

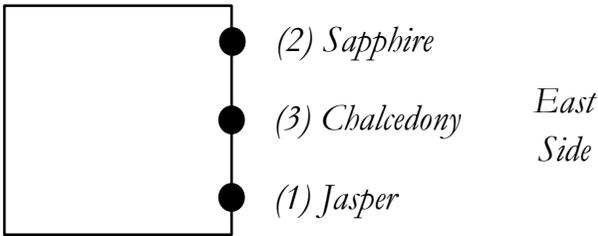
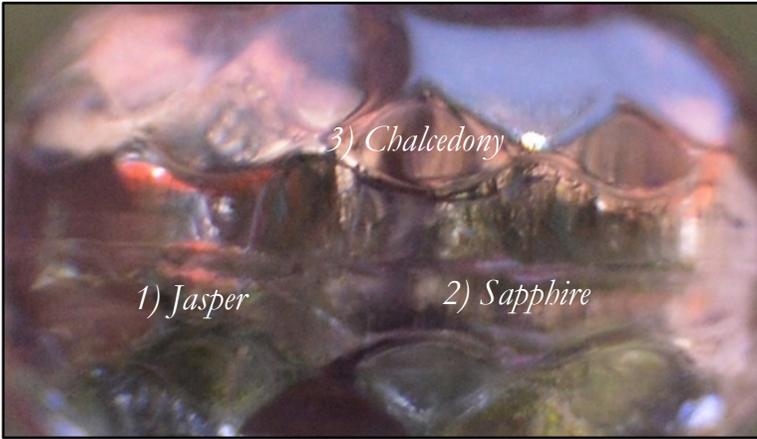
“For the bread of God is he which cometh down from
heaven, and giveth life unto the world.”

John 6:33

NEW JERUSALEM FOUNDATIONS EMERALD

The material for this chapter is possibly my favorite. I have struggled with the concept of the rapture for most of my Christian life, but in recent months the Holy Spirit has helped me understand it better. Since there are so many viewpoints on end times, it can be an overwhelming subject. I think the square diagrams help lay things out simply and beautifully. It is important to note that the square represents the New Jerusalem (Revelation 21:16).

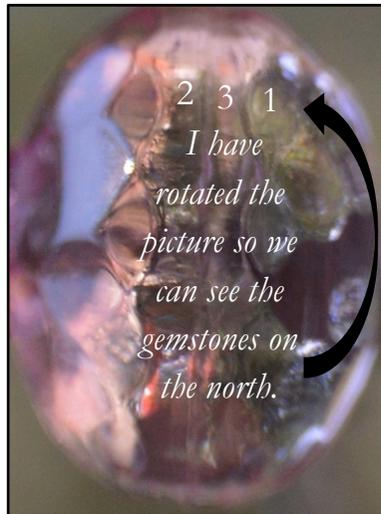
My first order of business in this chapter is to explain the pattern of the twelve foundations. The beloved disciple says that “the foundations of the wall of the city were garnished with all manner of precious stones” (v. 19). We have already taken a look at the first three, which are (1) jasper, (2) sapphire, and (3) chalcedony. On the east side of the illustration, we see the jasper foundation, and then the chalcedony, and finally the sapphire.



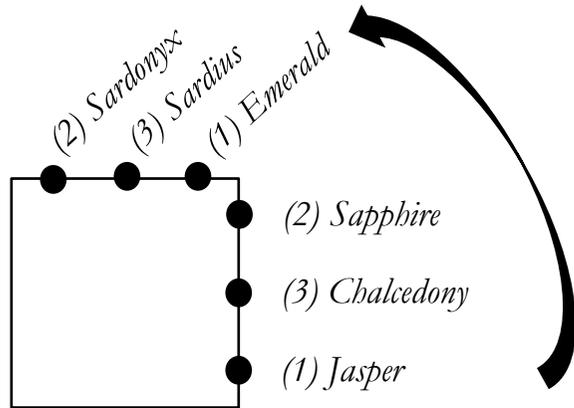
Let's review Revelation 21:19. The first three foundations in the list are (1) jasper, (2) sapphire, and (3) chalcedony. Therefore, the pattern in the diagram goes 1, 3, and then 2.

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

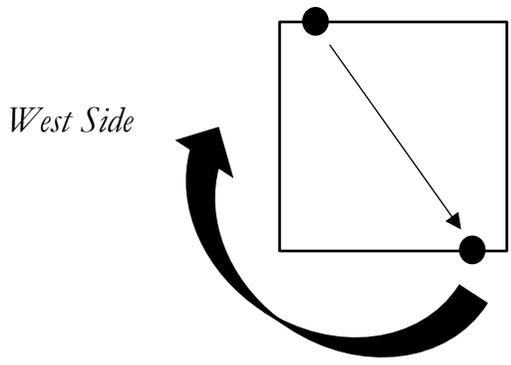
- (1) Emerald
- (2) Sardonyx
- (3) Sardius



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



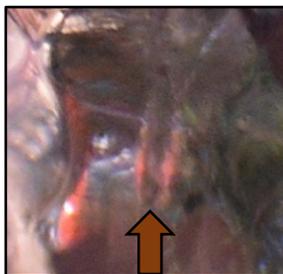
Then, they crossed over to the south side and finished on the west.



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

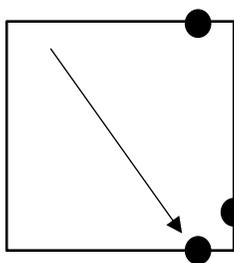
First Four Feasts

The seven feasts have a place in the diagram as well. Since the Lord presented the Feast of Passover in the illustration, this definitely helped me get started with the placement of the feasts. Jesus' legs form the Passover door, which is represented by the jasper stone.



From there, I knew that the Feast of Unleavened Bread identifies with Jesus' burial. Therefore, it should go on the north side. And the Feast of Firstfruits points to His resurrection, so it goes on the south side.

(2) Unleavened Bread

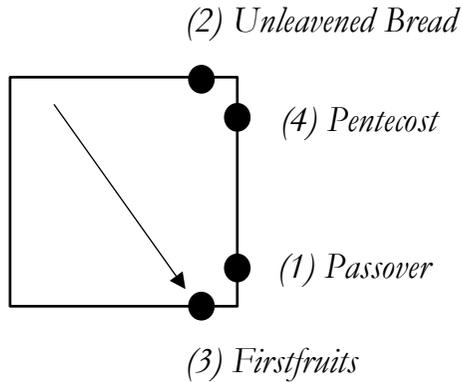


(1) Passover

(3) Firstfruits

The first three feasts take the first position on each of the three sides. Remember, the north side crosses over to the south side. Therefore, our journey from south to west begins in the far right corner.

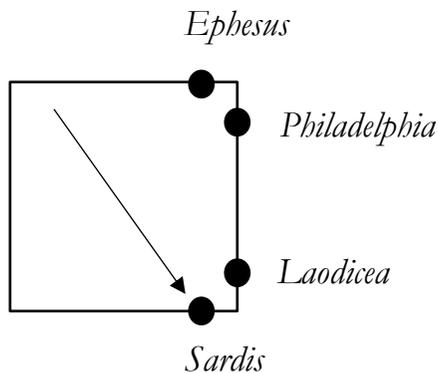
The fourth feast is Pentecost, which we already learned goes along with the sapphire stone. Therefore, it is on the east side in the last position.



We will cover the last three feasts later on since we still have a great deal of information to review.

Seven Churches

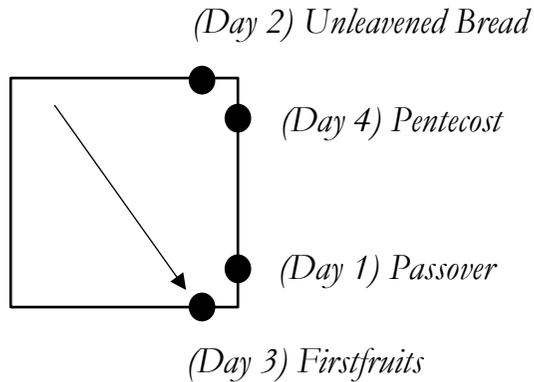
Interestingly enough, the seven churches also fit into the diagram. Here are the first four:



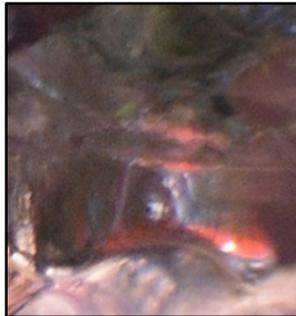
I find it fascinating that the churches fit into the gemstone story. We will learn more about them in this chapter.

Days of Creation

Even the days of creation have a place in the diagram. They go along with the seven feasts.



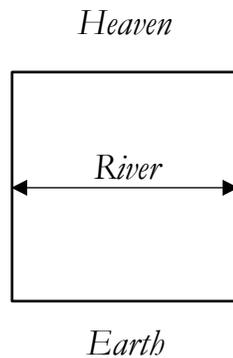
On the first day, God said, “Let there be light: and there was light” (Genesis 1:3). We see fire-light at the altar of sacrifice, which is the jasper stone in the illustration.



God also divided the light from the darkness (v. 4). During the Passover, God’s people were set apart from the Egyptians, which is kind of like dividing light from darkness, or good from evil. The Israelites were kept safe inside their homes, while the judgment of the Lord passed over them (Exodus 12:21-23).

On the second day, “God made the firmament, and divided the waters which were under the firmament from the waters which were above...and God called the firmament Heaven” (Genesis 1:7-8).

In the New Jerusalem, the north side of the city represents Heaven, while the south side represents the earth. The river of the water of life flows from the throne of God, both to the east and to the west. The pattern is very similar to, if not the same as, the second day of creation.

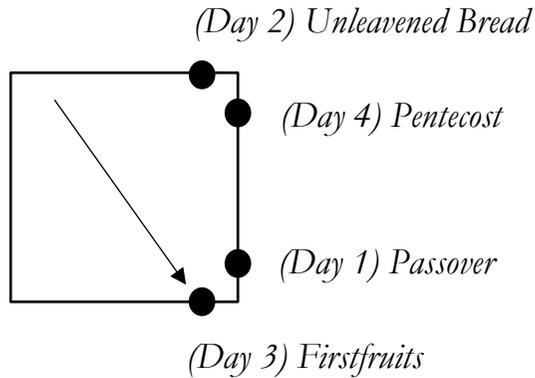


The Feast of Unleavened Bread is on the north side of the diagram. It teaches us about the sinless body of the Lord Jesus, who is the true Bread from Heaven (John 6:32).

Then, on the third day, God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind...” (Genesis 1:11). This goes along with the Feast of Firstfruits, which we see on the south side of the diagram.

The fourth day of creation is fascinating as well. Verse 16 explains that “God made two great lights: the greater light

to rule the day, and the lesser light to rule the night.” In the natural, He is speaking of the sun and moon. Concerning spiritual things, however, I think it is possible that the lesser light represents the Law given to Moses, while the greater light is the Holy Spirit. As we have learned, both are celebrated on Pentecost.



Church of Laodicea

Part of the gemstone story teaches us about God’s people. For example, the seven churches in Revelation describe seven specific churches in specific cities during Bible times. I think they could also represent specific groups of Christians during end times.

In the diagram, the beginning of the seven churches starts with Laodicea. The Lord identifies Himself as “the faithful and true witness, the beginning of the creation of God” (Revelation 3:14).

Apparently, the city of Laodicea was very wealthy. They bought and sold a wide variety of goods, and yet they did

not have their own water supply. If there is one thing that I have learned from this diagram, it is that water, specifically Living Water, is essential to human life. As we continue our journey around the Holy City, we will see how the Israelites thirsted for water. They inquired about it. They complained about its lack. They searched for it.

When we visited Masada, it was extremely hot. The last thing on my mind was eating an enormous sandwich with a big bag of chips. Rather, I longed for some shade and a cool drink of water.

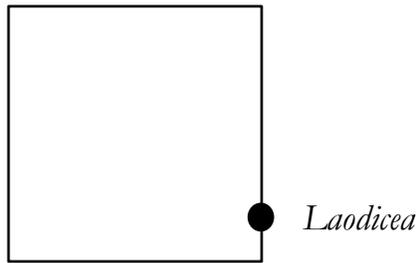
Even today, water continues to be an important resource for Israel. They have highly sophisticated irrigation systems, and they're careful about consumption. In many parts of the United States, we don't think much of letting a faucet run or drip. In Israel, however, they are mindful to use only what is necessary at the moment.

