

Creation

The Breastplate Part One

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*For the Creator of Heaven and Earth,
Who loves us with an everlasting love.*

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Jerusalem 2014

In this picture, I'm wearing my favorite sandals that my husband gave me. I wore these sandals for many years, and then they finally fell apart in Jerusalem. I left them there with a prayer that God might restore them to me in His kingdom.

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

DADDY'S LITTLE GIRL

Back in 2008, after my cat passed away, I spent the next year studying God's love. It was during that year that I wrote the poem "Daddy's Little Girl." I tucked a copy away in a notebook and forgot about it until four years later. During those four years, several family members passed on, including my mom. It was one loss right after another. I have learned that during times of loss, the Heavenly Father is especially near and dear.

I have heard a number of people refer to God as "Daddy." You would think that by the title of this poem that I too would have called my Heavenly Father by this name. But I haven't, not yet, not even in my most personal of prayers. Perhaps a part of me is still concerned that it isn't respectful enough. Perhaps I'm not childlike enough yet. One day, however, I hope that as I transition into God's eternal kingdom (however that happens), my final words will be, "I'm coming home, Daddy. Your little girl will see You soon."

Daddy's little girl,

You are

I AM.

Daddy's little girl

who sits on a knee,

please read to me

about the stars in heaven's sky,

how you make the fishies swim,

the birdies fly,

how you never tell a lie.

You are the best Daddy

in my eyes.

No greater gift could there be
than to have You here with me.

Abba Father, Daddy, home,

in your arms I'm not alone.

You whisper softly in my ear,

"I love you, daughter, child, My dear."

Abba Father, Daddy's girl,

You make me glisten in this world.

I'm just Daddy's little girl

right now,

right here,
Daddy's little girl
held so close, so dear.
You wipe away my tears.
You make me giggle in the rain,
draw the sunshine in the clouds
and feel my every pain.
I crawl upon your knee again
and again and again,
my best friend.

Daddy's little girl,
so big,
so brave,
Daddy's little girl,
I can walk and run and play
while you create the day.
You hold the hours in Your palm,
paint a rainbow with Your hand
and cause the seas to calm.
You tell me when things are done.
You are the best Daddy.
I am Your psalm.

“Lord, thou hast been our dwelling place in all generations.
Before the mountains were brought forth, or ever thou
hadst formed the earth and the world, even from
everlasting to everlasting, thou art God.”

Psalm 90:1-2

BUILDING A HOUSE

The Hebrew word *olam* means “old,” “ancient,” “long duration,” “forever,” and “eternal.” One of God’s names is *El Olam*, which means “God Everlasting.” We see the Everlasting God in Psalm 90:1-2. It couldn’t be more beautifully stated than in verse two, which says, “Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God” (NIV).

Life changes. People move. Jobs come and go. Loved ones die. The Bible even says that Heaven and Earth will pass away (Mark 13:31). But, rest assured, there will eventually be a New Heaven and New Earth (Revelation 21:1).

The Word of God is so important because it is eternal. So many things have a beginning and an end. They can slip through our fingers like a handful of sand. But the Word (God’s Word) will always be with us. In Psalm 119:89, it says, “For ever, O Lord, thy word is settled in heaven.”

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.

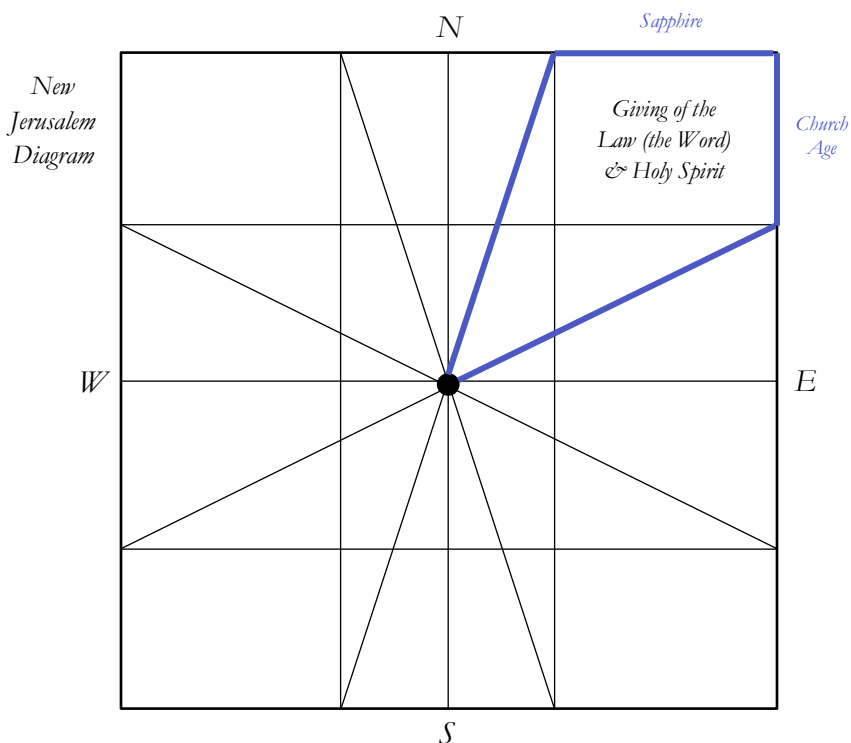


Then, in verse 14, it says, “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” This verse describes Jesus, the Son of God. He is the Word of God who was made flesh. He was born a baby and grew into a man. He was (and is) perfect and without sin.

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 of 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 (merged together).

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.)

It is interesting to note that in the Old Testament, the Holy Spirit came *upon* kings, priests, and prophets to anoint them for service. In the New Testament, however, the Holy Spirit indwells the believer.



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).

A diagram of the New Jerusalem foundations is on the next page. For more information about the New Jerusalem foundations, please read the following:

City on a Hill, New Jerusalem Foundations Part One

City on a Hill, New Jerusalem Foundations Part Two

So, let's go ahead and return to our current study. 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.”

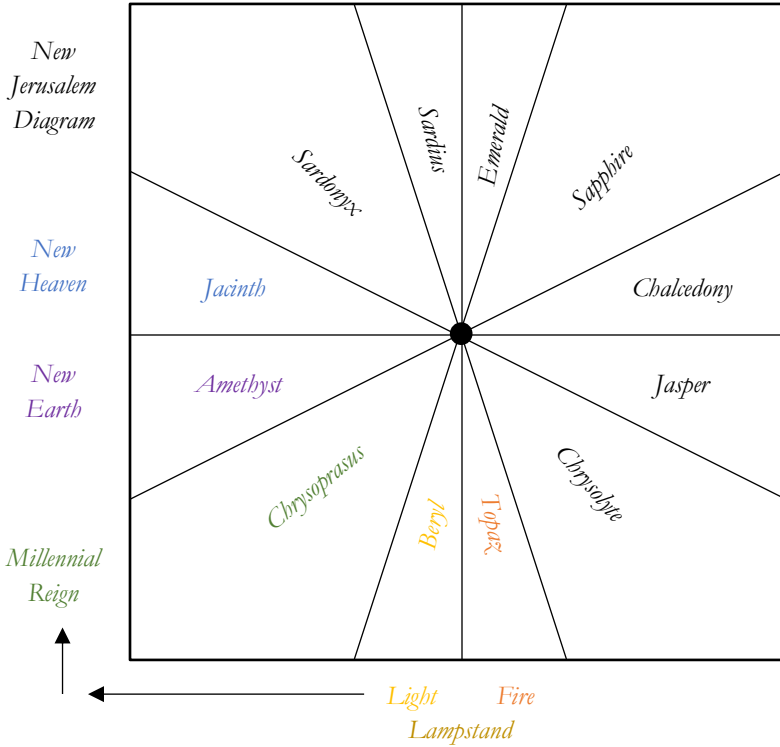
In the breastplate diagram (previous page), the light on the earth comes from the sun, moon, and stars (Genesis 1:14-19). Jesus' face is in the sun section.

The initial light in the very beginning, I believe, is very specifically the Light from the Son Jesus (v. 3). This light was brought forth before the creation of the sun, moon, and stars.

We see light at the beginning of creation. We also see light at the golden beryl stone in the New Jerusalem diagram. And then new things follow: the millennial reign, the New

Earth, the New Heaven, and the New Jerusalem.

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

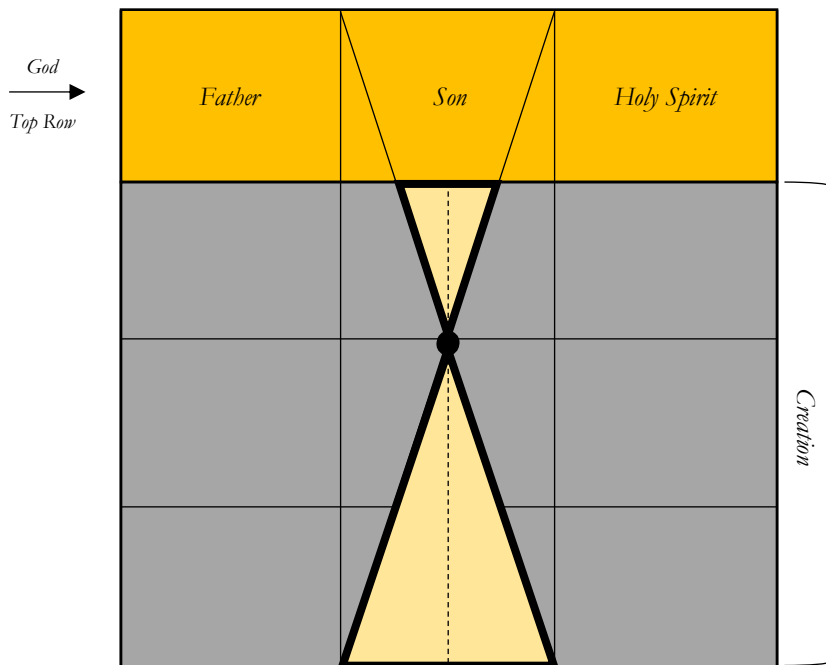


Jesus is also the Temple. Therefore, the light in the temple represents Jesus. This light could very well be the same light that we read about in Genesis 1:3-5.

“And God said, ‘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.’”

The diagram below illustrates how God divides light from darkness. The entire top row represents God. In 1 John 1:5, it says that “God is light, and in him is no darkness at all.” Therefore, there is no darkness in the top row.

The remaining part of the diagram represents creation. This is where we find the separation of light from darkness.

