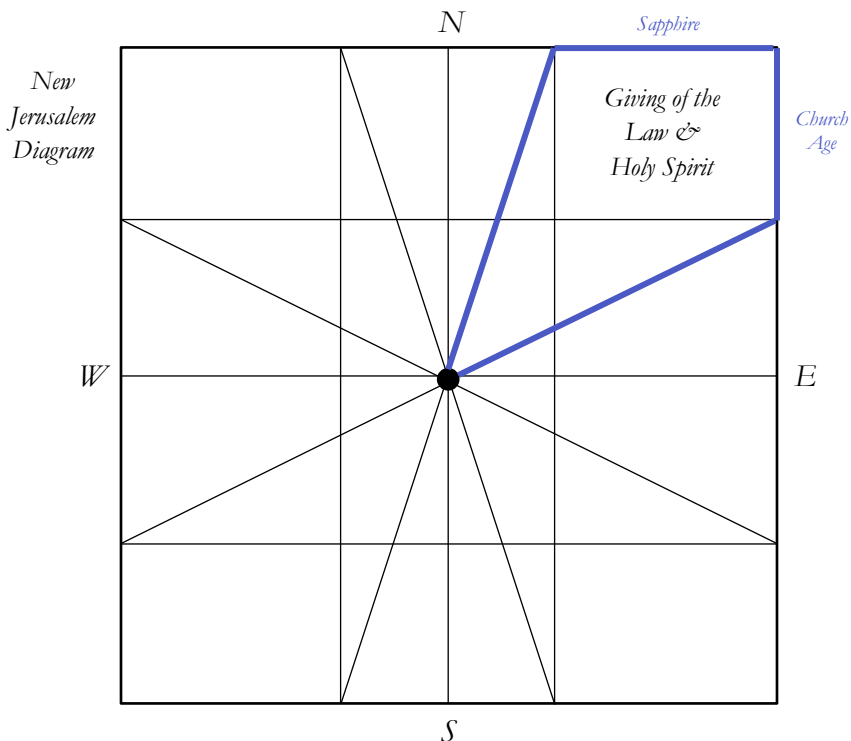
Breastplate Diagram

<i>Carbuncle</i> <i>Father</i>	<i>Sardius</i> <i>Son</i>	<i>Topaz</i> <i>Holy Spirit</i>
<i>Diamond</i> <i>Stars</i>	<i>Emerald</i> <i>Sun</i> <i>Greater Light</i>	<i>Sapphire</i> <i>Moon</i> <i>Lesser Light</i>
<i>Amethyst</i> <i>Fowls</i>	<i>Ligure</i> <i>Water & Sky</i>	<i>Agate</i> <i>Moving Creatures</i> <i>Whales</i>
<i>Jasper</i> <i>Grass, Seed & Fruit Tree</i> <i>Dry Land & Earth</i> <i>Cattle, Creeping Things,</i> <i>Beasts of the Earth & Man</i>	<i>Beryl</i> <i>Light</i>	<i>Onyx</i> <i>Seas</i>

In the next book, I hope to write about creation and the breastplate. If for some reason it doesn't get finished, I have added enough details in this book to help you in your studies.

The New Jerusalem diagram is on the next page. It is important to note that the giving of the Law and the giving of the Holy Spirit go along with the sapphire stone (lapis lazuli).

I highlighted the sapphire stone in bluish-purple in the diagram below. We are currently living our lives at this particular section in the diagram.



I would like to take a moment to mention something very important. In Revelation 5:1, John says, “And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.” It is my very humble opinion that the New Jerusalem foundations are on one side, while the breastplate (creation) is on the other side. When merged together, the various gemstones provide a detailed diagram (or map) of God’s eternal plan. It is possible that the book is transparent due to God’s light. Therefore, what is on the back would possibly be seen from the front (the merge).

Next, let's take a look at the beginning of creation. In Genesis 1:2, it says that "the earth was without form, and void; and darkness was upon the face of the deep. And the Spir'-it of God moved upon the face of the waters."

I placed an asterisk next to the Holy Spirit and fresh water in the diagram below. (The Spirit moved on the waters.)



I believe that fresh water, fountains of water, rivers, streams, and Living Water from God's throne, are all found at the jacinth stone (New Jerusalem diagram) and ligure stone (breastplate diagram).