When we think of the usefulness of water, many things come to mind. During Bible times, people enjoyed a hot springs bath or a cool sip of water. Jesus tells the church in Laodicea, "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other!" (v. 15, NIV). The Lord desires that we bring a healing word to another, similar to how a hot springs may soothe the body. He also likes it when we share the Living Water with others, whether people of faith or unbelievers who are desperate for a spiritual refreshing.

Oftentimes, we don't realize how desperate we are. Jesus

tells the Laodiceans, “You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked” (v. 17). The Jewish-Christians in Laodicea had their basic needs met. They were considered wealthy, and yet their zeal for the Lord was lacking (v. 19).

Jesus says, “I counsel you to buy from me gold refined in the fire so you can become rich” (v. 18). This is a spiritual wealth, which can only be found in the Lamb. Since we are currently at the altar of sacrifice, it makes sense that we should acknowledge the great value of the Lamb of God!



Just as Adam and Eve were pitiful and naked when they sinned, so the Laodiceans were in need of clothing to cover their nakedness. This white raiment can only come from the Lord Jesus.

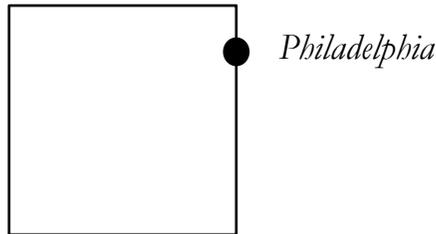
He also counsels the church to place salve on their eyes, so they can see. The apostle Paul explains that “even unto this day, when Mo’-ses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away” (2 Corinthians 3:15-16). It is possible to see the truth of Lord Jesus when we believe and accept His death, burial, and resurrection. As we have already learned,

when the veil (His body) tore, a way was made for all people to enter His presence.

In Revelation 3:20, Jesus says, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” As already noted, I think the Lord is standing at the Passover door. He wants to come in and eat the Passover meal with us.

Church of Philadelphia

The present-day church is located in the position of Philadelphia, which represents Pentecost as well.



To the church in Philadelphia, Jesus identifies Himself as the one “who is holy and true, who holds the key of David” (v. 7, NIV). He says that “what he opens no one can shut, and what he shuts no one can open.”

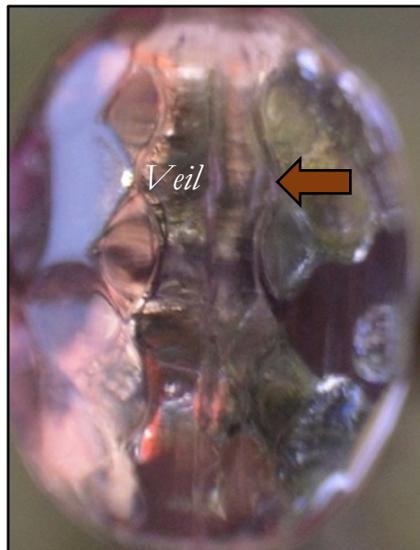
As we turn the corner in the diagram, we arrive on the north side. And the first gemstone we see is the emerald, which represents the tree of life and the covenant with David. I find it interesting that Jesus holds the key of David. Generally speaking, I understand the key represents His authority and control over Jerusalem and the kingdom of Israel. It also shows how Jesus is the fulfillment of the

covenant with David. As I look at the diagram, it's as if Jesus is holding the key to the next phase of life in His eternal plan.

Also, when Jesus speaks of “an open door” in verse 8, I believe He is referring to the veil torn in two.

We live in an amazing time since the gospel is reaching the entire world through missionaries, as well as through ministers via technology. This particular door, however, will not remain open forever. That is why it's so important to embrace the Lord Jesus and His redemptive plan today.

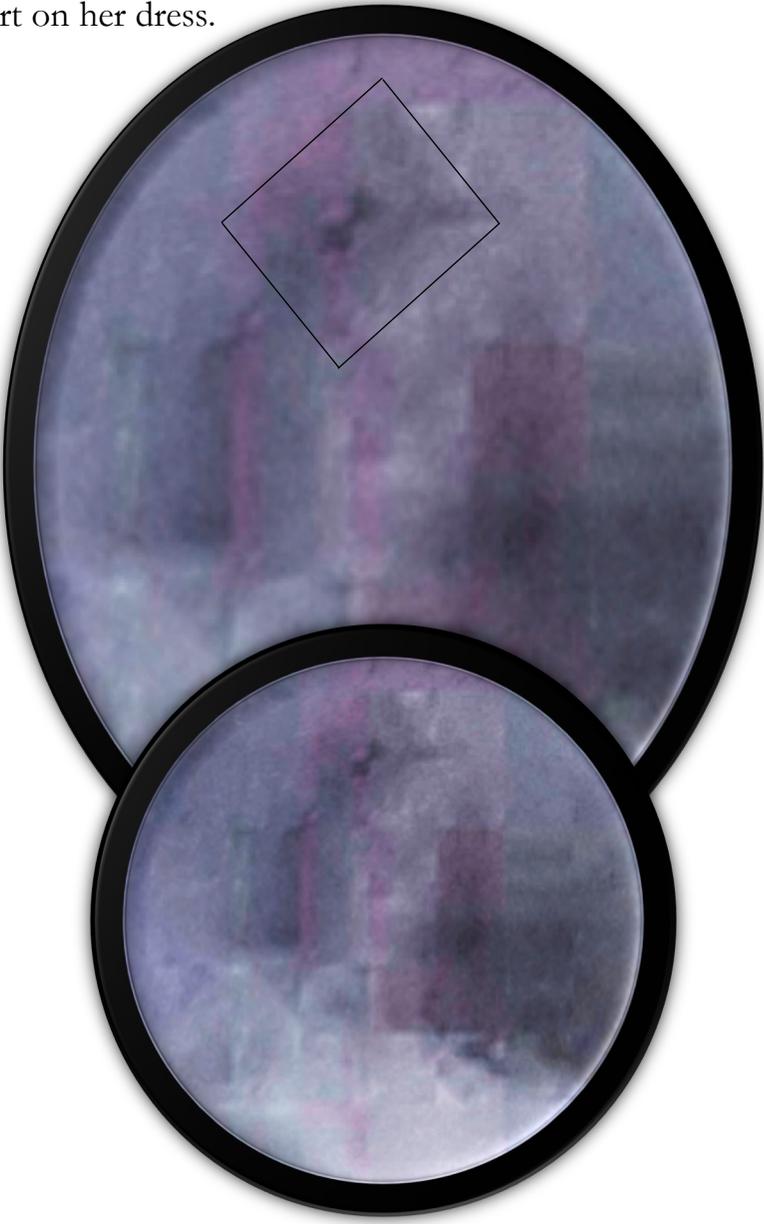
In Revelation 3:10, Jesus says, “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon all the earth.”



The hour of temptation is likely the tribulation. This will be a very difficult time, although people will still have an opportunity to place their faith in the Lord Jesus.

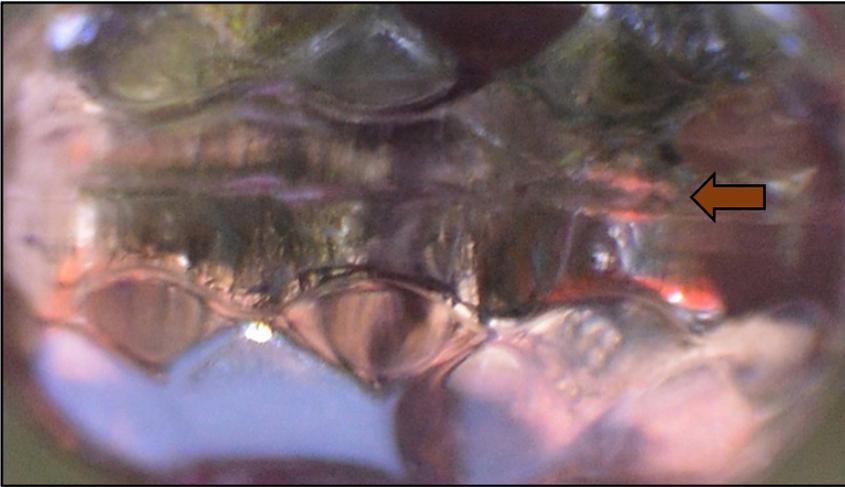
To those who overcome, the Lord says He will write on them the name of God and the New Jerusalem (v. 12).

I have come across a pattern in a few pictures that could represent God's name and His city. The faint illustration below is of a woman. I have placed a square around the design on her hat. She also has the same shape over her heart on her dress.



Passover

The timing of this next section couldn't be any better since tomorrow we celebrate the Passover, which is when Jesus—the Lamb of God—died for our sins. In the illustration below, we begin at the altar of sacrifice. Please note the lamb on the smaller altar on our right. And then the altar extends to form a longer altar for the Lord Jesus.



When we view the illustration from the south side, we see the Passover door.

*The lamb and the
Lord's legs form
the Passover door.
Not one bone was
broken (John
19:36).*



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.” I find it fascinating how the wind came from the east, since we are currently reviewing the east side of the illustration. Then, verse 22 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!

Christians who have lived from the time of Pentecost up until the rapture will get to experience life in Heaven before the Lord's second coming. This is something I have

recently embraced wholeheartedly.

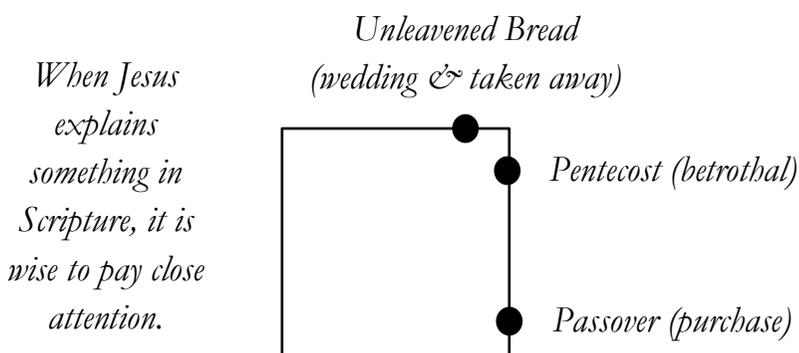
Prepare a Place

In John 14:2, Jesus tells His disciples that He is going to prepare a place for them in His Father's house.

Interestingly enough, this is a part of the pattern of an ancient wedding.

First, the bride is bought with a price. In the case of the church, which is the bride of Christ, we have been bought with the blood of Jesus (1 Corinthians 6:20; 1 Peter 1:18-19). The gift of the Holy Spirit (at Pentecost) is an important part of the church's betrothal agreement to the Lord as well.

Then, after the betrothal, there is the wedding celebration, and the bride is taken away to the home of the groom. We could think of this as the rapture. And the home for the church will be in the Father's house in Heaven.



There is another example in Scripture when someone prepares a special place. It's Noah's ark!

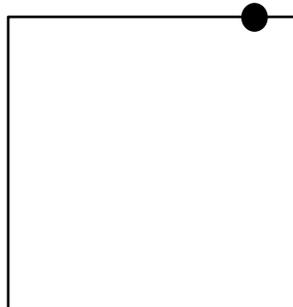
I must have read through Matthew 24 several times, in hopes that I would understand the Lord's return a little better. I figured that most of the chapter is dedicated to the second coming. When I arrived at verse 38, however, it was as if the phrase "in the days that were before the flood" jumped off 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 the specific animals, came 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. Immediately, I thought of the Feast of Unleavened Bread, which lasts for seven days. According to the diagram, this feast connects with the rapture in that it points to the people the Lord finds righteous during a time of judgment. And the rapture can be likened to Noah's ark, since they both provide a safe place for God's people (and specific animals).