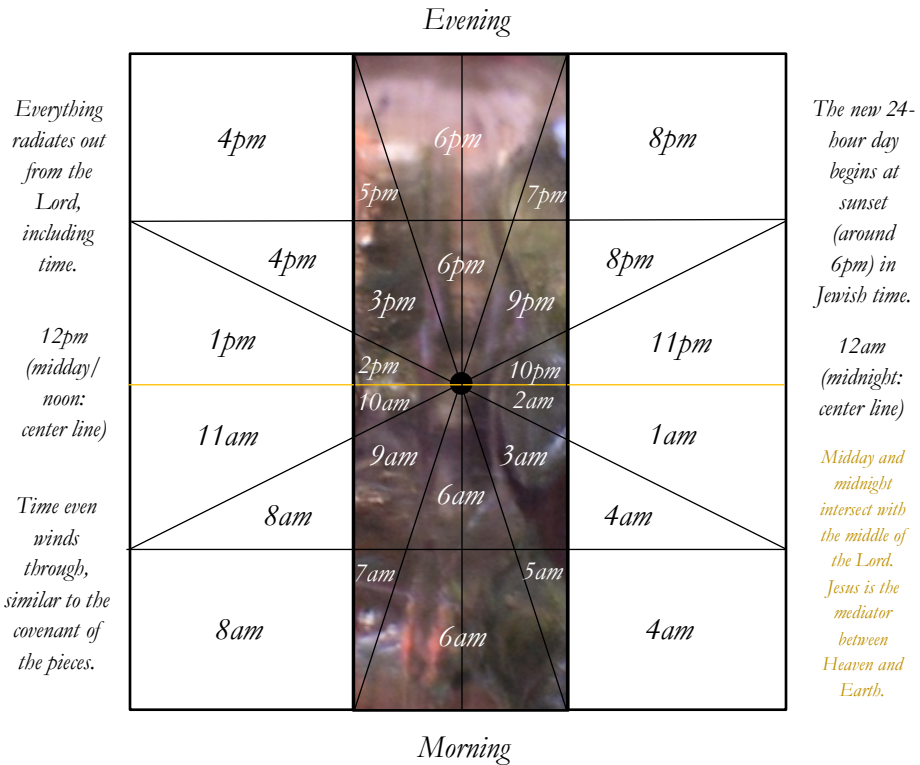


The dotted line represents what takes place on the first day of creation: darkness (gray) is displaced by light (pale yellow in the diagram above).

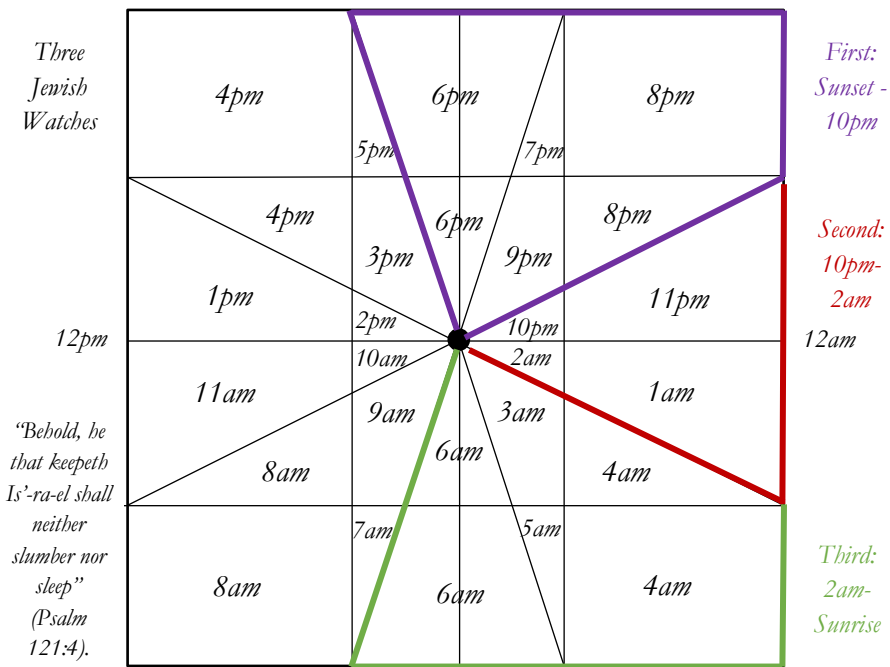
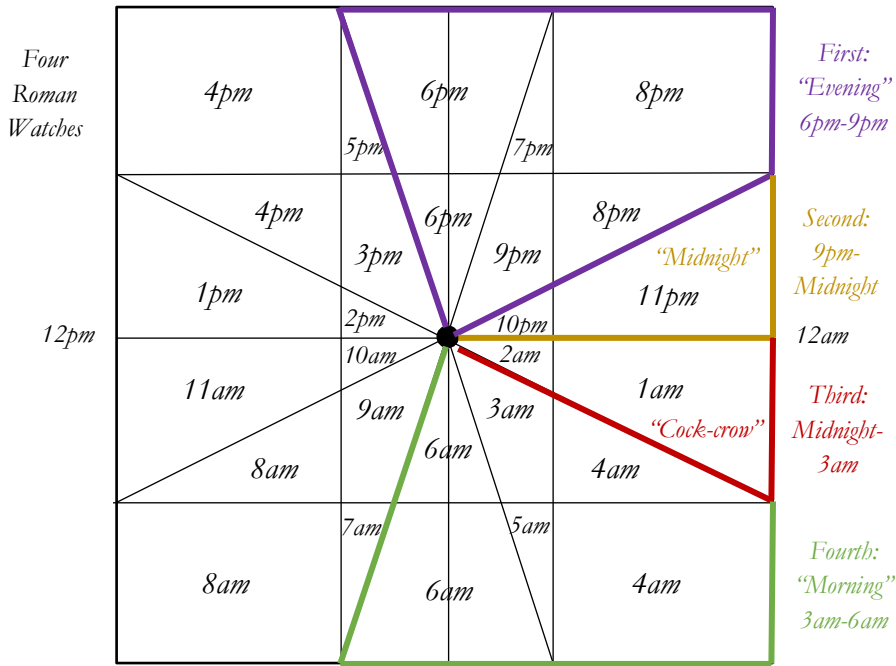
Imagine that two curtains are opening from the dotted line, one gray curtain on the right and one gray curtain on the left. When they open, light is revealed. This is God’s glorious light. If we were to insert the main miracle picture, Jesus face and body would be in the pale yellow triangles.

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 p.m.), as well as the 6 a.m. section, which is by His feet. He is the beginning and the end, the Alpha and the Omega, the first and the last (Rev. 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.



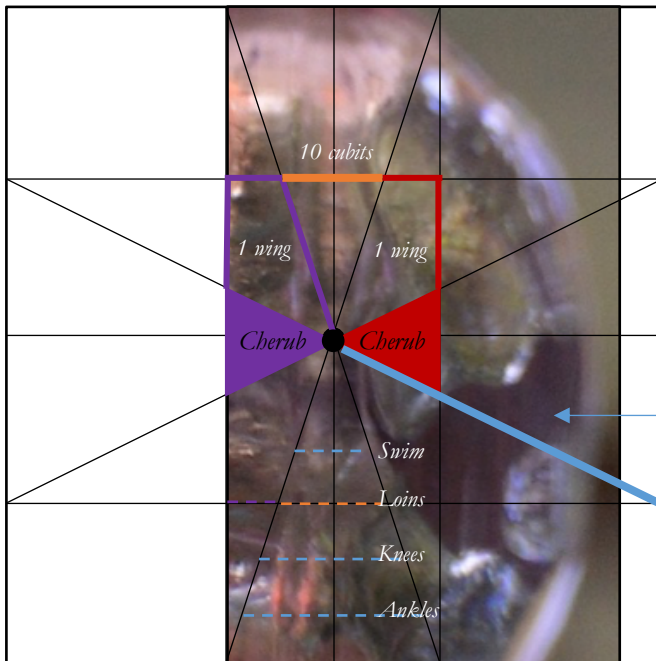
Water Clock

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 a 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."



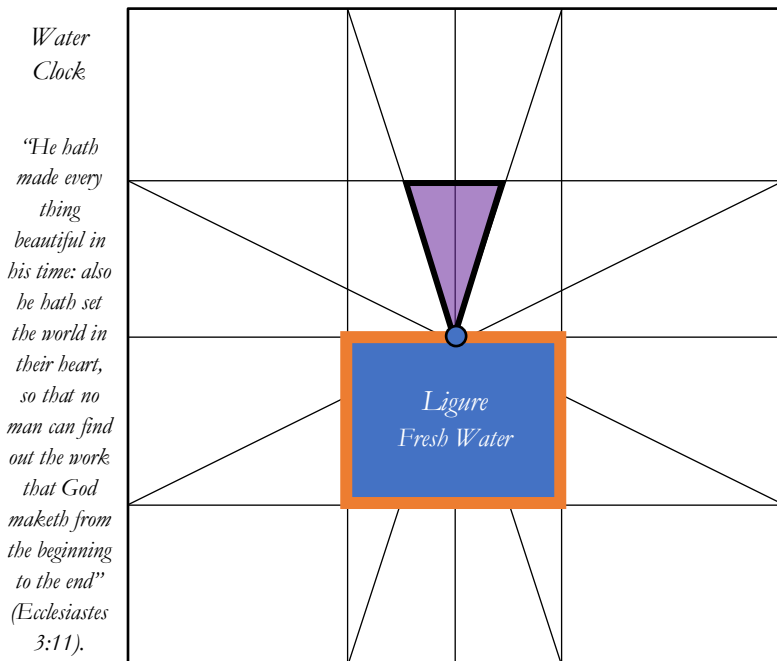
A dark river flows from the Lord's side.

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.)

The Wind

Next, we are going to shift our focus from water to wind. According to the *Strong's Concordance*, the Hebrew word for "wind" is *ruwach*. Here are a few words to describe it: "wind," "breath," "a region of the sky," "spirit," "tempest," and "whirlwind."

There are also two Greek words for "wind" that I would like to define. The first one is *pneuma*, which means "a current of air, i.e. breath (blast) or a breeze." It also means "a spirit, i.e. (human) the rational soul," "an angel," "Christ's spirit," and "the Holy Spirit." In John 3:8, it says that "the wind [*pneuma*] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spir^t-it." This verse compares the wind to the Holy Spirit.

The next word is *pnoe*, which means "respiration," "a breeze," "breath," and "wind." In Acts 2:2-4, it says, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Ho^l-ly Ghost, and began to speak with other tongues, as the Spir^t-it gave them utterance."

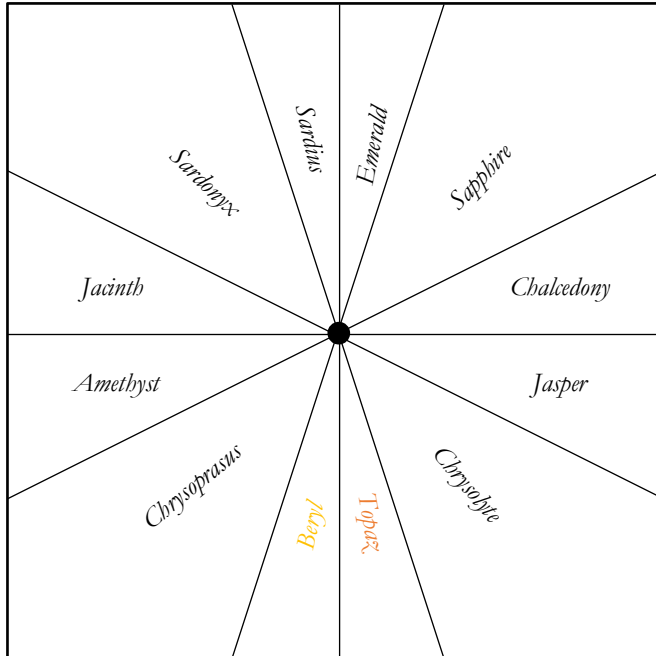
In the breastplate diagram, the topaz stone represents the Holy Spirit. Then, in the New Jerusalem diagram, the topaz stone represents fire at the lampstand. Therefore, the topaz stone represents both the Holy Spirit and fire.