The "whales" section in the breastplate diagram (above) overlaps with the chrysolite section of the New Jerusalem diagram (next page). As you may recall, chrysolite represents resurrection life. For example, when Jonah is in

the great fish (the whale) for three days and three nights, he gets vomited onto dry ground (Jonah 1:17; 2:10). This points to resurrection life.

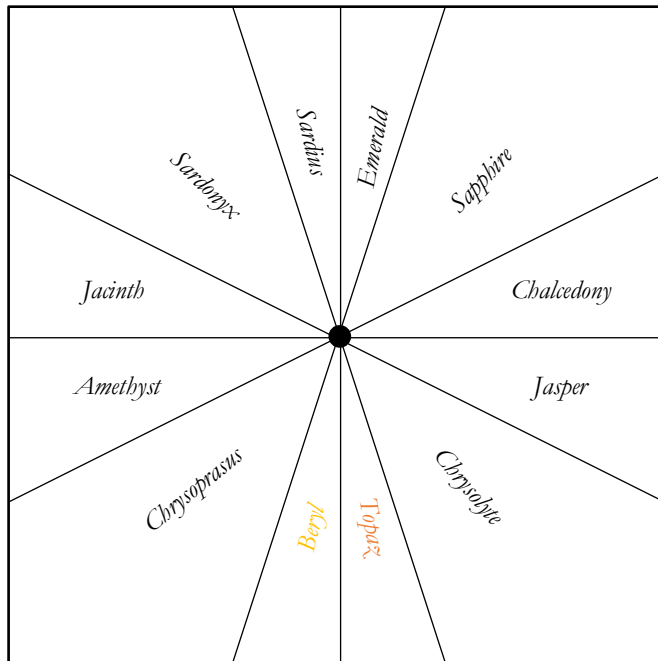
In Genesis 1:3-5, God says the following:

“Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

In the breastplate diagram (previous page), the light on the earth comes from the sun, moon, and stars (vv. 14-19). Jesus’ face is in the sun section.

In the New Jerusalem diagram (below), the light comes from the lampstand in the Temple. Jesus is the light of the world (John 8:12).

*New
Jerusalem
Diagram*

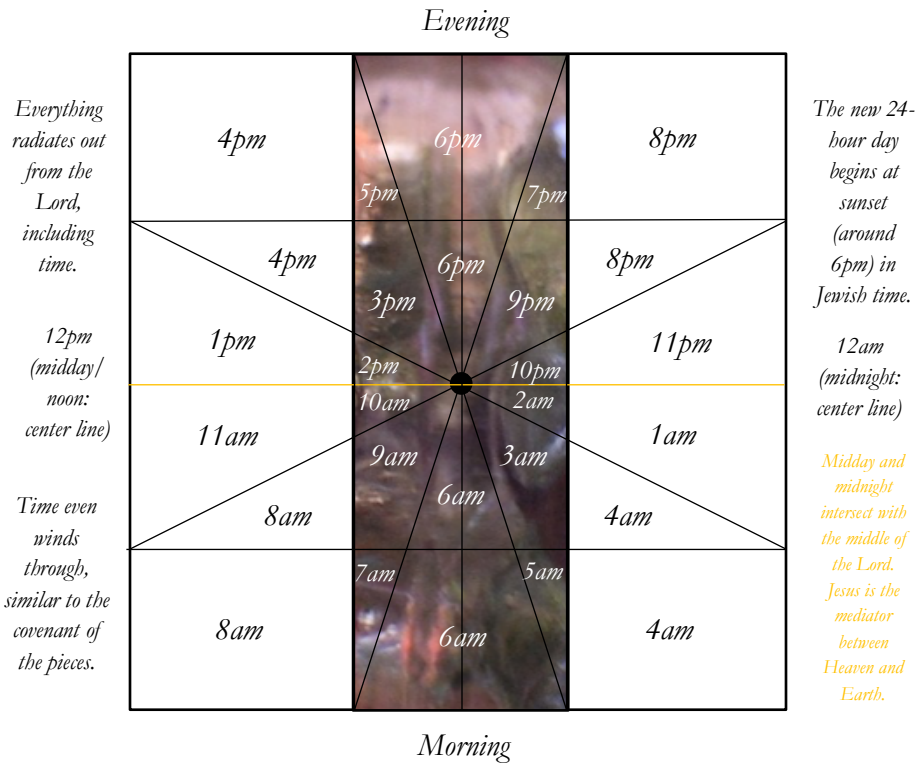


*The golden
beryl light
in the
breastplate
diagram
likely
represents
the same
kind of
light as the
lampstand
in the
temple.*