*Old Testament believers
were considered righteous
because of their faith.*

*New Testament
believers have been made
righteous by the blood of
Jesus.*

Unleavened Bread



Feast of Unleavened Bread

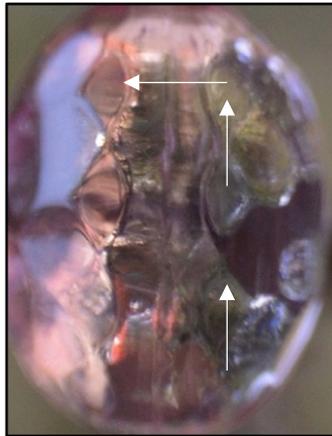
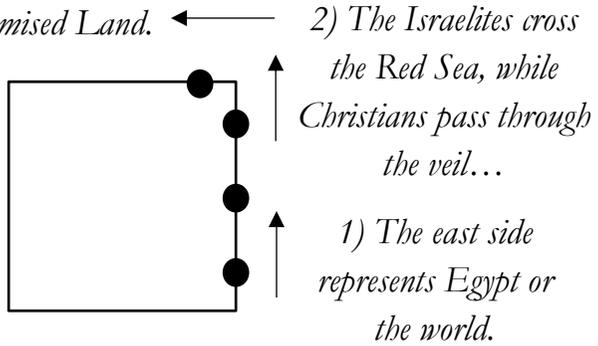
Last summer I read three wonderful books, each one based on one of the three pilgrim feasts: Passover, Pentecost, and Tabernacles. I had no idea that they would come in handy so soon! In the book *Christ in the Passover* by Ceil and Moishe Rosen, they quote Rabbi Gamaliel. The rabbi says, “Whoever does not make mention of the following three things on Passover has not fulfilled his obligation; namely, the Passover sacrifice, unleavened bread and bitter herbs. The Passover sacrifice because the Holy One...passed over the houses of our fathers in Egypt; unleavened bread...because our fathers were redeemed from Egypt; the bitter herb...because the Egyptians embittered the lives of our fathers in Egypt” (62).

In the illustration, we see the roasted Lamb of God, which is both the lamb on the smaller altar and the Lord Jesus on the longer altar. The dark red color at the bottom of the illustration represents fire. This is how we know that Jesus’ body is being roasted, symbolically, of course. The roasted lamb was then placed on a table alongside the unleavened bread and bitter herbs. In the illustration, the bowl being poured out above the Lord’s head is the bitter herbs, while the green on the right represents the tree of life, where manna, or unleavened bread, comes from.



In Exodus 13:3, Moses says to the people, “Remember this day, in which ye came out from E’-gypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.” Just as the Israelites were brought out of Egypt, so those who believe in the Lord Jesus are brought out of sin.

3) *On the way to the Promised Land.*



Leaven, in this context, represents sin. Therefore, unleavened bread represents that which has no sin. Jesus was and is sinless. He is the true Bread from Heaven. In verse 6, Moses explains that for “seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord.”

Tree of Life

Before we take a look at what will take place in Heaven, I would like to understand the tree of life a little better.

One of the most well-known journeys in the Bible, as we have learned, is when Moses led the Israelites out of Egypt. They traveled for forty years in the wilderness. During that time, God rained down bread from Heaven (Exodus 16:4). He sustained them with a heavenly grain called “manna,” and they ate the bread of angels (Psalm 78:24-25).

When I started to research manna, I found myself on an unexpected journey through Scripture. According to the *Strong's Concordance*, I learned that the Greek word *manna* is described as “an edible gum.” In Numbers 11:7, it is like coriander seed and has the color of bdellium. So, what is bdellium? The Hebrew word says it is “a fragrant gum.” It is also described as “a pearl.” I immediately thought of the twelve gates of the New Jerusalem, since each one will be made of a single pearl (Revelation 21:21).

I had no idea there was such a debate among scholars about bdellium, and, therefore, manna. Some hold the view that it is an edible gum or resin. Others, however, believe it is a precious stone. I am going to share my very humble opinion. I think it is both.

In *Looking Glass, The City God Loves*, I discovered that the two main miracle pictures illustrate the heavenly temple. In Revelation 21:22, the beloved disciple says, “I did not see a

temple in the city, because the Lord God Almighty and the Lamb are its temple.”

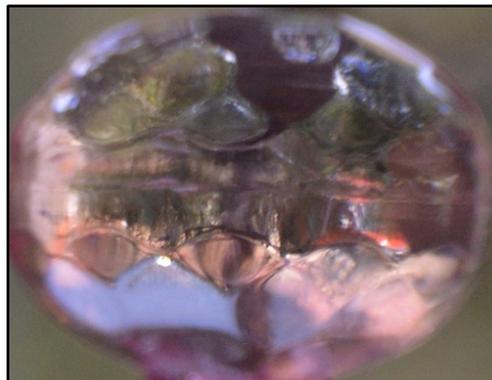
In order to understand the temple in Heaven, I am going to share a few of the details. Let’s begin with the tree of life. My husband, Kirk, pointed out the tree to me.



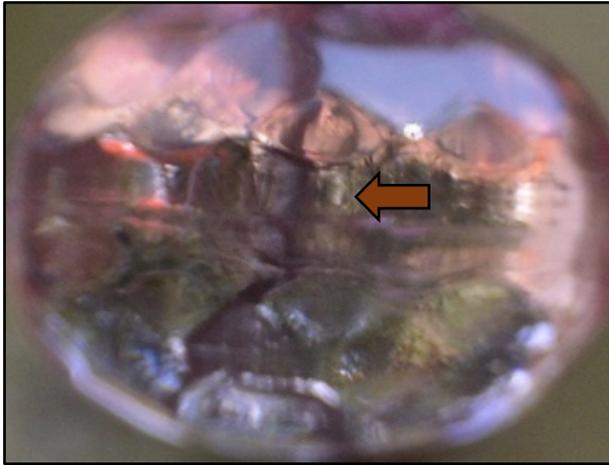
The picture is upside down.

It is important to note that the pictures have to be turned upside down to see the temple from the west side of the city. (There are two main miracle pictures.) The whirlwind is near the bottom of the picture, in the center. This makes up the trunk of the tree, along with the crack in the foundation. And all the greenery makes up the leaves. The tree takes up most of the space in both pictures.

Please note how the tree is in the center of the picture, which is similar to the tree of life in the garden.



When we look at the pictures from the east side, we see a pearl gate.



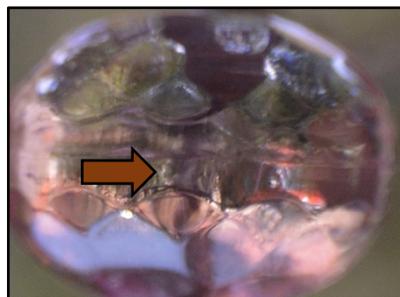
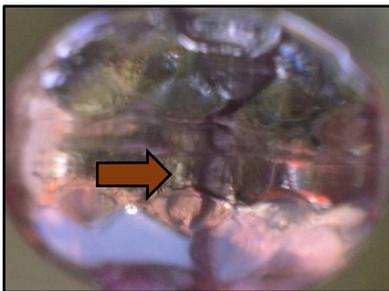
*Isn't it
interesting how
the pearl looks
like an igloo?
The arrow points
to its entrance.*

I have often wondered about the small round circles on the side of the pearl. Initially, I thought it was a natural pattern or design within the pearl. Now I think it could represent resin or fruit from the tree of life.

Pliny the Elder lived around the time that the Book of Revelation was written. In one of his writings, he explains where one could find the best bdellium. Pliny says that it comes from the *commiphora wightii* tree, which is “black in colour and the size of the olive tree; its leaf resembles that of the oak and its fruit the wild fig.”

In *Looking Glass, The City God Loves*, I considered the possibility that the tree of life could be an olive tree. It could also be the *commiphora wightii*, described by Pliny the Elder. I imagine trees in Heaven are similar to what we have here on earth. I wouldn't be surprised, however, if the tree of life is more glorious than anything we have yet to see. It likely has heavenly characteristics.

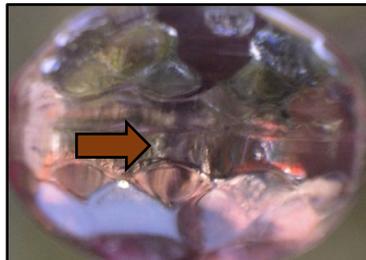
Also, I have often wondered about the pearl gate on the west side of the two main pictures. It looks like it is hanging on the side of the tree trunk. Then, one night, I suddenly realized that it could represent manna, which we have learned was like coriander seed and had the color of bdellium. While in the dew-form, the manna could have resembled pearls.



In Exodus 16:13-14, it says that “in the morning there was a layer of dew around the camp.” This indicates moisture was present. Remember, the Lord told Moses that He would *rain* bread from Heaven (v. 4). I began to think about the east side of the pictures. The river of life is clearly flowing from under the east gate (the pearl). The Greek word for “pearl” is *margarites*, which, according to the *Strong’s Concordance*, is “a pearl-oyster.” Therefore, it has to come from a water source. In the millennial kingdom, as well as the eternal kingdom, I believe God will bring forth many salt water creatures, which will live in fresh water (Ezekiel 47:8-9). The pearls will likely come from the river of the water of life that flows from the throne of God (Revelation 22:1). Therefore, they will likely be freshwater pearls.



When we turn the pictures upside down, we, of course, see the tree of life. We also see the gum resin, which I believe is the manna.

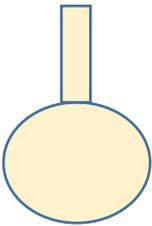


Golden Pot of Manna

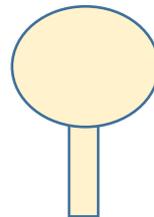
While the east side of the New Jerusalem focuses on the Law (the Ten Commandments), the north side teaches us about manna. In Exodus 16:32, the Lord says that an omer of manna should be kept for generations to come.

Interestingly enough, there were three items inside the ark of the covenant: (1) the golden pot of manna, (2) Aaron's rod that budded, and (3) the stone tablets of the covenant (Hebrews 9:4).

The Hebrew word for "pot" in Exodus 16:33 is *tsintseneth*. It is "a vase (probably a vial tapering at the top)." I started to imagine a pot with a wide body and a narrow neck. The root word is *tse*, which means "to be prickly;" "a thorn; hence a thorn-hedge." I couldn't help but think of the tree of life. In previous studies, I learned that the ark of the covenant was "hedged in," while the way of the tree of life was "hedged about." Now, the pot comes from a word meaning "prickly like a thorn-hedge." Since I wondered how on earth (or in Heaven) all these things connect, I decided to draw a picture of a vial. After I stared at it for a minute or two, I suddenly saw the connection.



If we turn the image upside down and pretend to pour out the manna, the vial suddenly looks like a tree.



Preparation

When the Israelites gathered the manna, they ground it in a hand-mill or beat it in a mortar (Numbers 11:8). Then, they baked it in pans. The Hebrew word for “pans” is *parumr*. It is “a skillet (as flat or deep).” The New International Version says that “they cooked it in a pot and made it into loaves.”

Isn't it interesting how every group of people in the world enjoys some type of bread? Since I have a Scandinavian heritage, Norwegian lefse was a popular snack for me after school. I would spread butter on it and then sprinkle a little sugar. As I grew older, I preferred honey because of its texture. I would carefully fold the delicate flatbread and then roll it. Sometimes I would fold it once again, depending on its size.

In the holy place, the table was on the right-hand side of the priest as he entered. And the bread of Presence sat on the table before the Lord at all times (Exodus 25:30). In Leviticus 24:5-8, we find precise instructions for the bread. It says to “take the finest flour and bake twelve loaves of bread, using two-tenths of an ephah for each loaf. Arrange them in two stacks, six in each stack, on the table of pure gold before the Lord. By each stack put some pure incense as a memorial portion to represent the bread and to be a food offering presented to the Lord. This bread is to be set out before the Lord regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant” (NIV).

Since the people brought flour to bake the bread for the temple, perhaps we will do the same thing in the New Jerusalem. I would like to consider another possibility, however. Perhaps we will follow the example of the Israelites in the wilderness. As we already know, God rained down manna from Heaven. The Israelites then gathered it and ground it into something that resembles fine flour. After that, they used it to bake the loaves or cakes.