Breastplate
Diagram
(Creation)

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

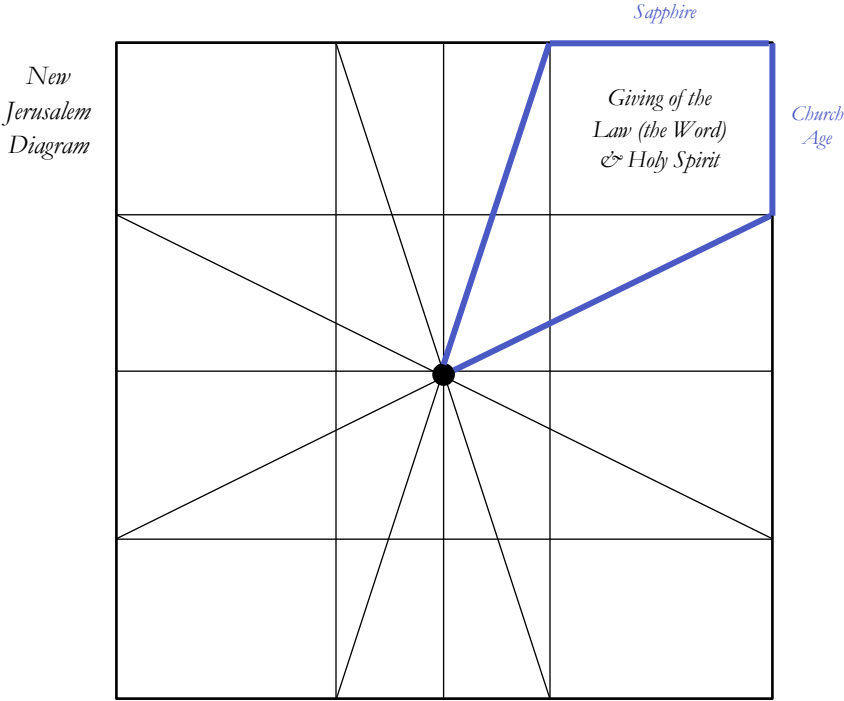


New
Jerusalem
Diagram
(Temple)



Light *Fire*
Lampstand

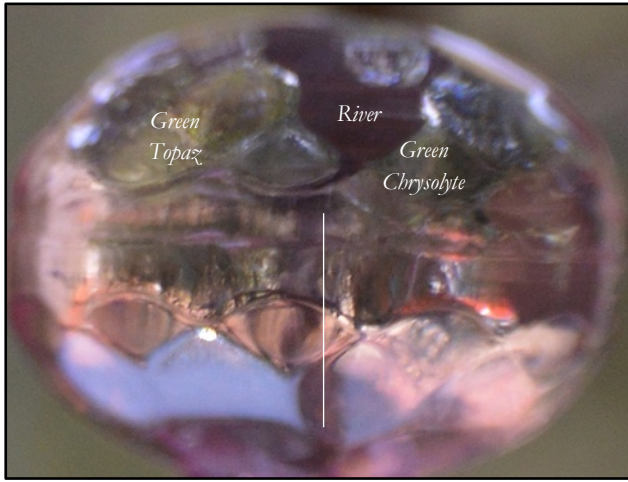
As previously noted, we are currently living our lives at the sapphire stone (New Jerusalem diagram). Here we find the giving of the Law, as well as the giving of the Holy Spirit on the Day of Pentecost (Acts 2:2-4).



In John 6:63, Jesus says that “the words that I speak unto you, they are spirit, and they are life.” The reason I chose green for the topaz in the breastplate diagram is that it represents the tree of life. It specifically represents the wild olive (the Gentiles) who are engrafted. Then, we find the olive stone (the Jewish people) at the chrysolite stone in the New Jerusalem diagram.

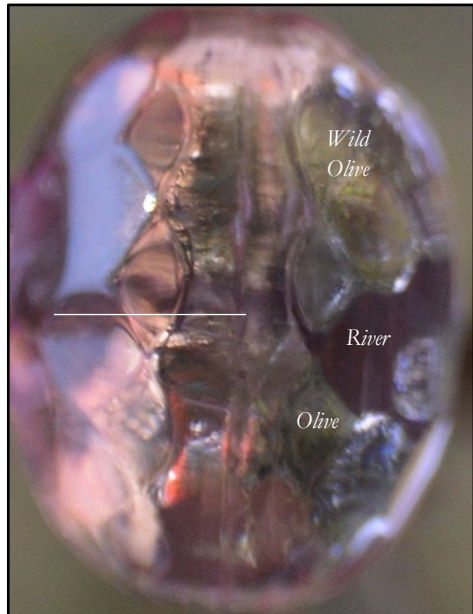
I believe that the tree of life could be an olive tree. In the main miracle picture, there are two green sides, separated

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).

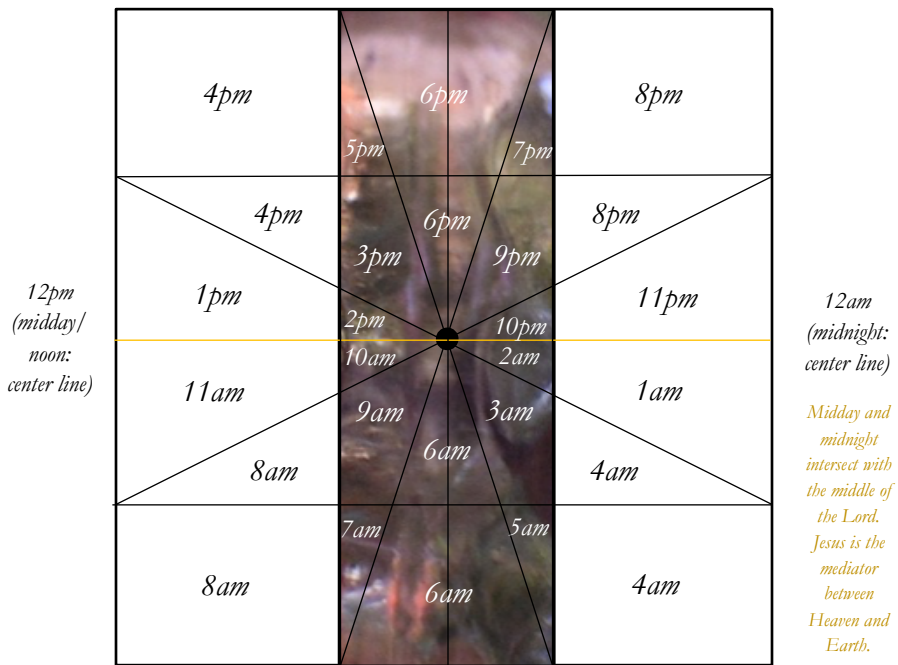


Green Topaz

Green Chrysolite

Tree of Life (rotated)

In the Old Testament, the Holy Spirit would come upon people for service. In the New Covenant, however, the Holy Spirit indwells the believer. For example, in the creation account, the “Spir’-it of God moved upon the face of the waters. And God said, Let there be light: and there was light” (Genesis 1:2-3). In these verses, we see aspects of the Old Covenant (*on/upon*) and the New Covenant (light *in* the temple).

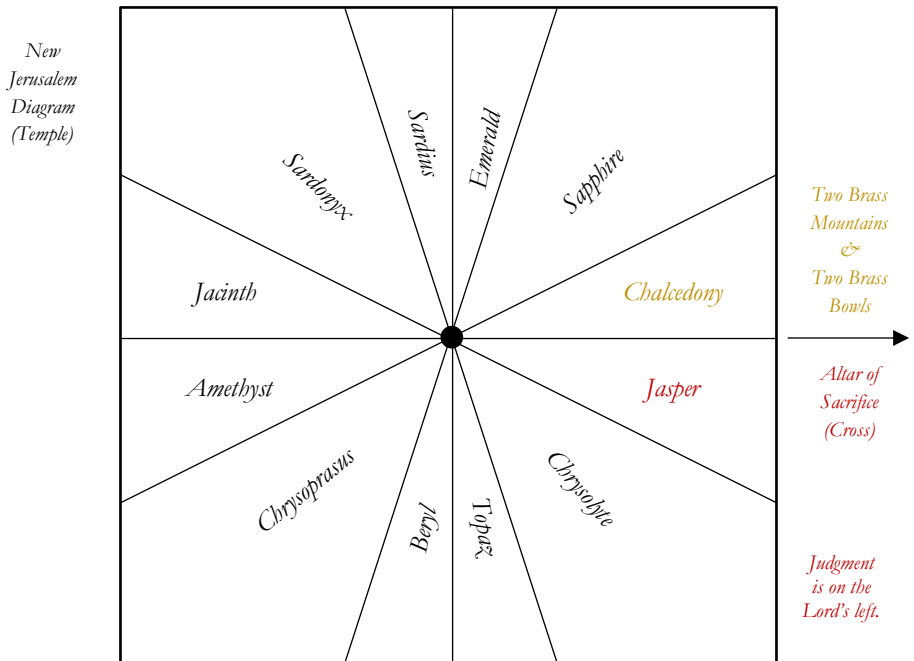


The center point of the diagram represents the darkest time of day (midnight) and the lightest time, when the sun is overhead (noon).

So, let’s go ahead and take a look at the darkness upon the face of the deep (v. 2). In a lake or an ocean, deep places are usually very dark. In the “watch diagram,” midnight

(the darkest hour) is on the east side. This is on the left side of the Lord (our right), where judgment takes place.

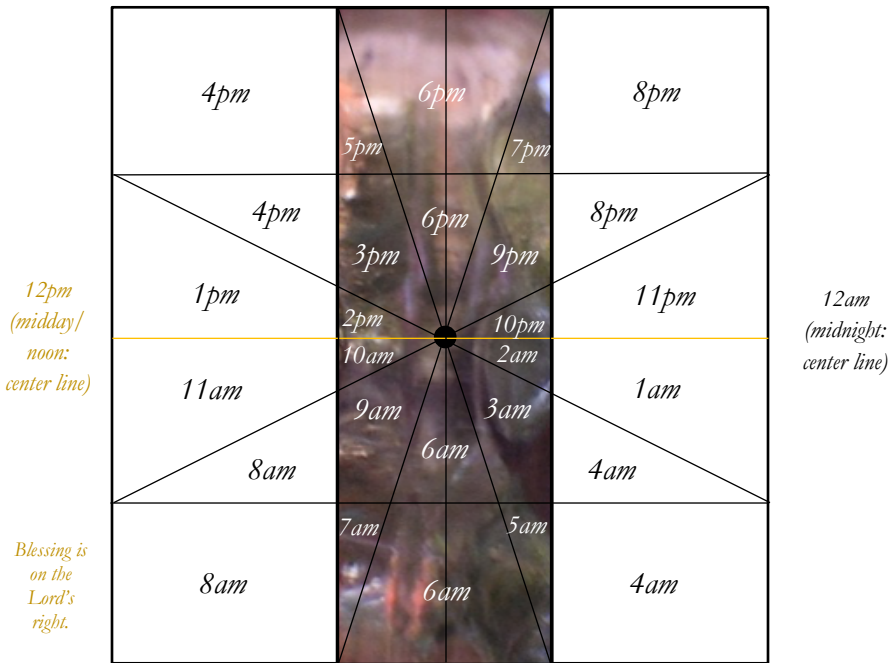
The jasper stone represents the altar of sacrifice (the cross) in the New Jerusalem diagram. This is where Jesus—the Perfect Lamb—took the judgment that we deserve. Then, directly above the jasper stone, is the chalcedony stone. This represents the two brass mountains and two brass bowls. It is interesting to note that the spirits leave the presence of God in between the two brass mountains (Zechariah 6:1, 5). This is also the place (in the diagram) where, I believe, Adam and Eve had to leave the Garden of Eden (Genesis 3:23-24).