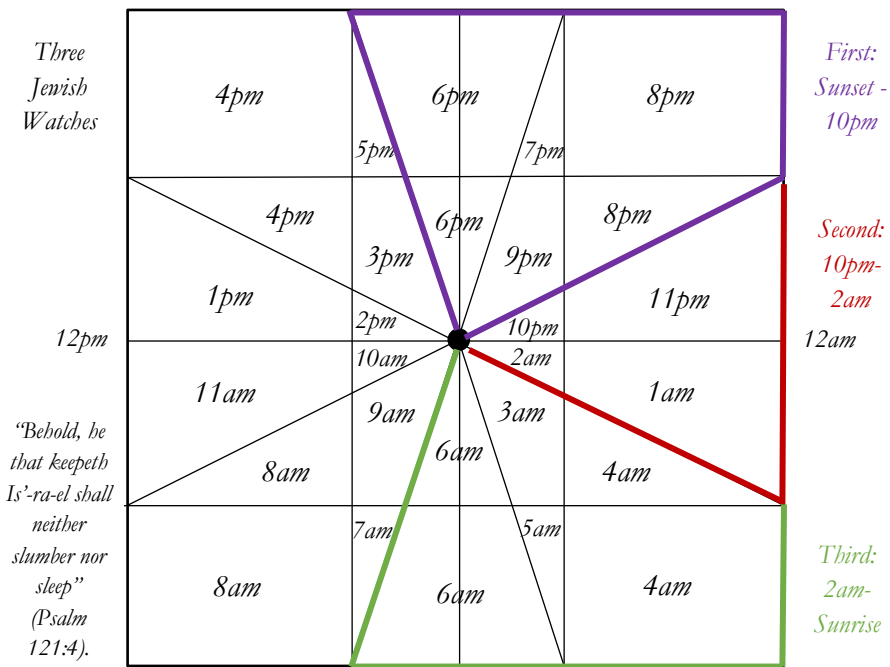
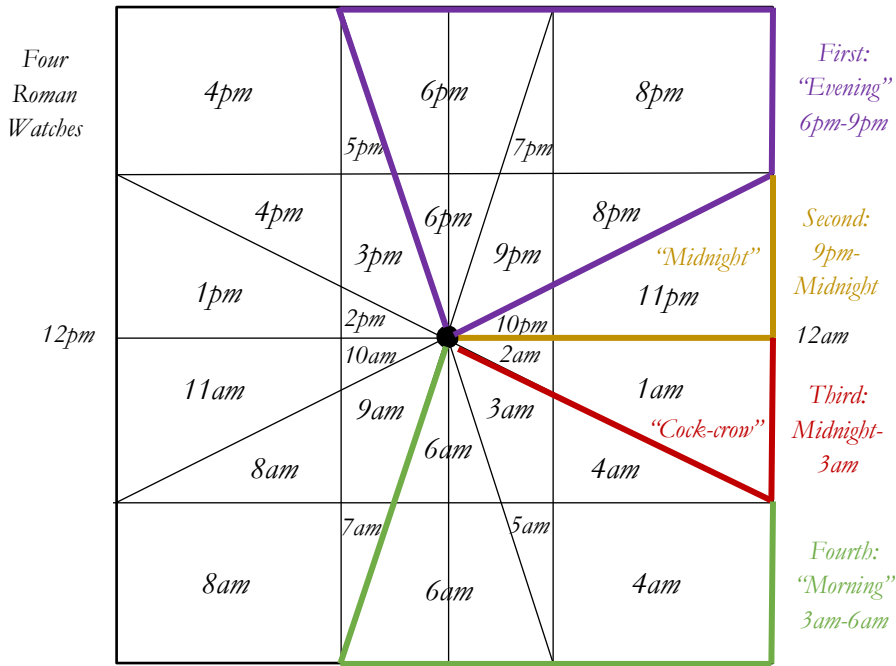
Lampstand

After each day that God creates, the Scripture mentions both evening and morning. For example, in Genesis 1:5, it says, “And the evening and the morning were the first day.”

Please note how Jesus is in the sections of the beginning of the “Jewish” day (6 pm), as well as the 6 am section, which is by His feet. He is the beginning and the end, the Alpha and the Omega, the first and the last (Revelation 22:13).