What if someday, while serving the Lord in His temple in the New Jerusalem (Revelation 22:3), we receive some hidden manna and a white stone. Perhaps we will grind the manna with the stone and then use some of it to bake the bread. We may also use some of it as incense, whether at the altar of incense, in a censer, or at the Lord's table. What an amazing thought! What if, when we visit the city, we can go directly to the tree of life and take some manna from the side of it? The Lord says He "will give the right to eat from the tree of life" to those who are victorious, so perhaps manna is included in this promise (2:7).

It is my humble opinion that everything necessary to serve the Lord in His heavenly temple will come directly from Him. He serves us with His life, so we can serve Him in His temple. As I think about it, it would make sense that the tree of life will provide everything that we need.

Revelation 22:2 says that "in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit

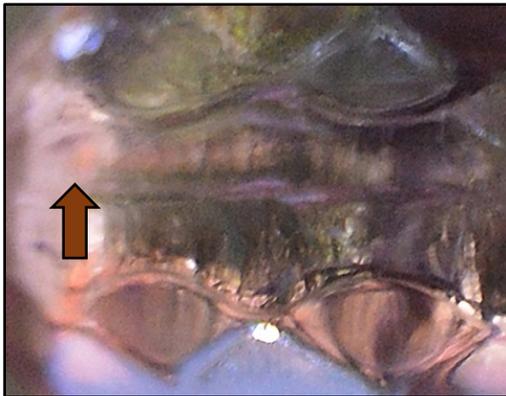
every month....” It is possible that there will be a different fruit each month. Or, since the tree of life is the most glorious tree ever, it may produce twelve fruits simultaneously. Either way, I believe the fruit will be useful in the temple. (Remember, the Lord and the Lamb are the temple.) Sure, we will get to eat from the tree of life. However, I think different parts of the tree will help keep the heavenly temple running smoothly. Whether it’s the leaves for the healing of the nations or an edible gum for the bread, everything will have a heavenly purpose and will glorify God.

Stacks of Bread

You may have noticed a pattern within the temple. For example, the Lord told Moses to arrange the bread in two stacks, with six loaves in each stack (Leviticus 24:6, NIV). This, of course, is similar to the two stones on the high priest’s shoulders. Each stone, as you may recall, had six names of the sons of Israel. The two stacks of bread were then placed “on the table of pure gold before the Lord” (v. 6). Some people believe the two stacks represent the Jewish people and the Gentiles. Then, in verse 7, it says, “By each stack put some pure incense as a memorial portion to represent the bread and to be a food offering presented to the Lord.” I used to find this verse confusing. I wondered how incense could be considered a food offering. When I began to see the origin of the manna, however, that it could come from the tree of life, then I realized it could very easily provide food as well as incense.

What is fascinating about the Lord's table is how He shares it with His people. Every Sabbath, the priests would place twelve fresh loaves of bread and fresh incense before the Lord. The priests would eat the week-old bread (Matthew 12:4), while the incense, from what I understand, was poured out on the altar of sacrifice. The table, therefore, was shared by both the priests and the Lord. The food was placed side by side—the loaves to be eaten by the priests and the incense for the Lord.

Just as the Lord provided manna from Heaven for the Israelites in the wilderness, the Father has given us the true Bread from Heaven (John 6:32). Jesus came down from Heaven to give life to the world (v. 33). He is the bread of life. Jesus says, "Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty" (v. 35, NIV). Whenever we take communion, we remember the Lord Jesus and what He has done for us (1 Corinthians 11:24-25).



We see the open bread bowl on our left, the blood and water pouring out on our right, and the Lord's face in the middle. The arrow points to the bread bowl.

Bread of Presence

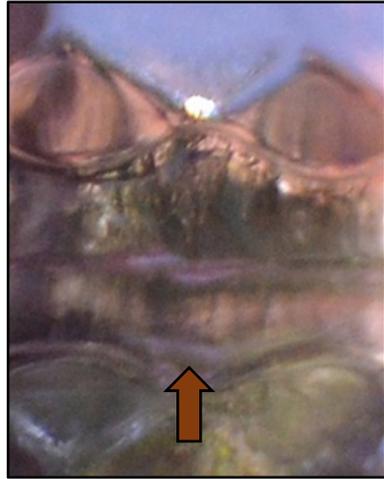
The next section of this study is very interesting since we are going to take a look at the word “shewbread.” Exodus 25:30 says, “And thou shalt set upon the table shewbread before me alway.” According to the *Strong’s Concordance*, this word has two meanings in Hebrew. The first word *lechem* means “food (for man or beast), especially bread, or grain (for making it).” The second word *paniym* means “the face.” When we put the words together, we get the phrase “bread of the face,” which is also called the “bread of the presence.”

There is definitely a connection between prayer and God’s presence. When Jacob plans to meet with his brother, Esau, he is afraid (Genesis 32:7). He prays and asks God for help (vv. 9-12). The night before their scheduled meeting, Jacob wrestles with someone until daybreak (v. 24). Some people identify the visitor as an angel of the Lord. Others, however, think it was the Lord Himself.

Oftentimes, just like Jacob, we struggle or wrestle with our faith. In verse 30, Jacob calls the place where they wrestled “Peniel.” This comes from the word *panah*, which is *paniym* in the plural form. Therefore, it is from the same root word as “shewbread.” It is interesting to note that Jacob named the place “Peniel” because he saw God face to face, and yet his life was spared (v. 30). The King James Version says his life was preserved. When we see Jesus face to face one day, we will know that our lives have been spared, that our lives have been preserved.

The concept of a covering comes to mind. The apostle Paul says, “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory” (Colossians 3:1-4, NIV).

I have to make one last observation. Genesis 32:31 says that the sun rose above Jacob as he passed Peniel. In the picture, we see the Lord’s face, an “angel” above Him, and then the dawn of a new day, symbolized by the white spot.



Thanksgiving

I wrote this particular section on Thanksgiving Day about eighteen months ago. At the time, I was thinking about how people usually take a moment to say a prayer of thanksgiving before they gobble up turkey and pumpkin pie.

When Jesus sat down for the Passover meal, He gave thanks before breaking the bread. After the prayer, He said to His disciples, “Take, eat: this is my body, which is broken for you: this do in remembrance of me” (1 Corinthians 11:24).

The Israelites, on the other hand, grumbled and complained about the manna in the wilderness (Numbers 11:4-6). If you have ever read 2 Timothy 3:2, then you know that the words “unthankful” and “unholy” go hand in hand. It seems that when people are ungrateful, the unholy part often follows. If we can’t find anything to be thankful for, we probably haven’t thought about the death of the Lord Jesus. His sacrifice alone is enough for us to overflow with thanksgiving.

When we take communion, we are to do so in remembrance of the Lord. We are to remember His love for us, that we have not been left alone in our sins. Rather, we find forgiveness through His shed blood. We have been welcomed into His family. Whether we have a natural family on earth isn’t as important as knowing we have an eternal spiritual family in God’s kingdom. To be truly thankful, therefore, is often linked with holiness. Heaven, of course, is the most holy place. It is there, in our eternal home, that we will be able to share a thankful heart in its sincerest form.

Psalm 100:1 says, “Shout for joy to the Lord, all the earth. Worship the Lord with gladness; come before him with joyful songs” (NIV). Verse 4 continues with the thankful theme as the psalmist approaches the temple. It says to “enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name.” Can you imagine approaching the throne of God in the New Jerusalem? Perhaps we will bring a loaf of freshly baked bread to the Lord’s table. The Bread of Life Himself will

smile as He receives the thought-filled gift with open arms. He will know that His sacrifice has been remembered.

What are you thankful for today, not just on Thanksgiving Day—or any other holiday, feast, or festival—but always? As I think about communing with the Lord at His table, I’m truly amazed that I’m welcome there. Jesus invites me to break bread with Him in remembrance of His great sacrifice. He is my daily bread. It seems fitting to end this section with the Lord’s prayer. Let’s read Matthew 6:9-13 in the King James Version:

“Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For thine is the kingdom,
and the power, and the glory,
for ever. A-men.”

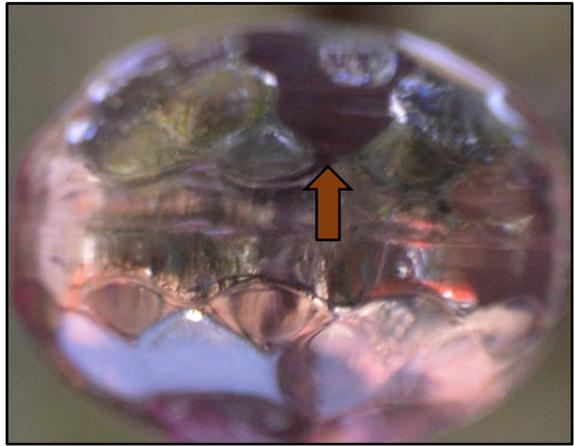
Either Side

When the Lord God planted the Garden of Eden, He placed the tree of life in the middle of it (Genesis 2:8-9). Verse 10 says that “a river watering the garden flowed from Eden” (NIV).

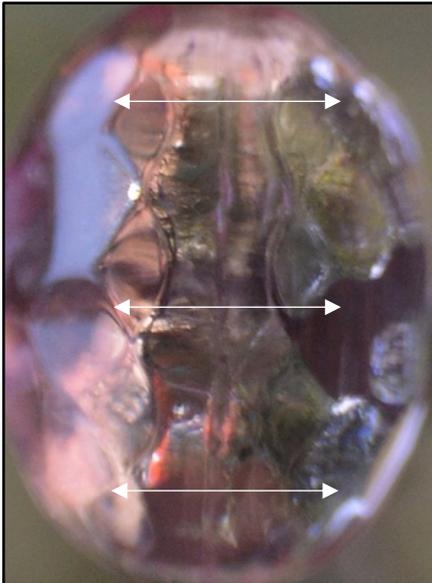
In the New Jerusalem, we read about the river of the water of life. The beloved disciple tells us that “on either side of

the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Revelation 22:1-2). We are talking about one enormous tree or, perhaps, several smaller trees being fed by the tree of life.

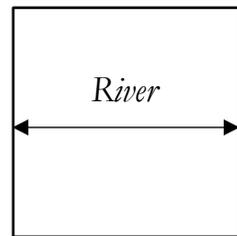
Please note how the river separates the right side of the treetop from the left.



As we turn the tree on its side, we see the pattern for the second day of creation.



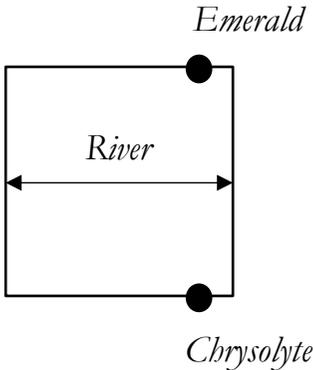
Heaven



Earth

It is important to keep this pattern in mind.

The green color above the river is the emerald stone, while the green color below is chrysolite.

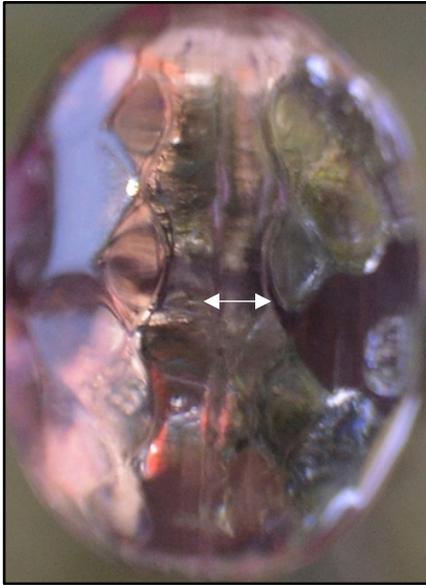


According to the *Strong's Concordance*, the Hebrew word for “emerald” is *nophek*, which means “to glisten” and “shining.” This makes me think of the dew on the ground when the manna appeared (Exodus 16:13-14).



Since dew glistens, manna likely glistens as well. Even though manna probably comes from the trunk of the tree, God likely chose the emerald stone to emphasize its glistening quality, especially in the eyes of His people. Also, since the emerald stone is expensive, it should remind us of the value of the true Bread from Heaven.