Let's go ahead and read Genesis 1:2-3 again:

“And 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. And God said, Let there be light: and there was light.”

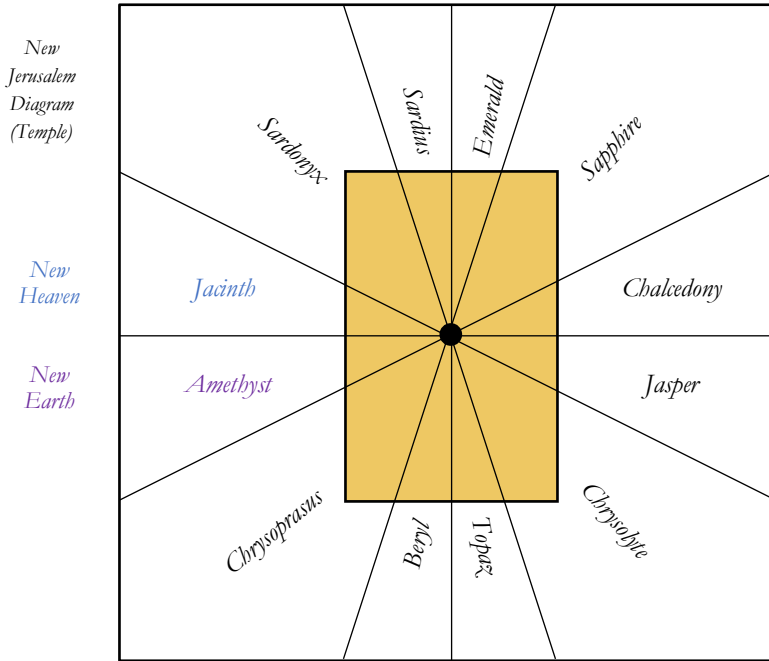
The noonday sun begins at the center point, and then it continues to the Lord’s right (our left).



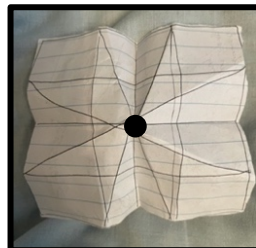
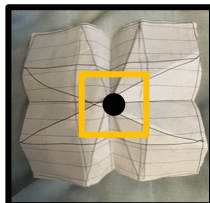
We find eternal light shining from the middle of the diagram (the place of Jesus) to the west side. Blessing is on His right. This is also the place of the New Heaven and the New Earth (see the diagram on the next page).

The New Jerusalem is in the center of the diagram (gold

rectangle). In Revelation 22:5, it says that “there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light....”



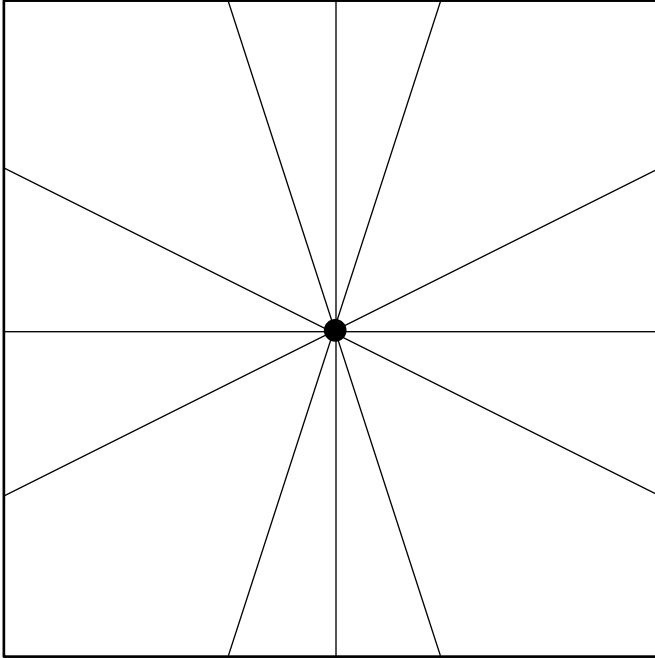
Since the city is foursquare, I began to wonder why there is a rectangle in the middle of the diagram. Then, I realized that the diagram is three-dimensional. When you raise the center, it becomes a square. Jesus becomes high and lifted up (Isaiah 6:1).



Windmill

The New Jerusalem diagram also resembles a windmill. There could be as many as twelve blades in the diagram below, depending on your interpretation.

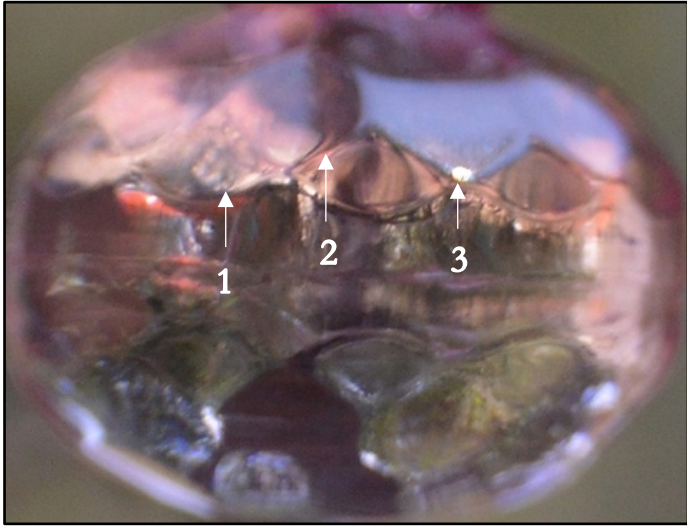
*New
Jerusalem
Diagram
(Temple)*



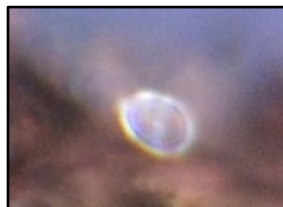
Ezekiel

Next, let's take a look at Ezekiel's experience by the river. In Ezekiel 1:4, the prophet 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." 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).



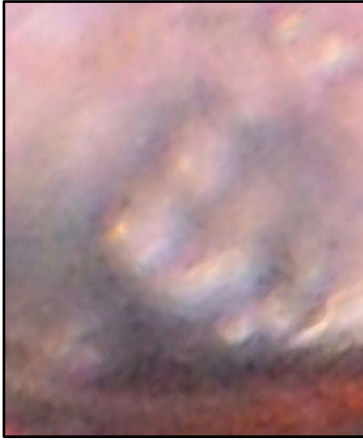
It is interesting to note that the four living creatures came out of the midst of the whirlwind (Ezekiel 1:4-5). Let's take a closer look at each creature.



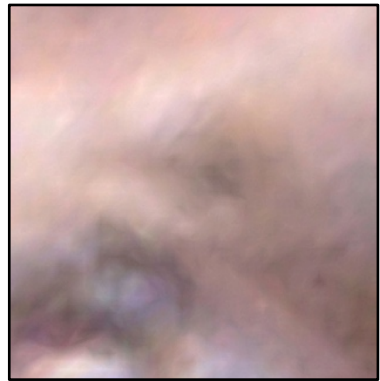
The first living creature was like a lion.

The second was like an ox.



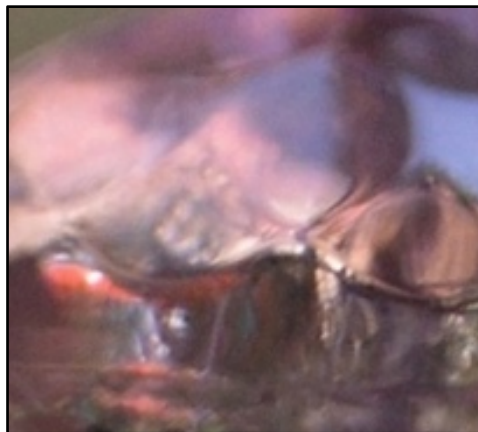


The third had a face like a man.



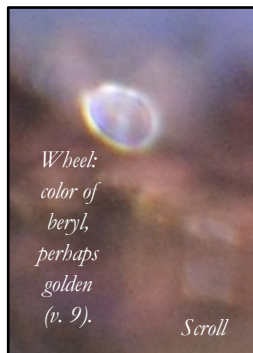
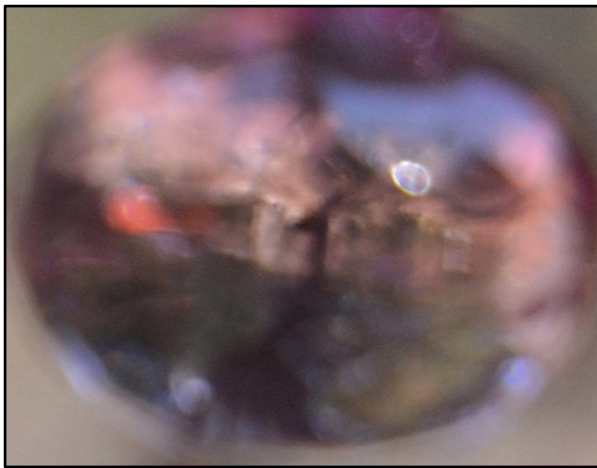
The fourth was like a flying eagle.

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



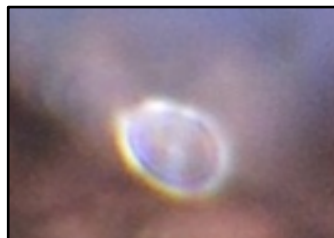
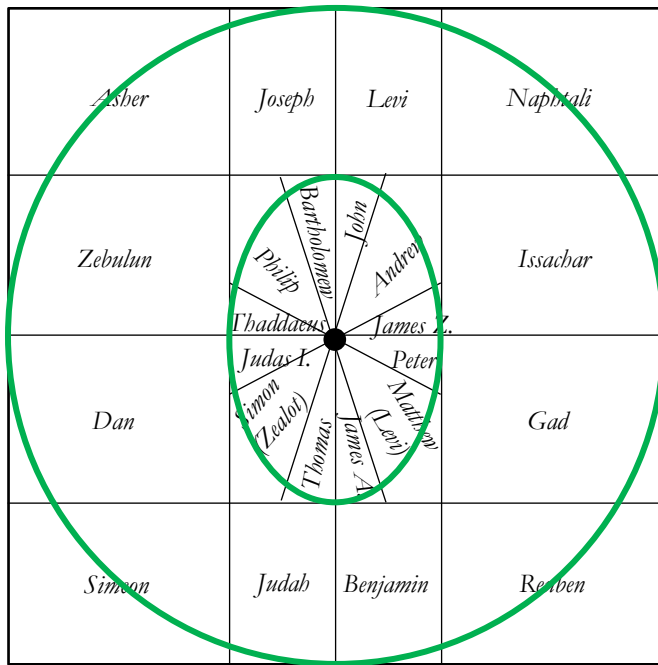
It is important to note that the wheels move with the cherubims. In Ezekiel 10:16, it says, “And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.”

The image below is one of the miracle pictures. 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.