The hours rotate like a clock, but they also wind through at times. On the next page, we have the watches of the night. The Roman clock has four watches (when the guards change positions), while the Jewish clock has three.



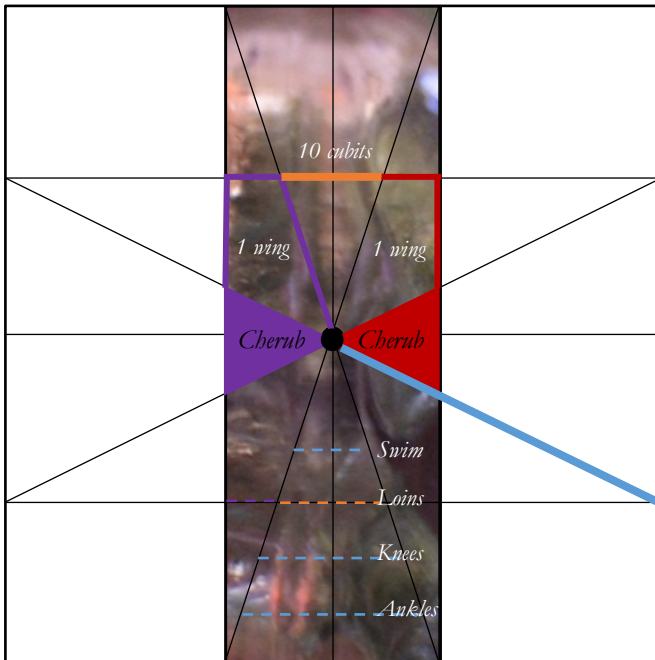
Water Clock

Apparently, the water clock was invented since the sundial only worked when the sun was out. The people needed to keep track of time during the day, as well as throughout the night.

Let's take another look at Ezekiel 47. In verse 2, it says, "Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side."

The deep waters flow out from the Lord's belly in the miracle picture. This is by the place where one would likely swim.

In John 7:37-38, Jesus says, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

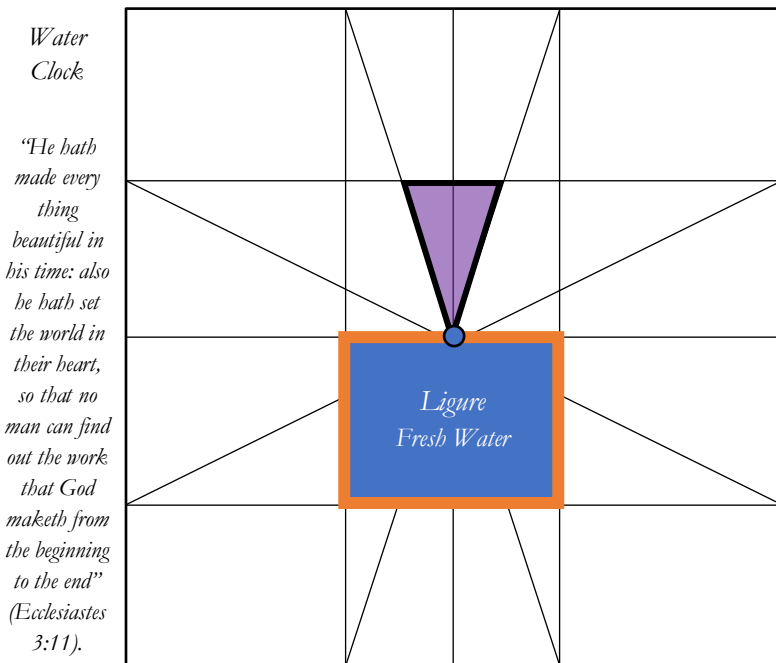


As previously noted, the uttermost part of one cherub's wing to the uttermost part of the other cherub's wing is 10 cubits. We find this on the north (above Jesus' head) and on the south (above His legs). The *utter gate* could be in one

of these two places (highlighted in orange).

In verses 3-5, the man brings Ezekiel through the waters. (In the diagram on the previous page, the measurements are noted by dotted lines.) First, the man brings him to where the waters are to the ankles, then the knees, then the loins, and finally where one could swim.

It is interesting to note that the diagram resembles a water clock. The funnel is highlighted in purple (in the diagram below). The water drips from the center point at the base of the funnel. It fills the container below (fresh water), which is outlined in orange.