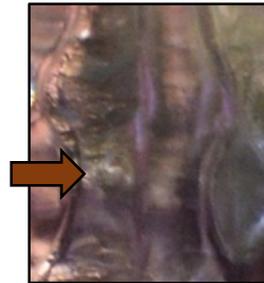
Manna comes from the side of the tree of life, but a few other “side” things come to mind as well. For example, Eve was made from one of Adam’s ribs, which was taken from his side (Genesis 2:21). A door was in the side of the ark (6:16). And the most obvious example is the Lord Jesus: blood and water came from His side (John 19:34).



In the illustration, blood appears to flow one way, while water flows the other way.

The east side of the illustration emphasizes the feet of the Lord, while I think the north emphasizes His side.

The arrow points to the manna, which appears to hang from the Lord’s side (like it would on a tree).



Blood and water also flows from the Lord’s side. The water forms the river of life that separates Heaven from the earth.

Fruit

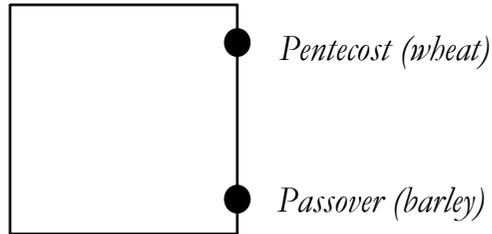
Last summer I tried to figure out what the twelve fruit from the tree of life could be. I figured they must have a function in the temple. Then, the other night, I wasn't trying to figure it out. But, all of a sudden, the fruit seemed to fall into place! Just as I suspected, they aren't all apples or oranges or plums like we might think of a fruit tree. Rather, the term "fruit" is used in a broader sense.

According to the *Strong's Concordance*, the Greek word is *karpos*, which means "fruit (as plucked)." Its root word is *harpazo*, which means to "catch (away, up)," "pluck," "pull," and "take (by force)." This is the same word as "caught" in 1 Thessalonians 4:17. In this verse, the apostle Paul explains that "we which are alive and remain shall be caught up together with them in the clouds...."

Revelation 22:2 explains that the tree of life is present on both sides of the river. This could mean that the treetop hangs over both sides, kind of like an umbrella. Another possibility is that the root system may branch out underground on either side of the river. Since it is a very special tree, it likely has both earthly and heavenly characteristics. It may provide one or more fruits, or perhaps it produces all twelve. Since the root system will be great in size, it could connect to other trees that produce various fruits. One thing we know for certain, though, is that it will be an amazing tree, however it works!

The soil will likely benefit from the tree of life as well. I personally think two of the fruits (remember that "fruit"

means “plucked”) could very well be barley and wheat. Interestingly enough, barley ripens around the time of Passover, while wheat ripens around Pentecost. This fits beautifully into the east side of the diagram.



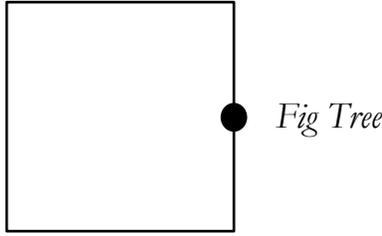
Also, remember that David bought the threshing floor from Araunah the Jebusite, where the temple was eventually built. And, in Matthew 12:1-8, Jesus defends the disciples when they pluck grain on the Sabbath.

Now let's take a moment to figure out which fruit may fit in between Passover and Pentecost in the diagram. As you may recall, the chalcedony stone represents the brass bowls (or basins), as well as the two brass mountains. One of the mountains is the Mount of Olives where Jesus taught His disciples about end times. In Matthew 24:3, they ask Him, “When shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Jesus talks about wars, rumors of wars, famines, earthquakes, persecution, and many other things before the day He comes in the clouds with power and great glory (vv. 4-30).

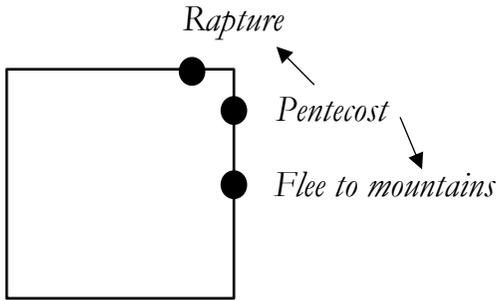
Jesus also teaches His disciples about the fig tree. In this parable, He says that “as soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right

at the door” (vv. 32-33, NIV).

*The east side
represents the door,
which is also known
as “the way.”*



When the rapture takes place—which is the catching away, or the plucking of the church like fruit from a tree, vine, or plant—the tribulation will happen. And those who are left behind will flee to the mountains (v. 16).



Since we are currently positioned at Pentecost in the diagram, we, as the church, will move forward when the rapture happens. Those left behind, however, will take a step back. They will try to find natural shelter in the mountains. This could also be symbolic of spiritual salvation (or judgment for those who did not receive His salvation), since the Lord’s blood and water fill the brass basins.

Before we move on to the emerald stone, I must share how the root word *haireomai* (used for both “fruit” and “caught”) is akin to the word *airo*. Jesus uses this word to

describe Noah. He says that Noah entered the ark, and knew not until the flood came, and took [*airo*] them all away” (vv. 38-39).

Goodnight Cat

I have a quick story to tell before we move on with the bigger story. About eight and a half years ago, my husband, Kirk, and I went to the local animal shelter in search of a cat. We found a middle-aged tuxedo named Katarina, and she just happened to have special needs. They described her as “cute as a button,” which really is an understatement. We brought Katarina Buttons home and fell in love with her snuggles and hugs.

Three years later, we decided Katarina needed a buddy. That’s when we found Princess at the local mall. She was a year younger than Katty, and she had all black fur. I immediately said, “She looks like a Leila.” We soon discovered that *leila* means “night” in Hebrew. It also means “dark-haired beauty.” I felt in my heart that Princess Leila was the right addition for our home. We quickly realized that she sits for food (just like Katarina), takes treats from our hands, nibbles crunchy pellets on her plate in straight lines, and walks around the edges of the rug. We call her a very proper panther.

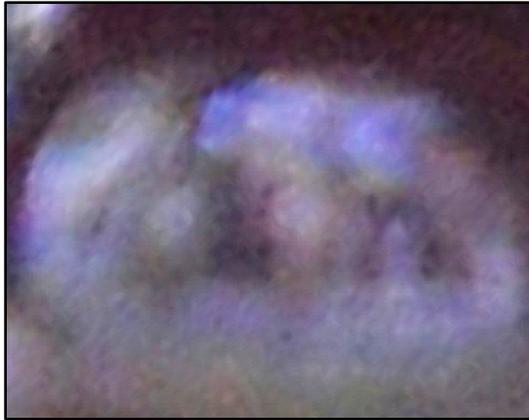
The main reason I wanted a camera was to take pictures of Katarina and Leila. Black fur, much like nighttime photography, is a challenge to capture at times, but I think I’m finally getting the hang of it. I couldn’t ask for better girls.

Shortly after Leila entered our lives, I wrote the poem
“Goodnight Cat.” Although it embraces cats around the
world, she was definitely my inspiration.

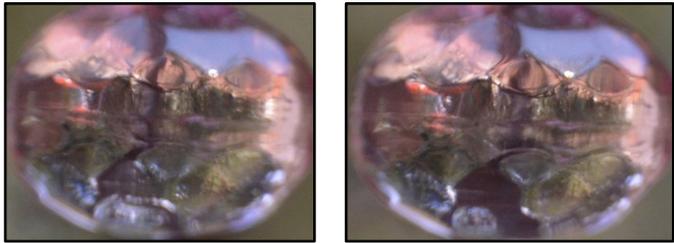
Goodnight cat
beneath the moon.
Sleep tight sweet
and kind Maine Coon.
The twinkling stars
in heaven’s skies
watch over you
with golden eyes.
The sun has set.
The day is done
unless the cat
wakes everyone.
Go back to bed
each cat at sea,
cats far away
or nearby me.
Pleasant dreams
to those who wish
for lobster, crab
or salmon fish.
The kitten sleeps.
Her flower bed
provides a daisy

for her head.
It's time to say
farewell, my dear,
to every cat
both far and near.
Goodnight cat
beneath the moon.
Goodnight cat.
I'll see you soon.

In *Stained Glass, The New Jerusalem*, I shared a picture of my two cats that passed away. The Lord put them in a bubble in the river, a place of honor among the living creatures.



I also shared a picture of myself. Yes, I still can't believe the Lord has a place for me in His illustrations. I found the picture below on the right side of one of the two main pictures.

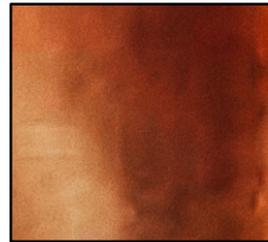


The illustration is a speck in one of the green sections, which is actually a part of the emerald stone that we are currently studying. Therefore, it could represent the rapture.

One thing I have learned from studying the illustrations is that each person and animal represents someone specific. God always has a purpose in the way He presents things, even if we do not understand every detail.

What is interesting about God's artwork is how He layers the images. Details are often intricately woven. When I first saw the photo, I noticed a woman looking down, her skirt blowing in the wind. Kirk saw something different. He described a woman sitting or kneeling. He saw her back, and there were two long white sleeves of a dress. Instead of looking down, she was looking up. Of course, both interpretations are correct. The images often represent movement or the passing of time. For example, in this photo the woman is in a windstorm. Then, suddenly, she has changed into a white gown and has a joyful countenance. When the Lord returns, I believe it will be very windy, similar to a whirlwind.

In the illustration where I am looking down, I have my cat, Katarina, in my arms.



The Lord has drawn many animals in my hair, but I couldn't seem to find Leila. I thought I saw a black cat next to my chair, but I still wasn't convinced. Then, one night I fell asleep thinking about it. Around 4:15 in the morning, Leila needed to use the litter box. I got up to check on her. That's when I suddenly realized where she was in the

picture. It was so obvious. Her face was the crown! I had been looking for “goodnight cat,” but the Lord presented her as “good morning cat.” He is so clever!



I knew the crown was in the shape of a cat’s head. I thought God did that because I enjoy cats, especially the Lion of the tribe of Judah. I have since realized that there is more to it.

When we first adopted Leila, the veterinarian told us that Leila’s head was heart-shaped. Apparently, it is the perfect shape for a cat. In Psalm 103:4, King David says that the Lord crowns us with love and compassion. The King James Version calls it “tender mercies.” This may not be a crown that we can earn. Rather, it could be one the Lord gives His children because He loves us.

When we found Princess at the mall, she had been a part of the foster care system for over nine months. No one wanted a middle-aged black cat. The other cats were selling for \$100 or more, but Princess was only \$15. She was scared, and her nails were longer than any I had ever seen. We didn't get her right away since I needed to think about it. When we got home, I looked up the name "Leila." As soon as I realized that it meant "night" and "dark-haired beauty," I knew it had to be the Lord. We immediately made a phone call and sent an email to her foster mom. Within a couple of days, we had our little princess.

I tried to call our new cat "Leila," but she didn't seem to respond. After about a week or so, I called her "Princess." She let out a little chirp, so I knew she liked that name better. We now call her by both names.

The Lord embraces those who feel unloved and unwanted. He has a place for each one of us. Every time I see our beloved Princess Leila, the Lord reminds me that He has crowned me with His love and compassion. For the first time, I can see myself as the daughter of the King.

Our little Katarina Buttons reminds me of something important as well. Everyone always dotes on her because she is so cute and loves to be held. At night she sleeps on my back or my chest. She likes to be close to my heart. The name "Katarina" means "pure" in Greek. My husband recently reminded me of the verse that says, "Blessed are the pure in heart, for they will see God" (Matthew 5:8, NIV). Psalm 34:18 also comes to mind. It tells us that "the

Lord is close to the brokenhearted and saves those who are crushed in spirit.” After Katarina was left at the shelter, she developed a heart condition. In a way, I think she felt brokenhearted. When we adopted her, however, she recovered and no longer needs the medicine. She was also there for me when my mom passed away. I’m not sure what I would have done without my kitty with the mended heart.



Since Katarina is near my heart and Princess Leila is near my soul, Mark 12:30 comes to mind. It says, “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”

Bema Seat

Recently, I began to realize that God’s judgment (of His children’s lives) will have a variety of rewards. For example, I think this particular picture shows a few things the Lord has in mind for me, such as animals, loved ones, and perhaps even a crown.