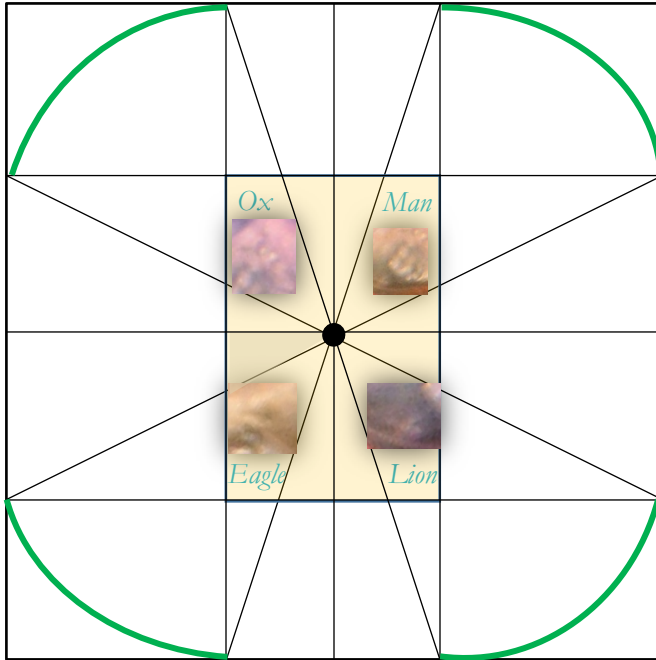


In Revelation 4:3, the beloved disciple describes a rainbow around the throne like an emerald. I have added curves to the four corners of the diagram below to represent the rainbow.

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. In Ezekiel 10:16, it 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.

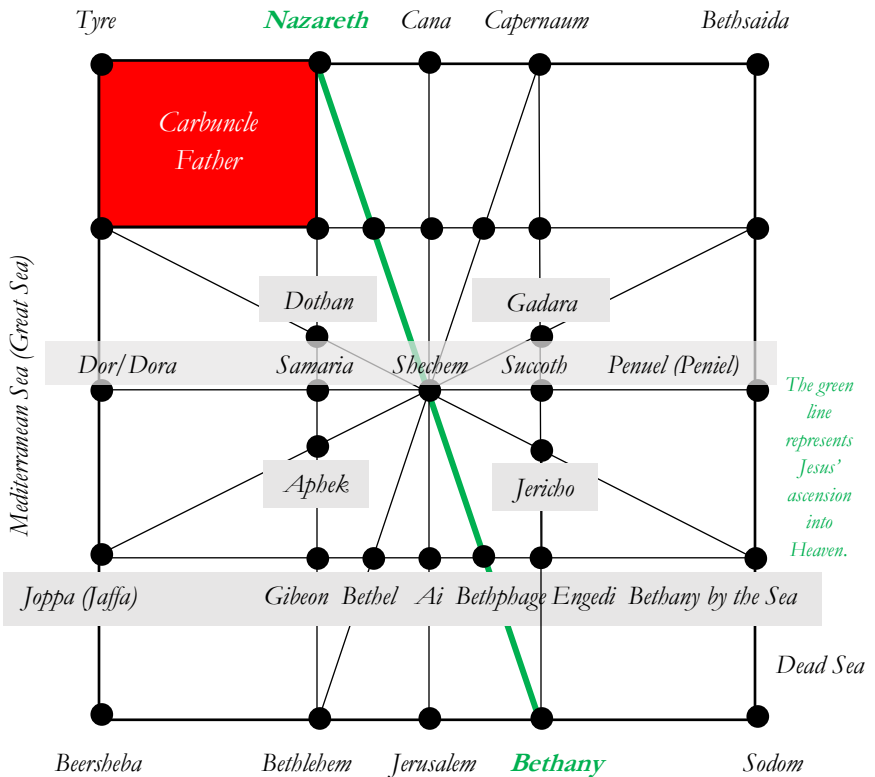
Father's House

Next, we are going to shift our focus to the Father's house. Basically, in creation we read about how God sets up His heavenly and earthly house.

Then, God continues to build for His family. In John 14:2,

Jesus says, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”

In the diagram below, Jesus’ ascension takes place at Bethany. He then ascends to the Father, which is at the carbuncle stone in the breastplate diagram. In the map of Israel’s cities, Jesus’ hometown of Nazareth borders the carbuncle stone.



Please keep in mind that there are layers of diagrams. Therefore, the carbuncle stone is a part of the breastplate. It represents the Father in Heaven. Then (in the diagram)

we also see the cities of Israel.

The Hebrew word for “mansions,” according to the *Strong’s Concordance*, is *mone*, which means “a staying, i.e. residence (the act of the place):—abode, mansion.” And its root word is *meno*, which is “to stay (in a given place, state, relation or expectancy):—abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.”

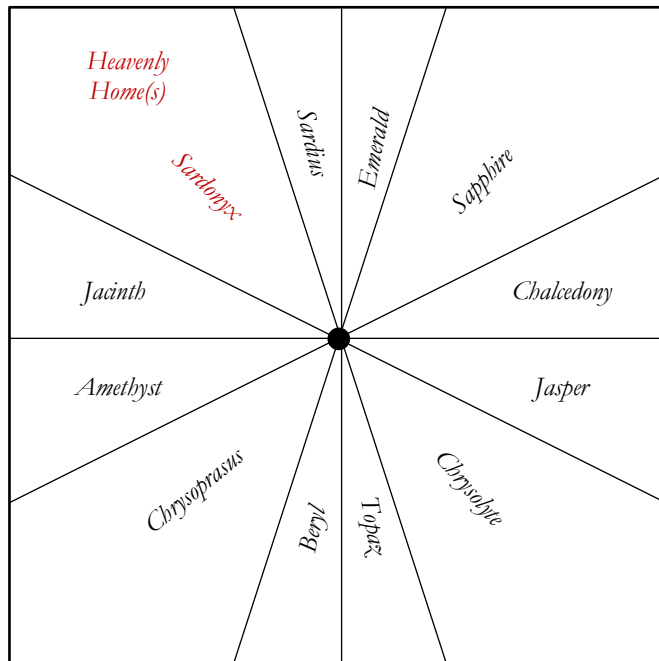
Years ago, I had a dream that may have been from the Lord. In the dream, Kirk and I were traveling through the mountains, and they just happened to have a reddish-brown color like a sardonyx stone. As we traveled, we met a man carving furniture out of that particular stone. He was by the side of the road, along with a number of pieces of furniture that He had finished. There was a dresser with an intricate design of carved woodland animals. I learned that the carpenter/stone mason was making the dresser for me.

Through the years, as I’ve learned about the various stones in the Bible, I’ve come to realize that the stone in my dream was likely the sardonyx stone. This particular stone was used to make cameos and signet rings. In the New Jerusalem diagram, it represents circumcision of the heart, as well as circumcision of the flesh.



Interestingly enough, it is also where we find the charoseth for the Passover Seder. This part of the meal is a reminder of the bricks that the children of Israel made in Egypt. On a lighter note, I believe it also represents the “bricks” that the Father is using to build our mansions in Heaven. Therefore, the northwest section of the New Jerusalem diagram likely represents our heavenly homes.

*New
Jerusalem
Diagram
(Temple)*

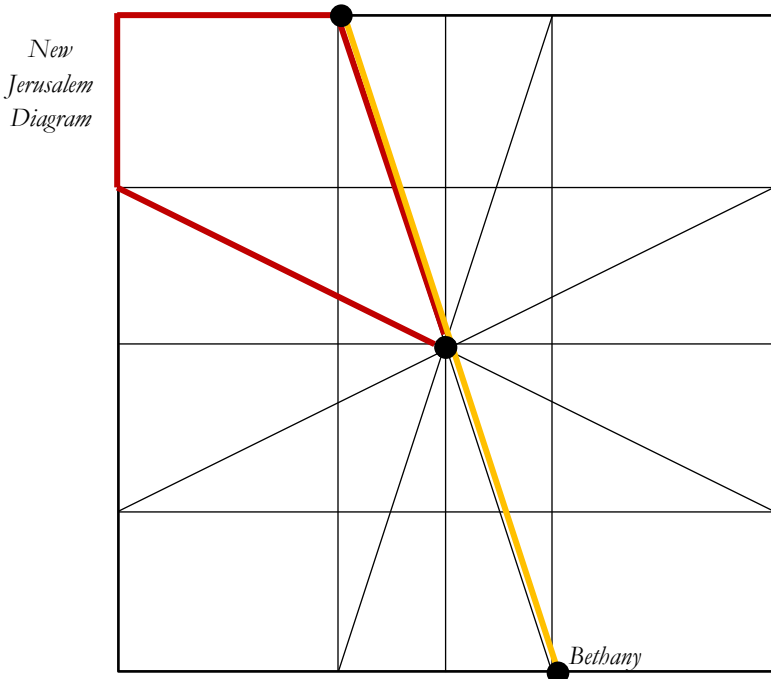


Carbuncle

As previously noted, in the breastplate diagram the carbuncle stone represents the Father in Heaven. According to the *Strong's Concordance*, the Hebrew word for “carbuncle” is *bareqeth*, which is “a gem (as flashing).” And its root word is *baraq*, which means “lightning,” “a flashing sword,” “bright,” and “glitter (-ing, sword).”

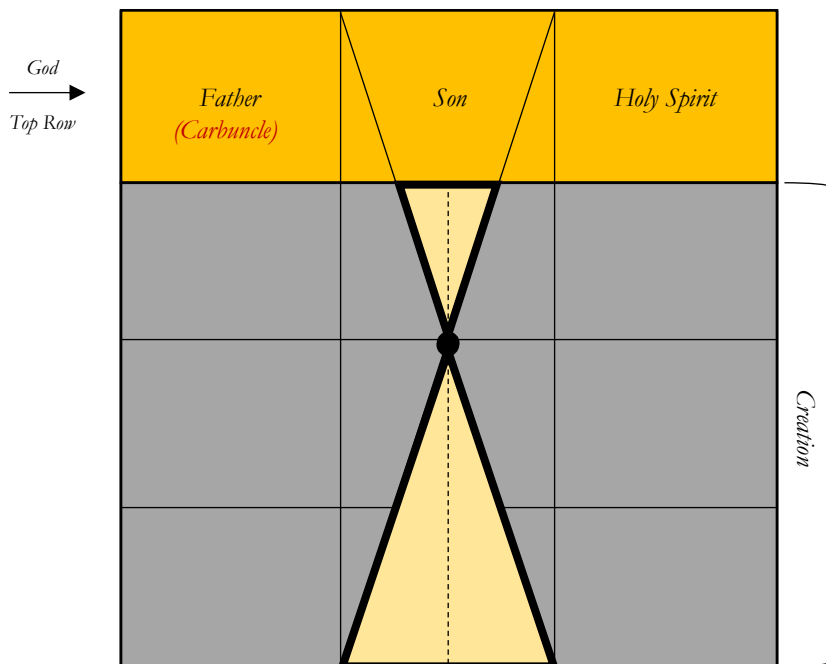
In the New Jerusalem diagram, the sardonyx stone represents cutting. This section overlaps with the carbuncle stone in the breastplate diagram.