When the water fills the container, time adjusts on the clock. (Please refer to the watches on the previous pages.)

White (Light) Throne

Near the end of the Book of Revelation, John describes a great white throne. The Greek word for “white,” according to the *Strong’s Concordance*, is *leukos*, which means “light” and “white.” Therefore, we could think of God’s throne as being filled with light. This is the place where all things will be brought to light.

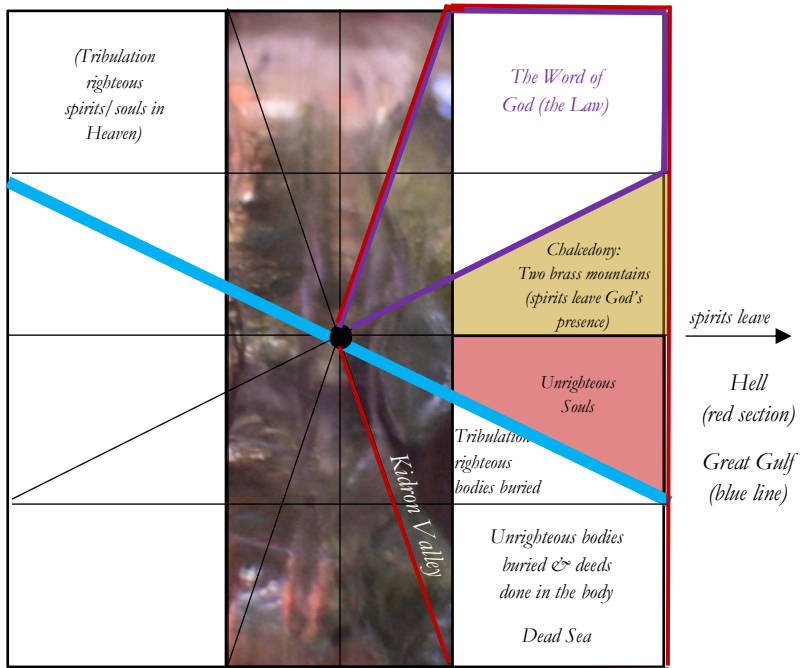
In Revelation 20:11-12, John says the following:

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

During this time, those in the grave (the dead) will have to give an account of their lives. Those who live during the millennial reign will also stand before God. Many will know the Lord, but some may not.

As we look at the diagram, remember that blessing is on the right (the Lord’s right), while judgment is on His left. The millennial kingdom, the New Heaven, and the New Earth are all on the Lord’s right. The chalcedony stone represents the two brass mountains. This is where the spirits leave the presence of God (Zechariah 6:1, 5).

*Left of the Lord
(judgment)*



The books to the left of the Lord are outlined in red.

In Revelation 20:13, it says that “the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

The book(s) on the Lord’s left could include the Word of God (the Law), as well as the deeds of man.



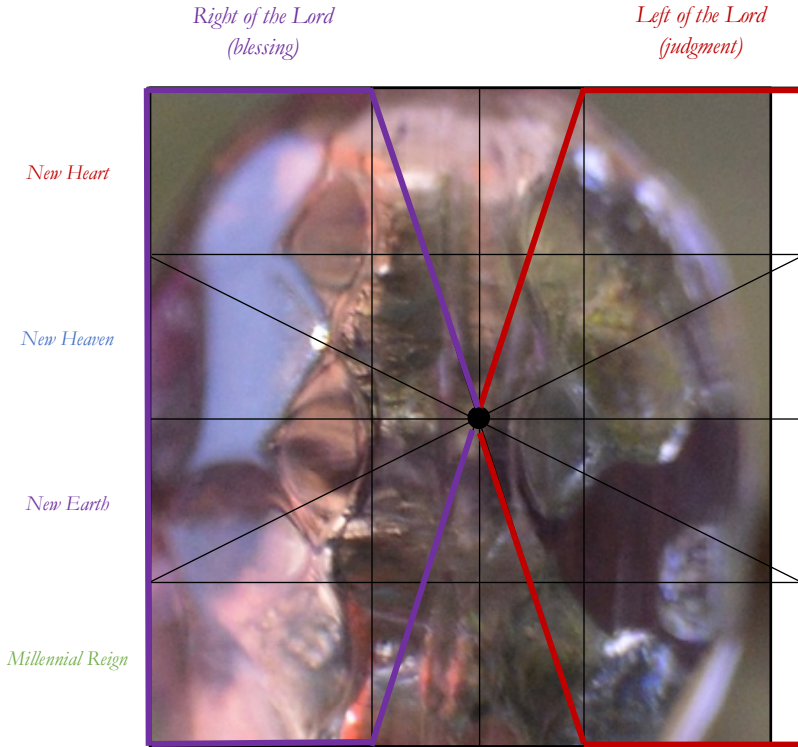
It is interesting to note that the books form two mountains when folded.