Since our bodies will be glorified, we can expect rewards to follow. It makes sense that He will assign us areas of service, along with rewards, since we will already be in His kingdom. To have to wait until the millennial reign would

be a long time to wonder what He would like us to do. (We will definitely learn more about this when we study beryl.)

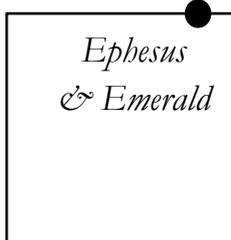
In Psalm 37:6, King David explains that the Lord “shall bring forth thy righteousness as the light, and thy judgment as the noonday.” This verse means a lot to me since I experienced a great deal of persecution before the Lord gave me these pictures. The context of this psalm involves evildoers who have made life difficult for God’s children. The Lord reassures us that we will all receive a just reward. For those who cause trouble, they will receive what they deserve as well. Only God can judge each life (Romans 14:10-12).

One of the rewards that the church will receive is fine linen. In Revelation 19:7, the beloved disciple explains that “the marriage of the Lamb is come, and his wife hath made herself ready.” She is wearing fine linen that is clean and white, which represents the righteousness of the saints (v. 8). This means that the church has already been given clothes. In fact, when the church is raptured, it is possible that we will change into white linen immediately...in the twinkling of an eye.



Church of Ephesus

The church of Ephesus falls into the same place as the emerald stone.



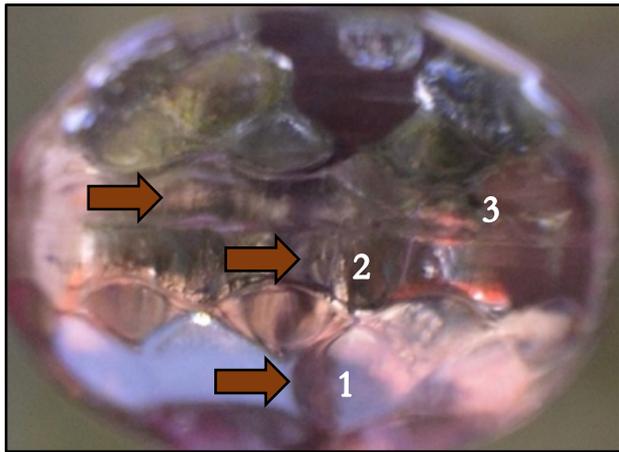
In Revelation 2:2-3, Jesus says, “I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false. You have persevered and have endured hardships for my name, and have not grown weary” (NIV). From these verses, we learn that the church in Ephesus was commended by the Lord for their commitment. One very important thing, however, had gone terribly wrong. They had left their first love (v. 4).

I think this verse goes along really well with marriage. How often do people divorce because they don’t love their spouse anymore? Or how often do couples stay together for practical reasons even though they don’t love one another? I think this is what Jesus is saying: you stay with Me and do what is right, but you don’t love Me the way you used to. But how were they supposed to change? Jesus tells them to “repent and do the things you did at first” (v. 5). In verse 7, He says the following: “To the one who is victorious, I will give the right to eat from the tree of life....” And the emerald stone represents the tree of life!

The plucked fruit at this location is the manna, which comes from the side of the tree's trunk. Just like Eve was made from a rib from Adam's side, the church (the bride of Christ) is now at the Lord's side in Heaven. This is a place of communion and close fellowship.

Root & Offspring

The prophet Isaiah tells us that “there shall come forth a rod out of the stem of Jes'-se, and a Branch shall grow out of his roots” (Isaiah 11:1). A “rod,” in the verse, is likened to a “branch.” And Jesus is The Branch who will bear fruit (NIV). The Lord's fruitfulness is seen in Aaron's rod. The buds, blossoms, and almonds are all a product of God's fruitfulness. And the tree of life is also similar to a rod with its branches and fruit.

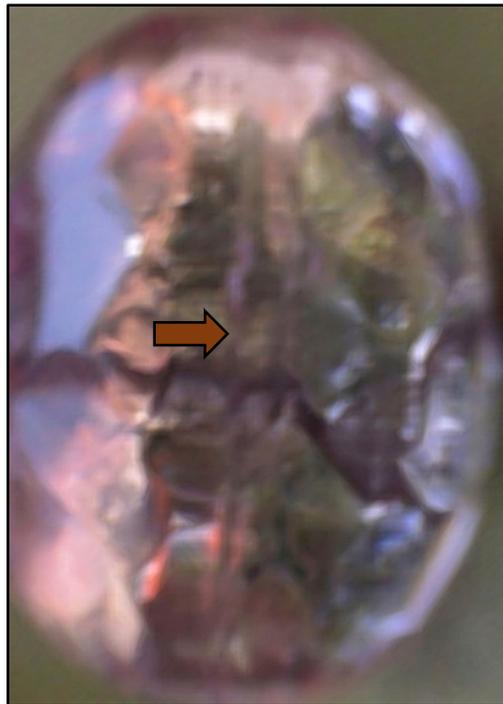
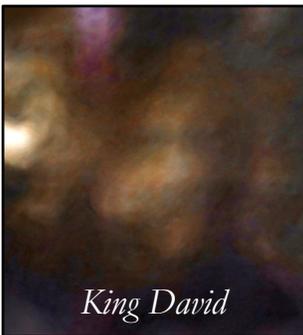


Isaiah 11:1 also describes David's family tree. In the picture above, the (1) root looks like it is immersed in the river, while a (2) shoot is coming out of the stump. And Jesus is the (3) Branch who bears fruit.

In Revelation 22:16, Jesus says, “I am the root and the offspring of Da’-vid....” Jesus, as we already know, is a part of David’s family tree. During Bible times, people didn’t see His greatness. The “tender shoot” refers to His simple and humble ancestry. Jesus also sprouted from dry ground, which represents the spiritually dry condition of Israel, as well as the world (Isaiah 53:2). In God’s kingdom, however, people will find both natural and spiritual refreshing from the river of the water of life. Psalm 46:4 tells us that “there is a river whose streams make glad the city of God, the holy place where the Most High dwells” (NIV).

When we rotate the other picture and magnify it, the root leads to David’s face.

Remember, there are two main miracle pictures that illustrate the exterior of the New Jerusalem.



David was a king of Israel who began as a shepherd boy. And Jesus is the eternal King who is our Good Shepherd.

In 2 Samuel 7:16, we see how Jesus fulfills the covenant with David. The Lord declares that “your house and your kingdom will endure forever before me; [and] your throne will be established forever” (NIV).

Shelter

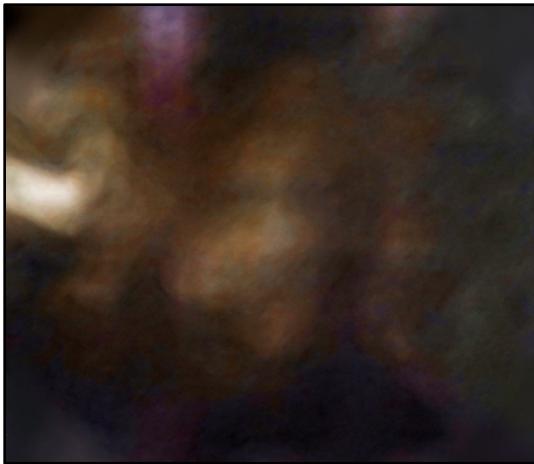
David had his share of running and hiding from Saul and Absalom. At times, he found shelter in rocky places that were far away from home, far from Jerusalem. In Psalm 61:2, David says, “From the ends of the earth I call to you, I call as my heart grows faint; lead me to the rock that is higher than I” (NIV).

In his book *Psalms, Volume 2*, James Montgomery Boice outlines Psalm 61 really well. First, David was king of Israel, so he was already in a high place. Whether ruling a nation or hiding in a cave, David knew the Lord was higher than he was. Oftentimes great leaders will lose sight of God, but David remained a man after God’s own heart (1 Samuel 13:14). David says, “For you have been my refuge” (Psalm 61:3). The King James Version calls it a “shelter.” When David felt like he was at the ends of the earth, far away from the comforts of home, his refuge was among the natural rocks. David’s spiritual shelter, however, was in the eternal Rock. It was in God, the Creator of boulders and stones and pebbles. God was higher and greater than any problem he may have met along the way.

A strong tower is a part of a walled city. Therefore, when David says that God has been “a strong tower against the

foe,” he places himself back in Jerusalem, the place he calls home. Rather than resting, however, he is defending the city he loves. With God’s strength and protection, David finds refuge during an attack from the enemy.

David says, “I long to dwell in your tent forever” (v. 4). Before we try to understand what David may have meant by this statement, let’s take a moment to look at the life of Abraham. In Genesis 18:1-2, three heavenly visitors appear to Abraham while he is sitting at the entrance of his tent. He greets them, bowing low to the ground. He also provides water, food, and shelter for his guests (vv. 3-8). A tent was a home for those who traveled. It is also known as a tabernacle in the Old Testament, which was the home of the ark of the covenant and the home of God’s presence.



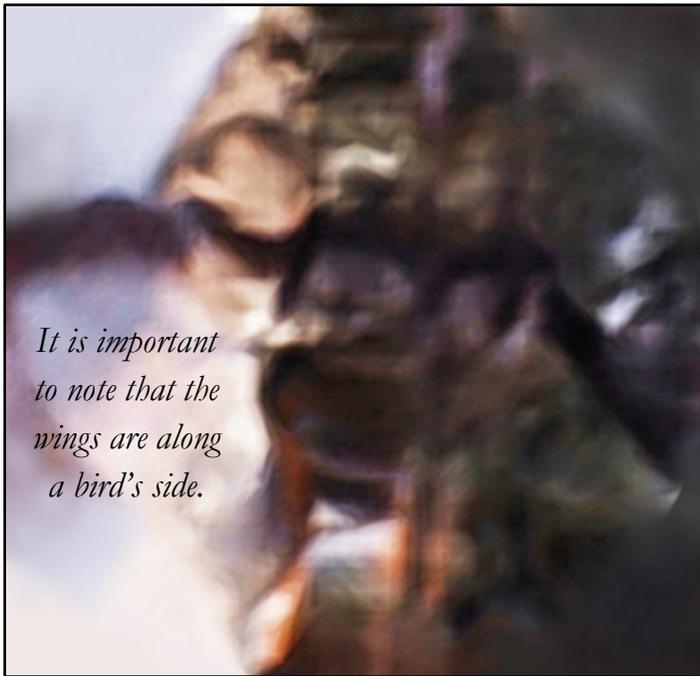
David may have had the Lord’s tabernacle in the wilderness in mind when he said, “I long to dwell in your tent forever.” Boice explains that “if David is using the word in this sense, as he probably is, he is asking to dwell where God himself dwells...” (505).

Right below David's face is the image of a large bird with outstretched wings. If you look at it from the east side, its wings make up the crack in the foundation.

*"I long to dwell in
your tent forever and
take refuge in the
shelter of your wings"
(Psalm 61:4).*



*It is important
to note that the
wings are along
a bird's side.*



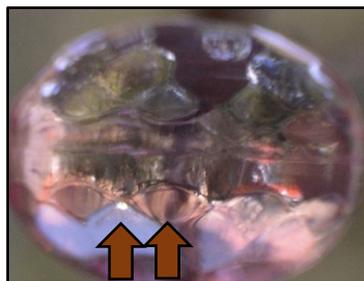
Just below the bird's chin and throat, you will see a shelter. It reminds me of the cart that carried the altar of sacrifice in the Old Testament, or perhaps it is the cart that carried the ark to the City of David (2 Samuel 6:3, 16).

Bright Star

In Numbers 24:17, Balaam prophesies about a King who is to arise from the house of Jacob. He says, “There shall come a Star out of Ja’-cob, and a Sceptre shall rise out of Is’-ra-el....” In the Christmas story, when the Magi speak of the star, they could be referring to this prophecy. They ask, “Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him” (Matthew 2:2, NIV).

I find it interesting that a star glistens and shines, just like the definition of the emerald stone. Stars are also in the heavenlies, close to the Lord, which emphasizes the heavenly quality of the manna. And the church is considered God’s spiritual children like the stars (Genesis 15:5; 22:17).