When Adam and Eve sinned, they had to leave the garden of Eden. In Genesis 3:24, it says that the Lord God “drove out the man; and he placed at the east of the garden of E'-den Cher'-u-bims, and a flaming sword which turned every way, to keep the way of the tree of life.” Later on in this study, we will take a closer look at this verse. For now, however, let's examine the sword. The main point I would like to make is that the outline of the sardonyx (red) resembles a large sword. Please note how the same shape is in each corner. This likely represents how the sword turns every way.

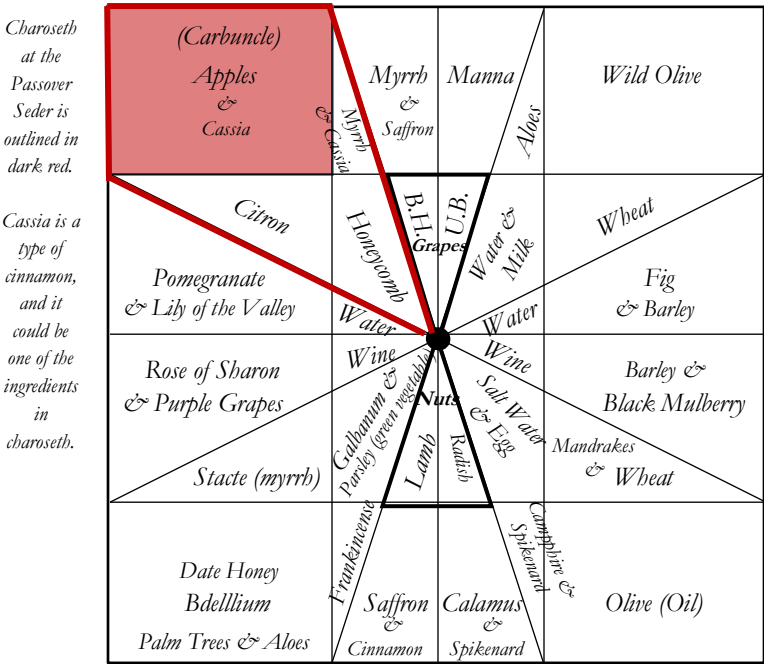


You may recall that when Jesus returns, He will have a sword. In Revelation 19:15, it says that “out of his mouth goeth a sharp sword, that with it he should smite the nations.” In the diagram on the previous page, the Lord’s second coming is highlighted in yellow, which connects the sword shape in the northwest section and the sword shape in the southeast section.

The next example has to do with creation. It is interesting to note that light pierces through darkness. In John 1:5, it says that “the light shineth in darkness; and the darkness comprehended it not.” Then, in the creation account, God says, “Let there be light: and there was light” (Genesis 1:3). In verse 4, it explains that “God divided the light from the darkness.” I would like to emphasize the word “divided,” since it is similar to the act of piercing or cutting.



Finally, I would like to take a look at Isaiah 54:12. In this verse, it says, “And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.” According to the *Strong’s Concordance*, the Hebrew word for “carbuncle” is *eben*, which means “to build” and “a stone.” And its root word is *banah*, which means “to build (lit. and fig.):—(begin to) build (-er), obtain children, make, repair, and set (up).” This description reminds me of the Father’s house and how He has made a place for each of His children. I love Psalm 127:1, which says, “Except the Lord build the house, they labour in vain that build it.”

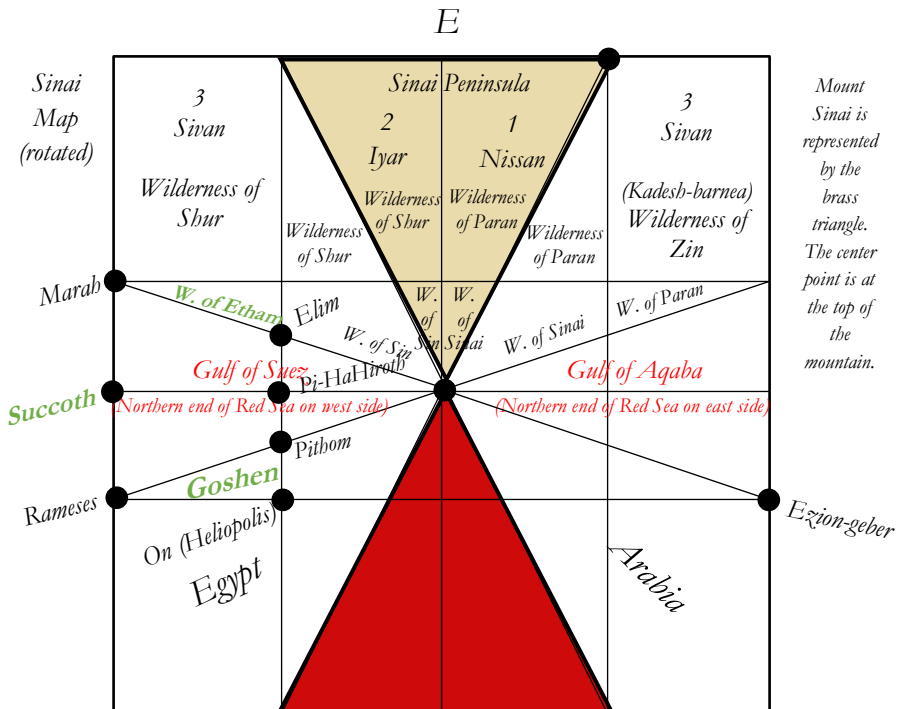


Another word for “carbuncle” is *eqdach*, which means “burning.” And its root word is *qiddah*, which is cassia.

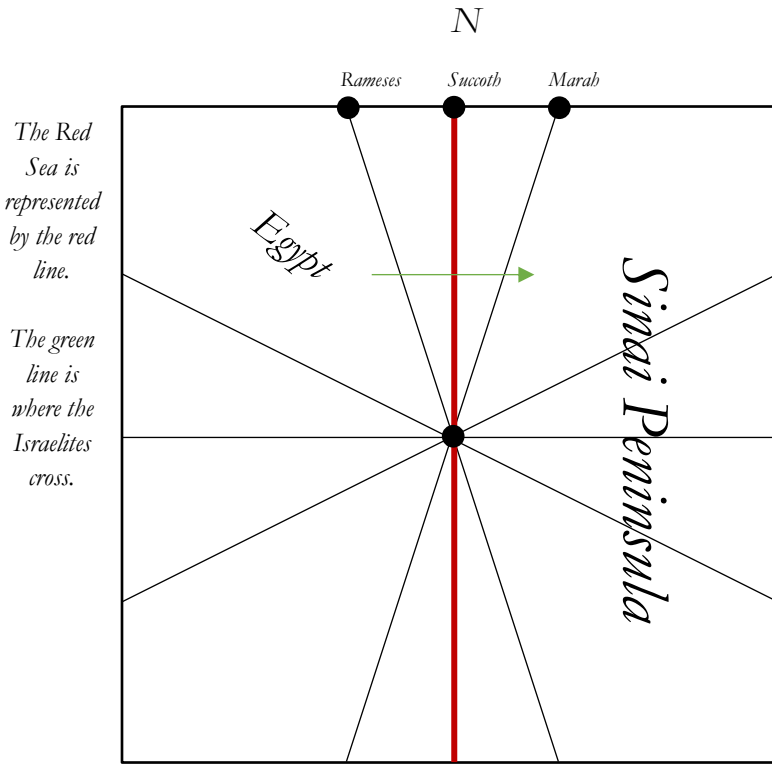
Four Cups

Since we are on the topic of the Passover Seder, it seems like a good time to mention the four cups of wine that are consumed during the meal. In this part of the study, we will take a look at all four cups, although the main focus will be on the first cup. This is in the same section as the Father, who is the Head of the house.

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



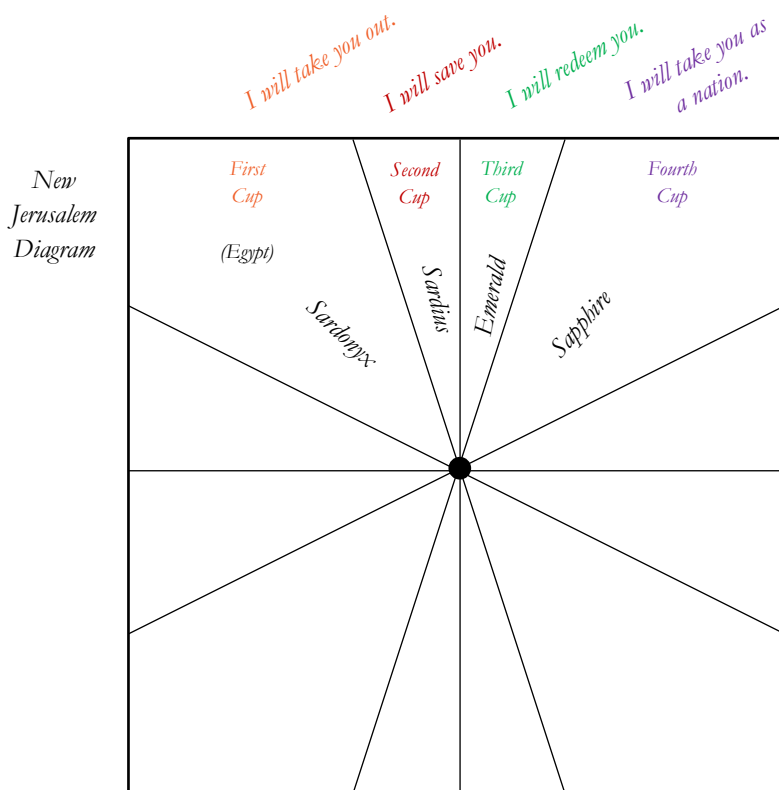
As we rotate the map (north up), the Israelites' journey begins on the northern side of the diagram.



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

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

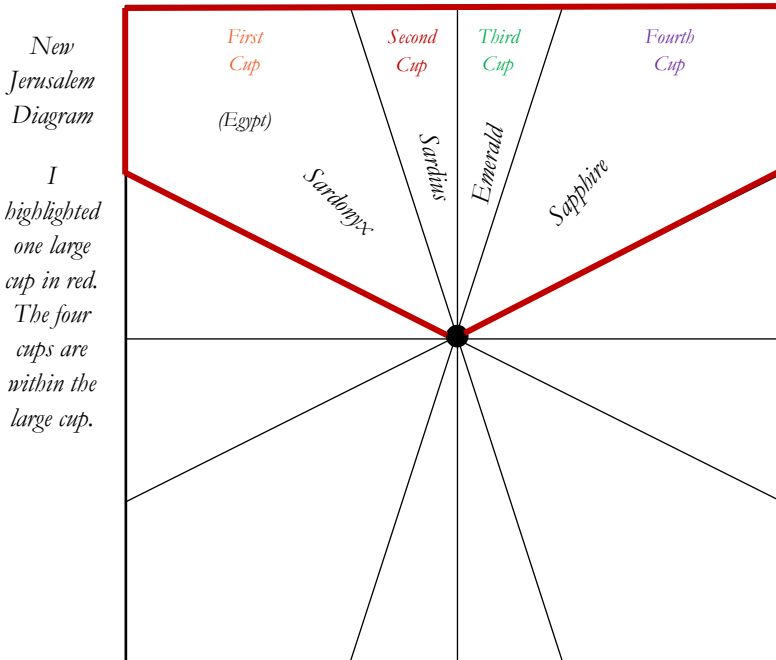
Each of the four cups has a place on the northern side of the diagram. (This is the heavenly side of the diagram.)