People’s spirits will either leave the presence of the Lord (at the great white throne judgment) in between the two brass mountains or they will enter into God’s eternal kingdom.

The two mountains (folded) also resemble a heart. It is important to remember that God doesn’t want anyone to perish. In 2 Peter 3:9, it says that “the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.”

On the right side of the Lord, we find the millennial reign, as well as the New Heaven and New Earth. We could also include a new heart for the nation of Israel.



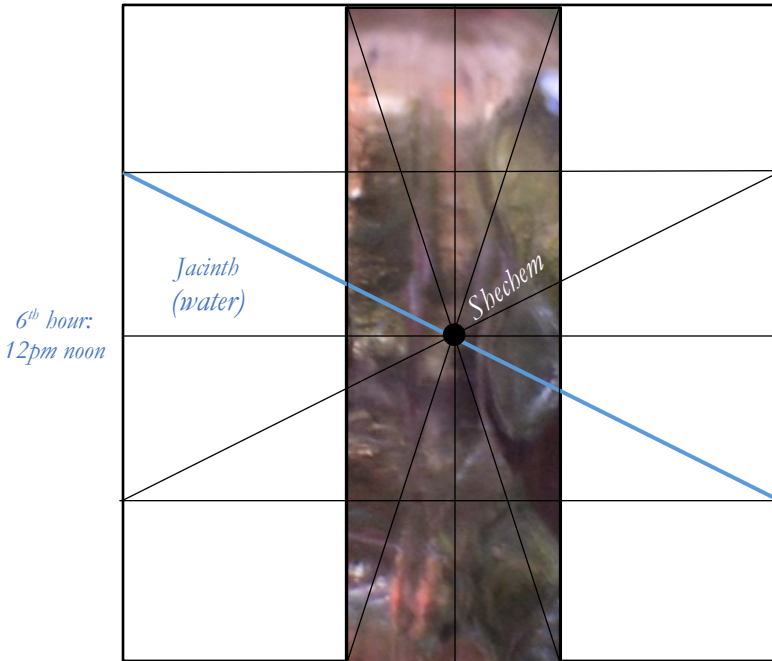
The Lamb's book of life could be outlined in purple (to the right of the Lord). The rewards given to God's people could have something to do with our jobs in His eternal kingdom. For example, the Lord has blessed Kirk and me with parakeets. Sometimes we wonder if we will work with birds in God's eternal kingdom.

*The center point of the
diagram is the Lord's heart.*



Woman at the Well

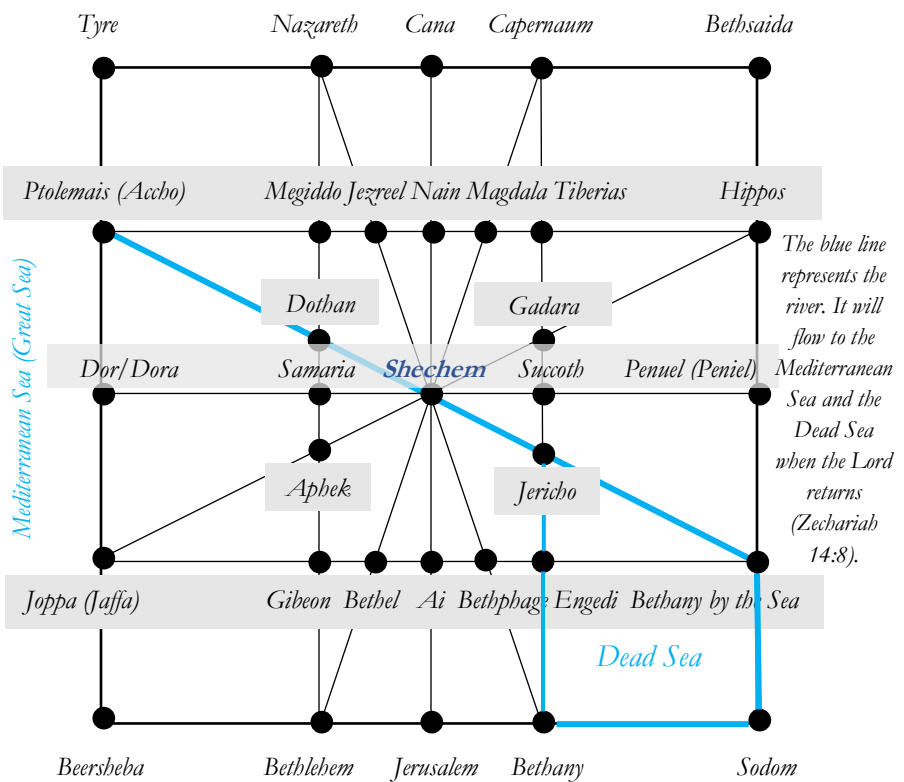
In John 4:5, it says, “Then cometh he [Jesus] to a city of Sama’-ri-a, which is called Sy’-char....” Interestingly enough, the city of Sychar is the same as ancient Shechem. This is the center point of the diagram.