It is interesting to note that one finds shelter underneath a tree as he or she stands near the side of its trunk.



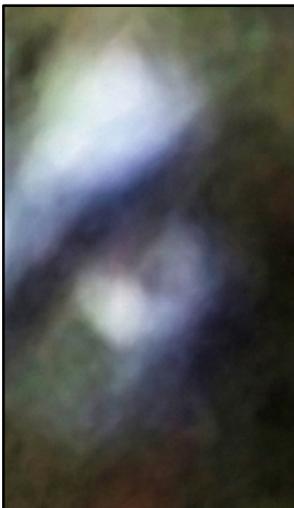
In the main picture, the root and the star are side by side. The root, of course, leads to David’s face in the other picture, while the star leads to Jesus.

As we rotate the picture to the north side, we see a small stable, which I think resembles a sukkot or a tabernacle. In Revelation 7:15, the beloved disciple explains that “He who sits on the throne will spread His tabernacle over them” (NAS).

Please note the man with a shawl or cloak stretched over the people. It forms a tent, a protective covering.



Some scholars believe that Jesus was born during the Feast of Tabernacles (on His family's way to the census and perhaps the feast). Well, He is the Lord of the harvest! During the festival, Jewish people celebrate a natural harvest. Christians, however, usually think of a spiritual harvest, a harvest of souls for His kingdom. Jesus, of course, is Lord of both the natural and the spiritual.



It looks like a woman is holding a baby in this illustration. The baby kind of looks like a little lamb as well. They could be Mary and Baby Jesus.

Since shepherds were watching over their flocks at night, it most likely wasn't winter (Luke 2:8). December would have been too cold for the sheep. During the Feast of Tabernacles, which happens to take place in the fall, people made booths out of palm and bamboo branches. Families visiting Jerusalem for the festival would live in a "sukkah" for part of the day. People could also sleep in them. When there was no room in the inn, Mary and Joseph probably stayed in one. Therefore, Jesus would have been born in a small tabernacle. How fitting is that?

Just as a father provides bread for his family, the Heavenly Father has given us eternal Bread from Heaven through Jesus our Savior and Lord. And the Hebrew name for the city of *Bethlehem*, where Jesus and David were born, means "house of bread."

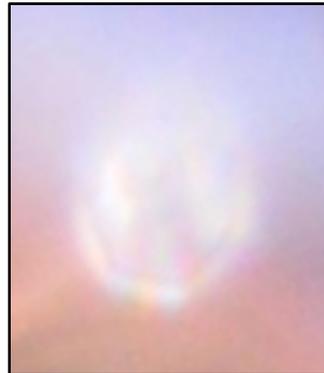
Jesus' birth is similar to His burial in that He was wrapped in cloths. When we visited Bethlehem, we also learned that a manger was made of stone. And a burial tomb is made of stone as well.



For those who receive Christ the Lord, the light of a perfect day is approaching. Jesus is the light of the world (John 8:12). His brightness resembles the sun, while His beauty is like a shining star.

In the New Jerusalem, there will be no more night. John tells us that we will not need a lamp or the sun, for the Lord God will give us light (Revelation 22:5). Neither will the sun nor the moon have to shine on the city because of His glory (21:23).

One night I figured out an important detail in one of the other miracle pictures. Revelation 22:16 says, “I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star” (NIV). I suddenly realized that the image below has the likeness of a star!



You may have noticed that the placement of the “star” is similar to the white spot in the main pictures.

“The Spirit and the bride say, ‘Come!’” (v. 17). Come to the Lord, to His salvation, to His goodness and love. What bride wouldn’t enjoy a beautiful wedding photo with her beloved? Capturing the perfect picture is very popular these days. Please note a silhouette of the bride and groom inside of the star. When John saw the Holy City coming down out of Heaven, he said it was like a bride beautifully dressed for her husband. So, here we have a glimpse of the greatest love story ever told.

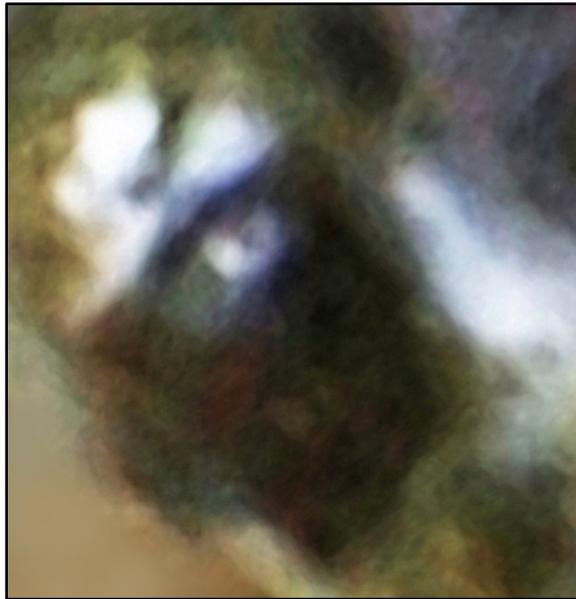
*Our Lord says,
“Yes, I am coming soon”
(v. 20).*



Mount Hermon

The other night, when my husband returned from church, he shared something very interesting with me. He had just heard a missionary speak on the following titles: “Son of God” and “Son of Man.” Interestingly enough, the speaker shared about the transfiguration—a topic that happened to be on my mind over the weekend.

In *Looking Glass, The City God Loves*, I considered the possibility that the picture below illustrates the transfiguration, as well as Jesus’ birth.



When Jesus took his three closest friends on a high mountain, He became transfigured before them (Mark 9:2). Verse 3 tells us that “His clothes became dazzling white, whiter than anyone in the world could bleach them” (NIV). Elijah and Moses then appeared, and they were talking with

Jesus (v. 4). Peter wanted to build three shelters: one for Jesus, one for Moses, and one for Elijah (v. 5). The shelters, in Peter's mind, probably resembled the booths from the Feast of Tabernacles.



As I think about it, the man with the white beard (who is also the Baby) could represent Jesus, while the other two on our left could be Moses and Elijah. Verse 7 tells us that “a cloud appeared and covered them....” Then, a voice from within the cloud said, “This is my Son, whom I love. Listen to him!” (NIV). It is important to note that the north side of the diagram emphasizes the Father (with a focus on His beloved Son).

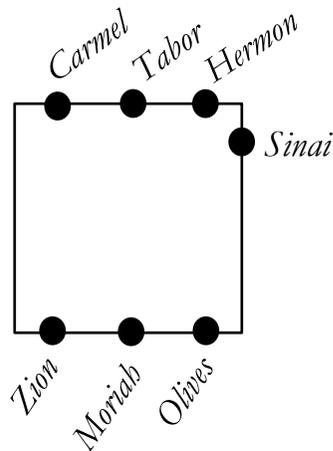
In previous studies, I thought the transfiguration may have taken place on Mount Tabor, but it also could have happened on Mount Hermon. Jesus, as we already know, was born in Bethlehem, which is south of these two mountains, closer to Jerusalem. I think the Lord placed the manger on the north side of the picture for a heavenly purpose, however. Jesus came from Heaven, which is represented by the north side. And He returned to the Father when He ascended.

The Greek word for “transfigured,” according to the *Strong’s Concordance*, is *metamorphoo*, which means “to transform” or “to change.” When Jesus came to the earth, He left the heavenlies to become a little Baby. Then, during Jesus’ transfiguration, which is a foreshadowing of His reign in the millennial kingdom, it illustrates His Deity, as well as His positions as King and Priest.

During the last few days, I thought about this particular illustration of the sukkot on the mountain. Then, when Kirk brought it up, I knew there had to be more to it.

Since we have yet to arrive on the south side, I still need to share three mountains on the south side with you: the Mount of Olives, Mount Moriah, and Mount Zion. (We will get to these three later.) So, as I thought about the transfiguration, it suddenly occurred to me that the north side could have three mountains as well. There are three significant mountains in the north: Mount Hermon, Mount Tabor, and Mount Carmel.

*I must also
mention Mount
Sinai since we
already talked
about it in chapter
two. It goes along
with the sapphire
stone and the
covenant with
Moses.*



One of my favorite places in Israel is the Golan Heights. It is a small strip of land in between Lebanon and Syria. I was grateful that we were able to take a day trip to the mountains where the temperature was nice and cool. After a long bus ride and a somewhat unsettled stomach, I found the fresh air invigorating. We even purchased a delicious hot cocoa from a coffee shop that overlooks the road to Damascus. As we listened to a teaching on Saul, we could hear bombs in the distance. For an American girl who grew up in a peaceful neighborhood, this was an unforgettable dose of reality. People were dying across the border in Syria, and yet we were safe in the not-so-far distance. It was one of those moments in life that I will never forget.



If I could live anywhere in Israel during peaceful times, I would choose Mount Hermon, which is a part of the Golan Heights.

Psalm 133 is one of the shortest writings by King David, and yet it has a profound message. In the first verse, he says, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” He is speaking of the brotherly love that God’s people should have for one another. Unfortunately, we live in a fallen world where things don’t always go smoothly. In fact, even the church at Ephesus had lost their first love. In Heaven, however, the church will have perfect fellowship and communion with one another, as well as with the Lord.

King David compares oil, possibly anointing oil poured on a priest, to the dew that falls from Mount Hermon unto Mount Zion. Yes, Mount Hermon is known for its dew! I don’t about you, but I am very excited to hear about this. What comes to mind when you think of dew? Yes, the manna from Heaven! That is exactly what this section represents. Therefore, Mount Hermon fits beautifully into the diagram.

What is fascinating is how the bread offerings were mingled with oil, or anointed with oil (Leviticus 2:4). Even God rained manna from Heaven and provided the oil (the dew) to go along with it. Isn’t that amazing?

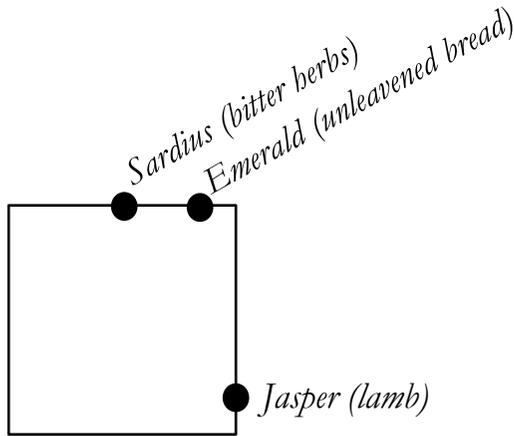
I must also mention that the root word for “Hermon” is *charam*, which means “to seclude.” The idea is to keep someone away from others, especially during a time of destruction (according to the *Strong’s*). Therefore, we could think of the church as being tucked away in Heaven during the tribulation.

Passover Meal

This is one of my favorite sections since we are going to take a look at three specific stones that are around the throne in Heaven. The beloved disciple explains that the one who sat on the throne looked “like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald” (Revelation 4:3).

One day it occurred to me that the three stones represent the three parts of the Passover meal: the jasper stone represents the Lamb who was slain (with a focus on the blood); the sardine (also known as sardius) represents the bitter herbs; and the emerald stone represents the unleavened bread.

*Within God's
timeline, I believe
the emerald
rainbow around
the throne places
us at the emerald
stone in the
diagram.*



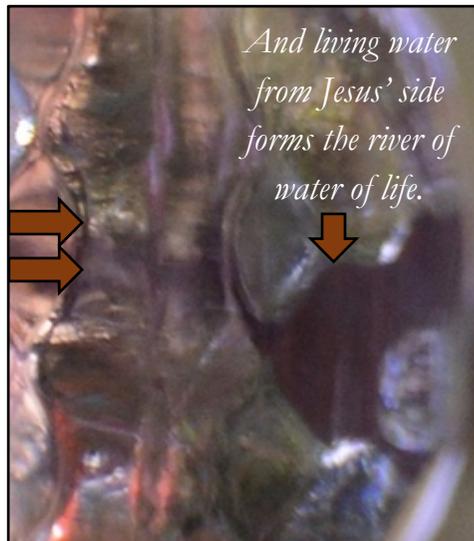
John says, “Blessed are they which are called unto the marriage supper of the Lamb” (19:9). The church will likely enjoy elements of the Passover meal at the marriage supper of the Lamb. Of course, the Lamb of God will be present in the Lord Jesus. We will also remember His great sacrifice through unleavened bread (His sinless body) and the fruit

of the vine (His blood that was shed). During a traditional seder, red wine is apparently mixed with water. Therefore, as Christians, we can see the symbolism of the blood and the water that poured from the Lord's side.