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

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

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



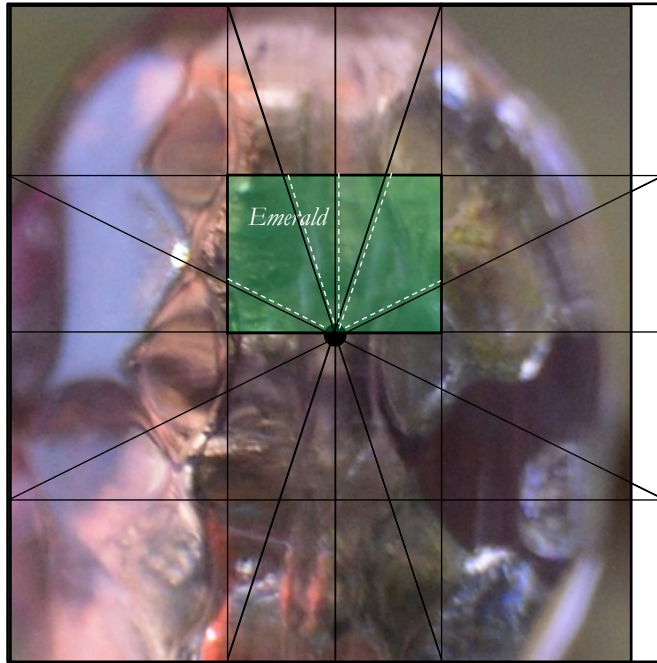
It is important to note that the emerald green represents the body of Christ (the bread). In the New Jerusalem diagram (pictured above), it is also the third cup. This is where communion takes place.

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

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

believe, is present in the diagram. It is important to note that we need both diagrams (the New Jerusalem diagram and the breastplate diagram) to learn about the meal.

*Breastplate
Diagram*



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

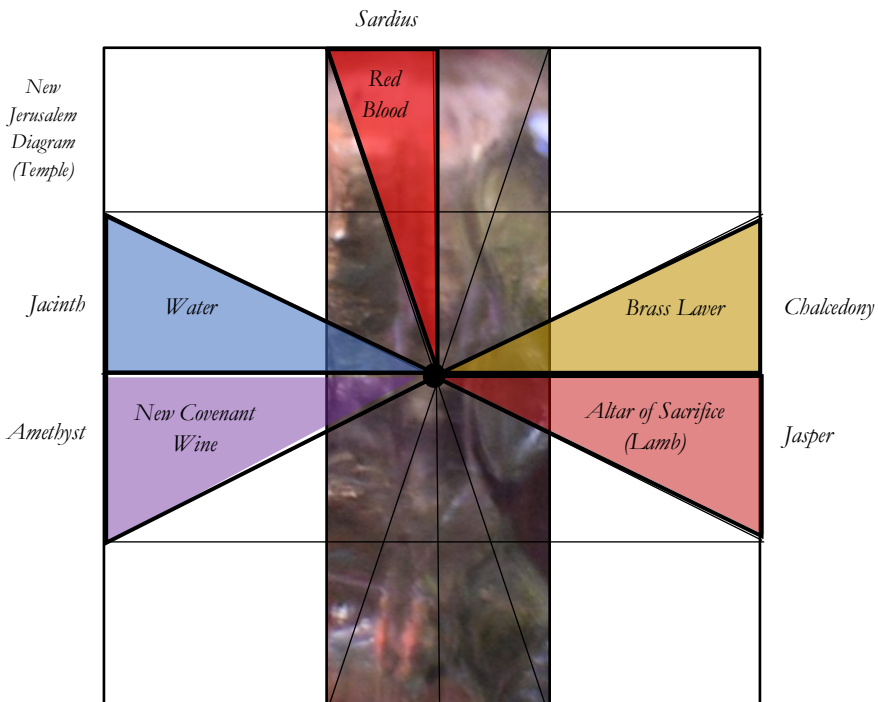
The bread (emerald) in the breastplate diagram has dotted lines to represent the broken pieces of the bread. It is in similar sections as the cup(s) of wine.

It is interesting to note that the word *seder* means “order of service.” I also find it interesting that the four cups of wine

are a symbol of joy. In the book *Christ in the Passover*, Rosen says that “even the poorest person must drink the minimum four cups, even if he had to sell himself to do labor or borrow money to buy the wine” (62). This is according to the oral tradition of the Mishnah.

Rosen also explains that the “Passover wine was red and mixed with water.” He says that “it would appear that the wine was warm because the water was heated. If this is true, then the wine also graphically represented the blood of the Passover lamb” (62).

In the New Jerusalem diagram, the jacinth stone represents water, the sardius represents the red blood, and the amethyst represents the purple blood (New Covenant).



The Passover Seder begins with the lighting of candles. This could be likened to the first day of creation when God said, “Let there be light: and there was light” (Genesis 1:3).

Then, according to Rosen, “All eyes now turn expectantly to the leader as he stands and opens his Haggadah. He raises his wine glass for all to see and chants the *kiddush*, the prayer of sanctification that ushers in all Sabbath days and most of the Jewish holidays” (92).

In the diagram, the Father God is the Head of the house. And then, during the Last Supper, Jesus is the Head of the house when He leads His disciples in the Passover meal.

The most well-known part of the *kiddush* is the following:

“Blessed are thou, Lord our God, King of the Universe, Creator of the fruit of the vine.”

After the prayer, “everyone at the table sips from the first cup of wine, called the *cup of sanctification*. This cup of sanctification consecrates the ritual meal,” according to Rosen (92).

We will continue with the Passover Seder in the next chapter. This is absolutely my favorite study!

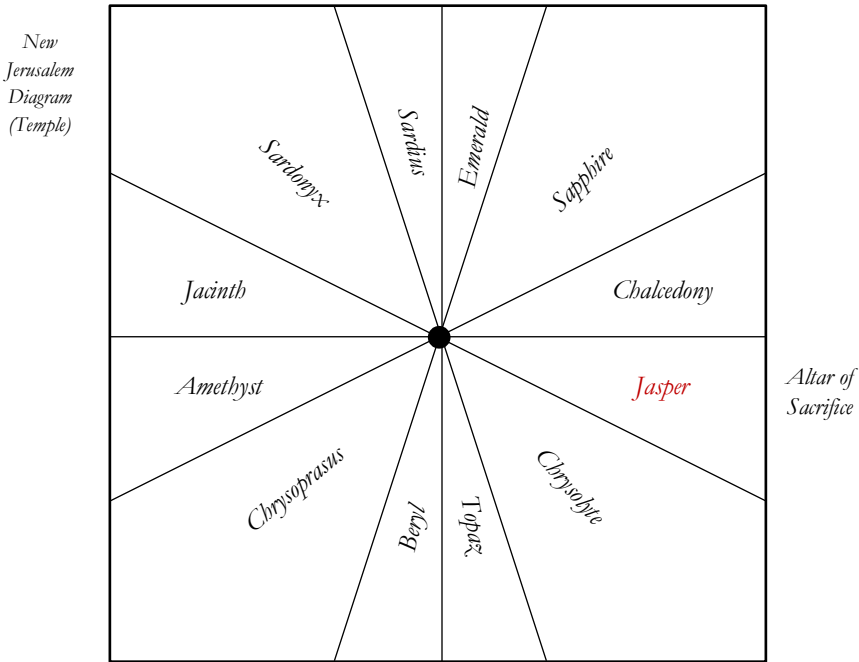
Agates

Let’s return to Isaiah 54:12 for a moment. In this verse, the Lord says, “And I will make thy windows of agates, and thy gates of carbuncles.” According to the *Strong’s Concordance*, the Hebrew word for “agate” in this verse is *kadkod*. It is

described as “shrinking fire from a metal forged.” And its root word is *kad*, which means “to deepen,” “a pail,” “earthenware,” “a jar for domestic purposes,” “barrel,” and “pitcher.”

It is interesting to note that the jasper stone in the New Jerusalem foundations overlaps with the agate stone in the breastplate.

The jasper stone represents the altar of sacrifice where fire burns. There is also a brass sprinkling bowl, which catches the blood from the sacrifice. The red part of the jasper represents the earth, while the crystal part represents Heaven.

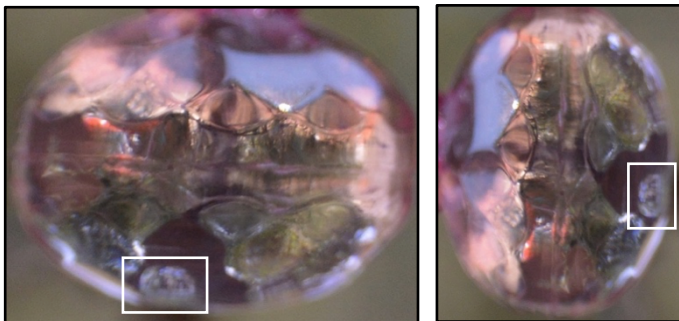


Breastplate
Diagram
(Creation)

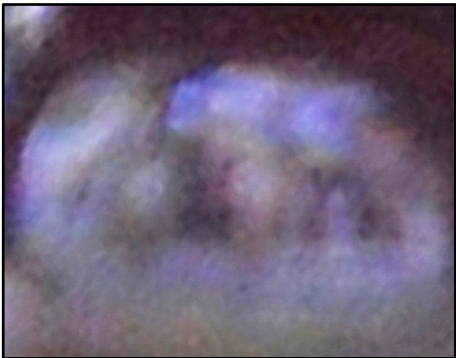
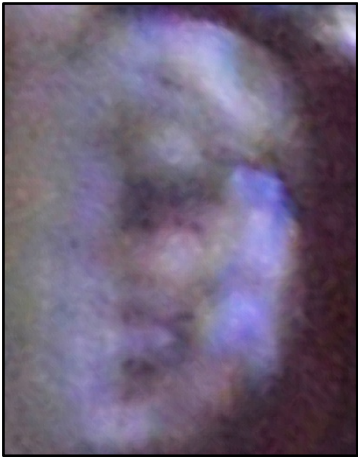
<i>Carbuncle</i> Father	<i>Sardius</i> Son	<i>Topaz</i> Holy Spirit
<i>Diamond</i> Stars	<i>Emerald</i> Sun Greater Light	<i>Sapphire</i> Moon Lesser Light
<i>Amethyst</i> Fovls	<i>Ligure</i> Water & Sky	<i>Agate</i> Moving Creatures Whales
<i>Jasper</i> Grass, Seed & Frnit Tree Dry Land & Earth Cattle,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

In the breastplate diagram, there is a bubble in the river in the section of the agate stone. I placed the “bubble” from the main miracle picture in the diagram above (agate section).

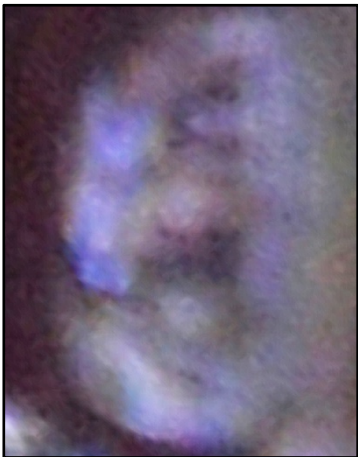
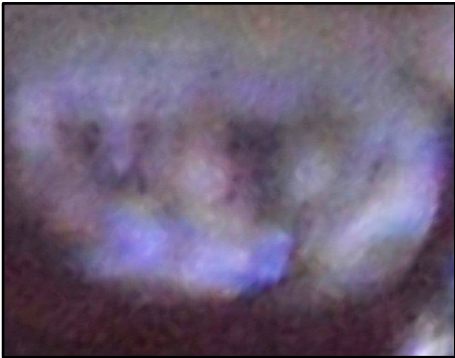
In previous studies, I thought the bubble could represent the balm of Gilead. Now I think it could represent an agate window.