In verse 6, it says, “Now Ja’-cob’s well was there. Je’-sus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.” The sixth hour is twelve o’clock noon. It would be very hot at that time of day.

While at the well, Jesus meets a Samaritan woman and asks her for some water (v. 7). When she brings up the fact that Jews do not associate with Samaritans, He explains, “If

thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water” (v. 10). He tells her that everyone who drinks from the well will be thirsty again, but whoever drinks the water He gives them will never thirst (v. 13). In fact, the water will become a spring welling up to eternal life (v. 14).

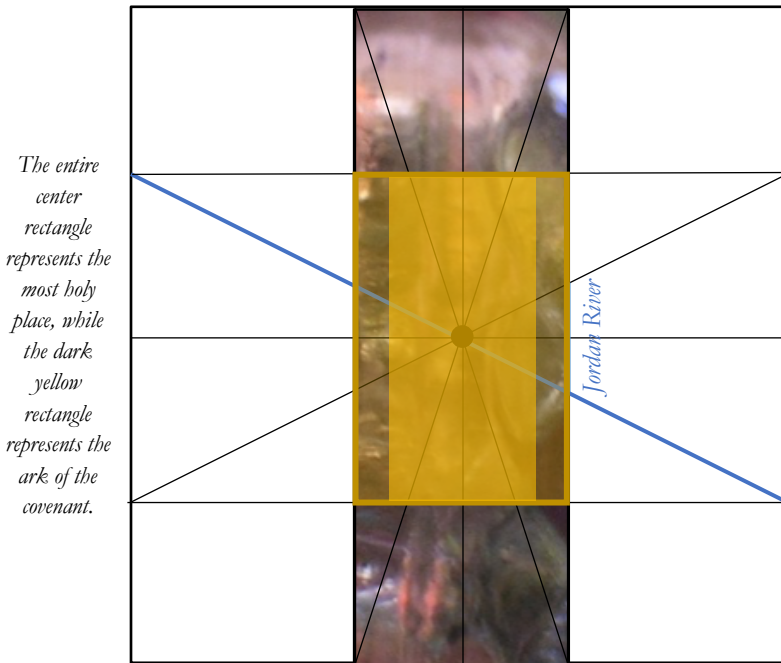


The water in the diagram comes from the center point. Therefore, water flows from the Lord Jesus (see previous page).

Through the Waters

As we have traveled through this study, we've seen how God brought Noah through the flood. He brought baby Moses through the waters in a basket, and He brought the children of Israel through the Red Sea.

In Joshua, chapter three, God brings the children of Israel through the Jordan River. On this occasion, the priests carry the ark of the covenant as the river becomes dry ground.