After God saved Noah, his family, and specific animals from the flood, He revealed a rainbow. It was a mark, much like a seal. Of course, it is important to note that a rainbow is around the throne in Heaven. This points to His glorious salvation. It also shows His provision for His people, both naturally and spiritually.

Manna is on the side of the tree's trunk, while it is also on the Lord's side in the illustration.

Blood also flows from His side. Therefore, we see the elements of communion.



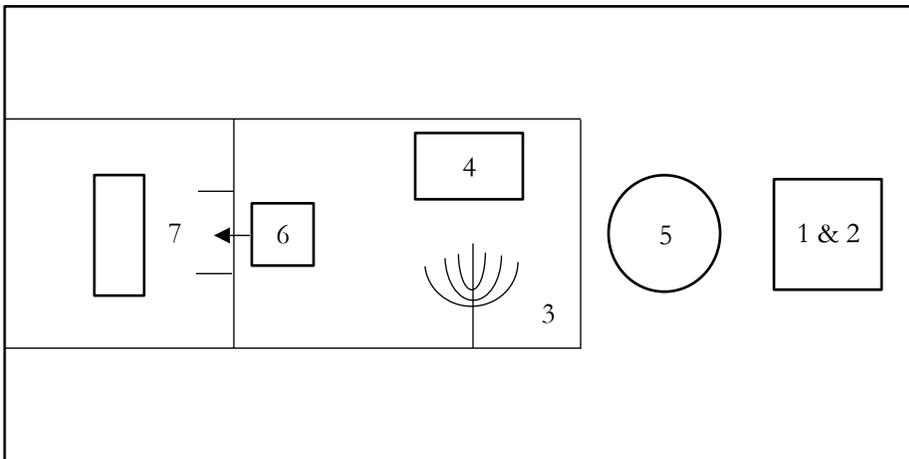
When one is by the Lord's side, he is under His wings (like a bird's wings, or the Lord's prayer shawl, or even the leaves of a tree). And, in light of the wedding supper of the Lamb, the church will be by the Lord's side as His beloved.

You may have already noticed that the New Jerusalem gemstones are laid out like the tabernacle (or temple). Its design is similar to what the Lord shared with Moses.

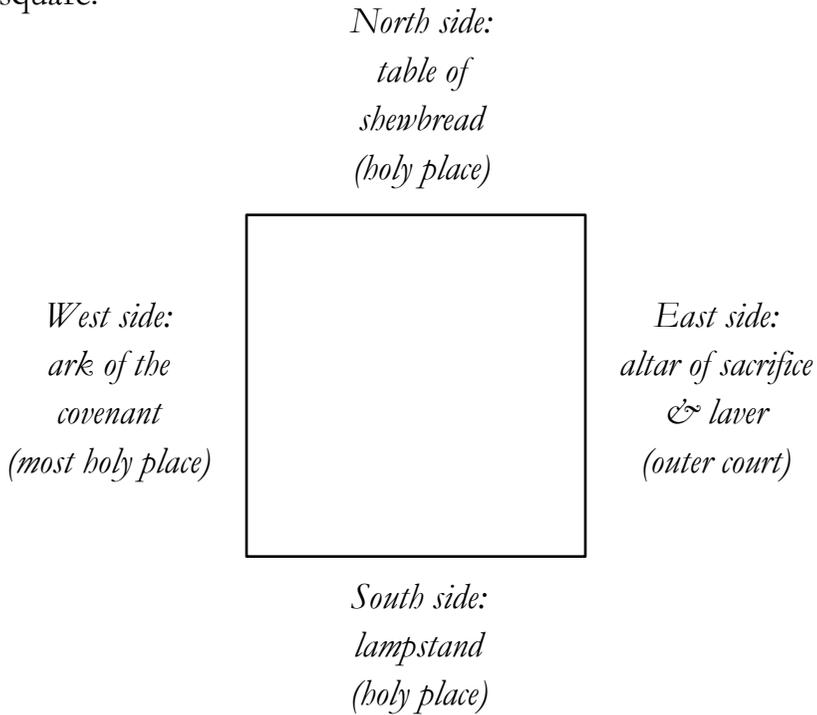
Rainbow Chart

(Jasper)	(Topaz)	(Beryl)	(Emerald)	(Jacinth)	(Sapphire)	(Amethyst)
1	2	3	4	5	6	7
<u>Red</u>	<u>Orange</u>	<u>Yellow</u>	<u>Green</u>	<u>Blue</u>	<u>Indigo</u>	<u>Violet</u>
Altar of Sacrifice	Fire	Lampstand	Table of Shewbread	Laver	Veil & Altar of Incense	Censer & Ark
The Good Shepherd	The Light of the World	The True Vine	The Bread of Life	The Resurrection and the Life	The Gate (or Door)	The Way, The Truth & The Life
Blood & Earth	Fire by Night	Olive Oil	Tree of Life & Manna	Water & Sky	The Law & the Spirit (fulfillment of the Law)	Cloud by Day & Throne
The Covenant with Adam	The Covenant with Abraham	The Covenant with Abraham	The Covenant with David	The Covenant with Noah	The Covenant with Moses	The New Covenant

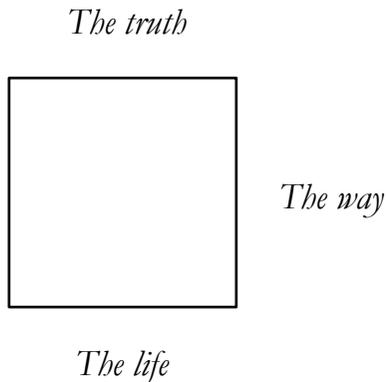
Tabernacle/Temple (please note: the dimensions are not precise)



One main difference, however, is that the tabernacle and temple are rectangular, while the New Jerusalem is a square.



In John 14:6, Jesus says, “I am the way, the truth, and the life.” This fits into the diagram as well.



Hidden Manna

The Lord's body was hidden in a sealed tomb, while manna is hidden in the tree of life's trunk in Heaven. And one day the church will be hidden in Heaven during the tribulation.

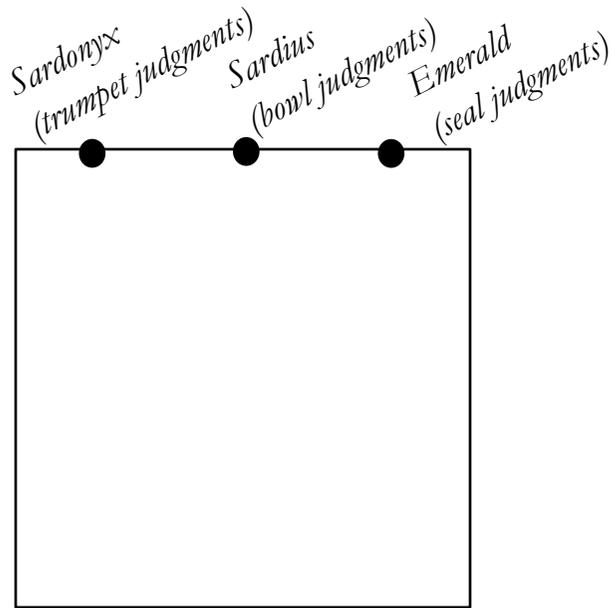
The Greek word for "hidden" in Revelation 2:17 is the same word for "hid" in Colossians 3:3. It is *krupto*, which means "to conceal (by covering)," "hide (self)," and "keep secret." And the word "secret" means that something or someone is not known or seen by others.

Let's take a look at both verses. In Revelation 2:17, Jesus tells the church at Pergamos, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone...." (We will learn more about this verse in the next chapter.) Then, in Colossians 3:3, the apostle Paul explains that "ye are dead, and your life is hid with Christ in God." It is as if we're in the tomb with the Lord Jesus. And one day this spiritual truth will become very real to us.

Seals

The tomb where Jesus was buried probably had a seal like those that were used to secure letters. Typically, a seal is made by dripping wax from a candle. Then, one uses a signet ring to make an impression in the hot wax before it dries. The author of the scroll or letter would seal it with his symbol, so the reader knew it came from him. I actually had my own seal when I was a child, although it wasn't a part of a signet ring.

Apparently, the three stones on the north side were all used in ancient signet rings. And the emerald stone specifically connects to the seal judgments.



In Revelation 7:2, the beloved disciple says, “And I saw another angel ascending from the east, having the seal of the living God.” I have to wonder what the seal of the living God looks like. Perhaps it is a cross, or the tree of life, or even the shape of the Holy City. God’s Name could even be a part of it.

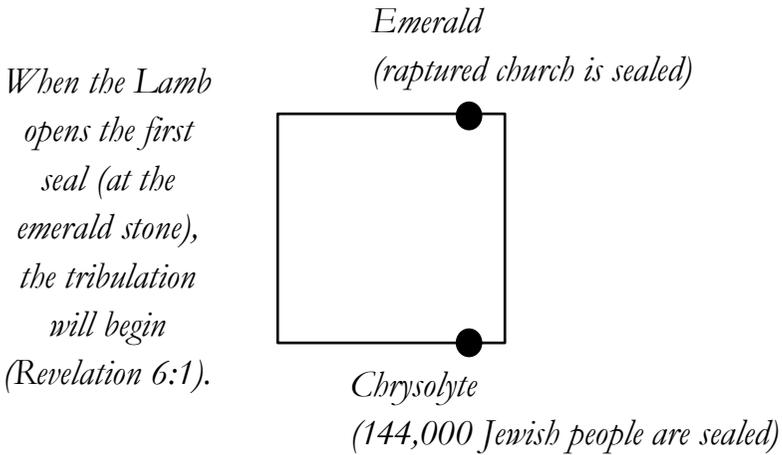


*God's seal
may also
resemble the
shape on the
woman's hat
& dress.*

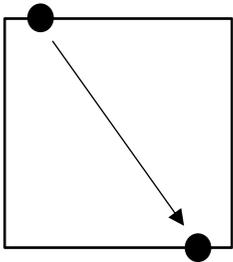


The Holy Spirit was given as a seal to the church on the Day of Pentecost. The apostle Paul explains that we “are sealed unto the day of redemption” (Ephesians 4:30). According to the *Vine’s Expository Dictionary*, the seal of the living God is “an emblem of ownership and security” (553).

When we arrive at the chrysolite stone, we will learn more about the 144,000 Jewish people who will be sealed during the tribulation (Revelation 7:4-8). In verse 3, the angel says to “hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”



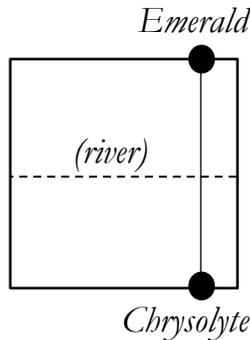
It is important to keep in mind that the Lord will cross over in the diagram when He returns to the earth for His second coming.



There are times, however, when we will see a clear connection in the diagram between the dots. For example, the north side represents Heaven, while the south side represents the earth. Therefore, we see God’s “sealed” people on Heaven’s side, as well as the earth’s side.

The raptured church is sealed in Heaven.

144,000 Jewish people are sealed on the earth.



The tree of life is on either side of the river in the New Jerusalem.

The emerald stone is the heavenly side, while chrysolyte is the earthly.

The other day, when I looked up the definition for “seal” in the *Strong’s Concordance*, I discovered something very interesting. One of the root words is *phren*, which means “the midrif (as a partition of the body).” The north side of the New Jerusalem, I believe, represents the side of the Lord Jesus. This is where the church is hidden from sight, much like organs within a torso, or the Passover meal within the Father’s house. And the east side represents His feet and legs, which is the Passover door, the entryway into His kingdom, His eternal home. In John 14:6, Jesus tells His disciples that “no one comes to the Father except through me” (NIV).

And the Greek word *phren* also speaks of “sympathy,” “feelings,” and “understanding”—words that convey a very personal connection between a husband and a wife, in this case, the Lord Jesus and His bride.