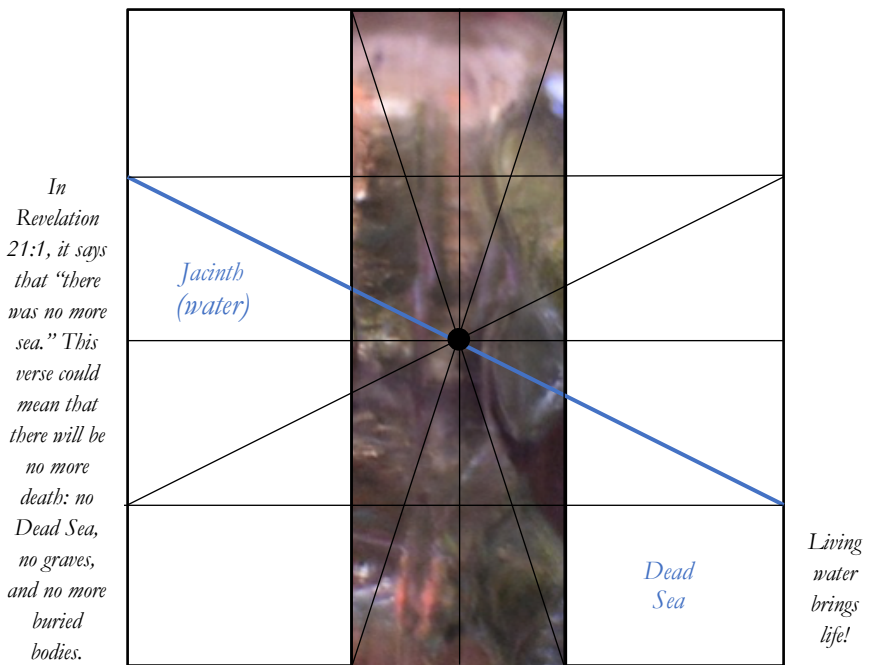


In Joshua 3:17, it says that “the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jor’dan, and all the Is’ra-el-ites passed over on dry ground, until all the people were passed clean over Jor’-

dan.”

It is important to remember that we are looking at a heavenly diagram. In the earthly tabernacle and temple, the most holy place is on the west end. In the heavenly temple, however, God’s throne (the ark of the covenant) is in the middle. Then, everyone surrounds Jesus on His throne.

In Revelation 22:1, the beloved disciple says, “And he shewed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb.”



I believe that the jacinth stone represents the water of life that flows from the throne of God. In John 4:10, Jesus describes the water as “living water.”

Jacinth (New Jerusalem Foundation)

Description: deep blue

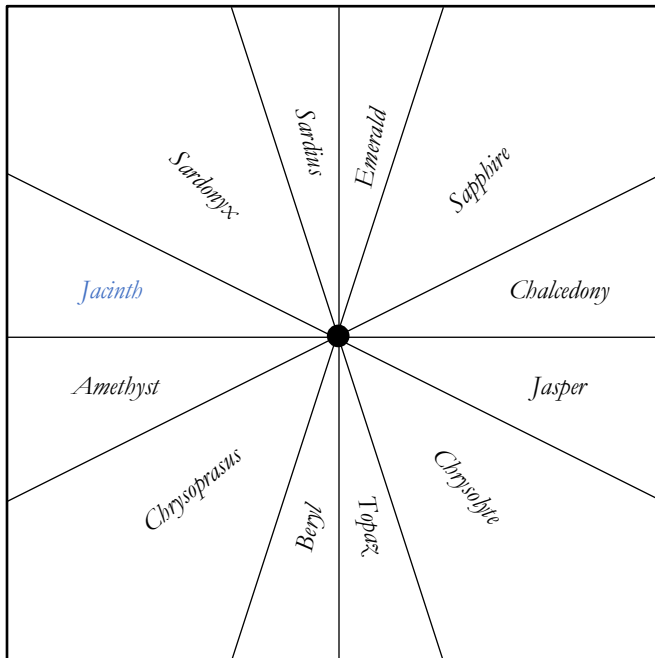
Vine's: (noun) “Primarily denoted ‘a hyacinth,’ probably the dark blue iris; then, ‘a precious stone,’ most likely the sapphire.”

(adjective) “Signifies ‘hyacinthine,’ perhaps primarily having the color of the hyacinth” (332).

In the Temple: water

Representation: living water, water of life, water from the throne of God

New
Jerusalem
Diagram



Greek Definitions:

huakinthinos (5191): from 5192: “hyacinthine” or “jacinthine,” i.e. deep blue:—jacinth.

huakinthos (5192): the “hyacinth” or “jacinth,” i.e. some gem of a deep blue color, prob. the zirkon:—jacinth.

References: New Jerusalem foundation and a vision of a breastplate



*The Vine's
describes the
jacinth stone
as a
sapphire,
while the
Greek
definition is
a zircon.*



The jacinth stone in the New Jerusalem foundations could be the same stone as the figure in the breastplate.

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