If you look carefully, you can see what appears to be people's faces and animals looking out of the window.

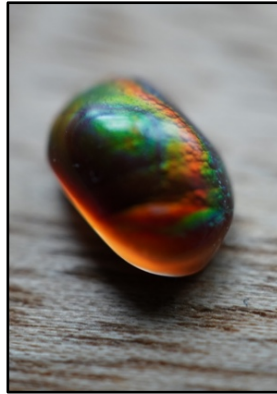


The agate window has been turned in different directions.



I have two agate stones. One is a fire agate, which could represent judgment.

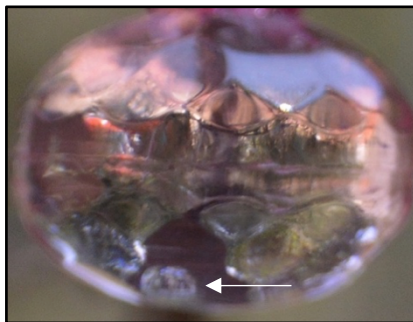
*Please
note the
rainbow
of colors
in a fire
agate.*



The other is a blue agate slice, which could represent the cleansing waters.

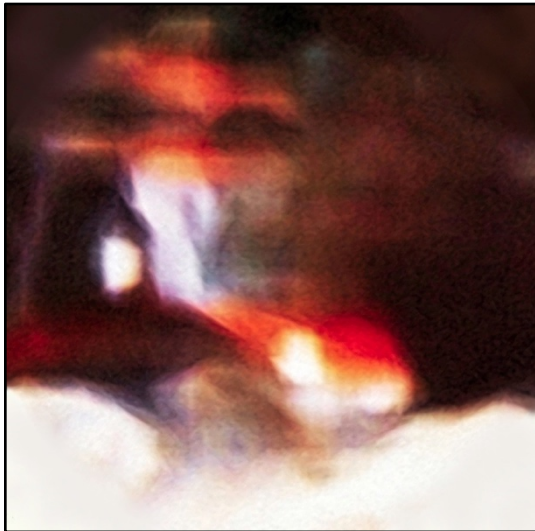
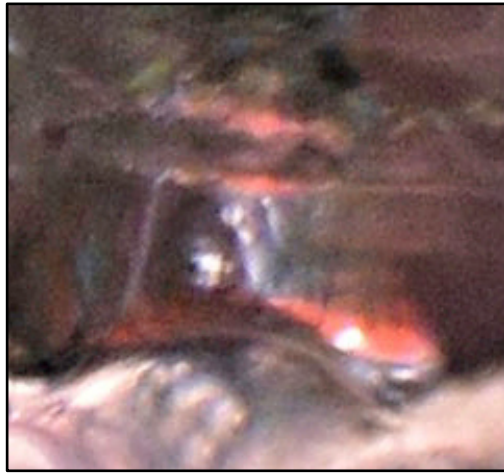


We see cleansing waters in the main miracle picture.



We can also see what appears to be a man (perhaps a priest) working with coals at the altar of sacrifice.

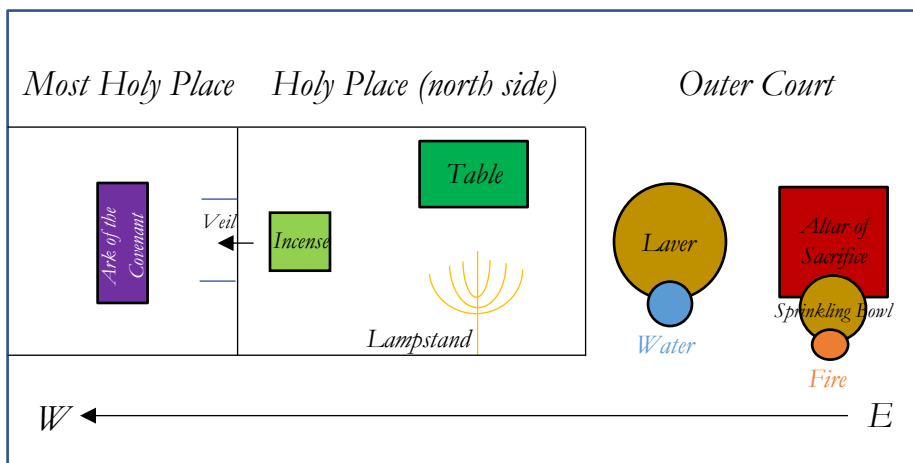
*Years ago, I used
a magnifying tool ←
and filters to help
bring out this
particular image.*



It was God who initially lit the altar of sacrifice when He accepted the offerings during the tabernacle's dedication (Leviticus 9:24). Therefore, the introduction of the fire, its origin, began with God. And the priest's job was to keep the fire burning.

As I think about the agate, I imagine both fire at the altar of sacrifice, as well as water at the laver. These articles were in the outer court of the tabernacle, where the sun would shine on them, and the rains would fall as well.

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



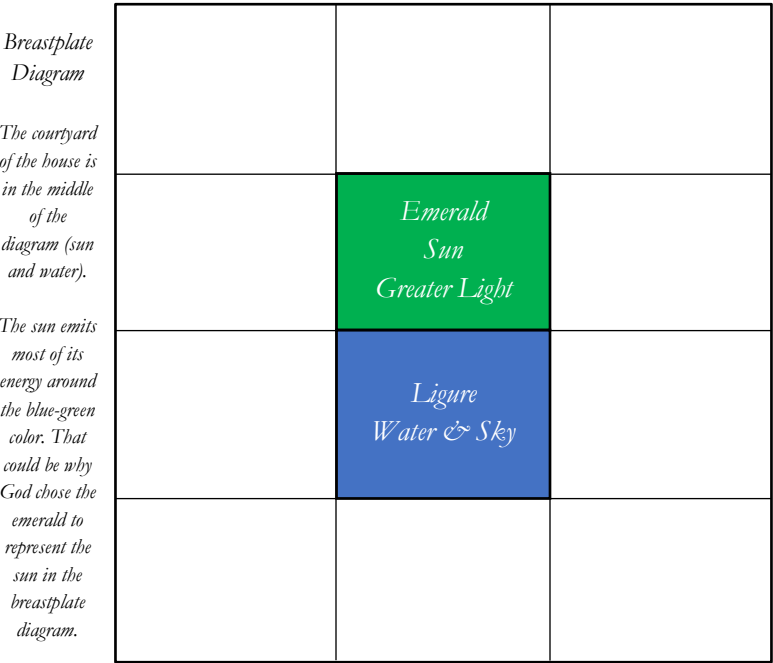
The agate in the breastplate has a different definition than what we find in Isaiah 54:12. Let's take a look at Exodus 28:19. In this verse, it says that the third row of the breastplate should have "a ligure, an agate, and an amethyst." The Hebrew word for "agate" is *shebum*, which translates to "the idea of subdivision into flashes or streamers." It could also be a "flame" or "a gem (from its sparkle)."

The definitions for "agate" remind me of the rays from the sun. Interestingly enough, one of the purposes of a window is to allow the sun to shine into a home.

I took a little time recently to read about windows in biblical homes. Apparently, they were long and narrow. They also tapered, so a thief wouldn't be able to enter through them. These kind of windows were on the exterior of the home.

The interior windows apparently faced the courtyard in wealthy homes. The shape was more like what we're accustomed to, yet without glass, of course.

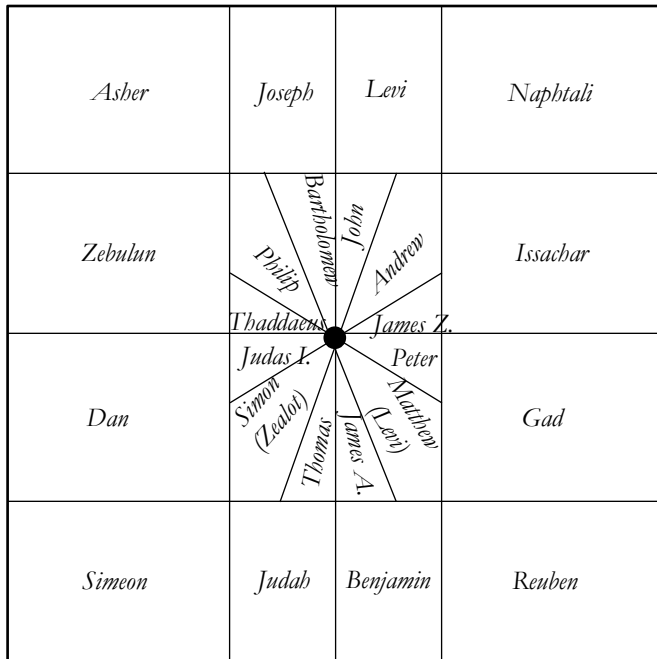
In the breastplate diagram, we could think of the center section as being like a courtyard, with various rooms around it for family members. Inside the courtyard, we find the sun (emerald) and water (ligure). The courtyard provided natural light for the family, and they often had a cistern to catch water.



The foundations in the New Jerusalem diagram remind me of windows, especially church windows, since they taper. In Revelation 21:14, it says that “the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.”

As we take a look at the windows and doors of the house, the tapered windows are in the middle along with the apostles of the Lamb. I like to think that when people look at the disciples’ lives, they see Jesus in them. It is as if the disciples’ lives are windows that reveal Jesus to the world. Then, when we look at the doors in the diagram, we find the tribes of Israel around the exterior (v. 12).

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



The main difference between doors and windows in this study has to do with entry points. For example, when

visiting a home, one enters through a door. The host would probably think it was strange if someone suddenly jumped through a window.

In Acts 2:1-2, it says that “when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.”

Windows, during Bible times, allowed a breeze to come through. Homes with narrow windows, however, would prevent a destructive wind from entering.

On the Day of Pentecost, the Holy Spirit filled the house like a mighty wind. This example is likened to a good kind of wind (even though it is *mighty*).

As previously noted, one reason that exterior windows often tapered was to prevent thieves from entering. It would be too narrow for someone to fit through.

A window in Scripture could be likened to an unusual entry point. It is unusual to enter through a window in day-to-day life. Therefore, when we see unusual experiences in Scripture, it is like entering through a window. God, of course, sometimes moves or works in unusual ways. It is as if He opens a window for the Holy Spirit to move.

When Jesus returns, He will come like a thief (Matthew 24:43). In light of our study, this means that He will come in an unusual way. In Revelation 1:7, it says that “he

cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.”

The closest examples we have of people in the clouds would be in an airplane, spacecraft, hot air balloon, or perhaps a hang glider. (I’m sure you can think of a few others.) Outside of those things, we really don’t see people in the clouds. Therefore, when Jesus comes in the clouds, it’s going to be very exciting and very unusual!

Here are a few other unusual experiences in Scripture:

1. Elijah caught up in a whirlwind (2 Kings 2:1-12)
2. Jacob’s ladder (Genesis 28:10-19)
3. Multiplying the loaves and fish (Matthew 14:17-19)

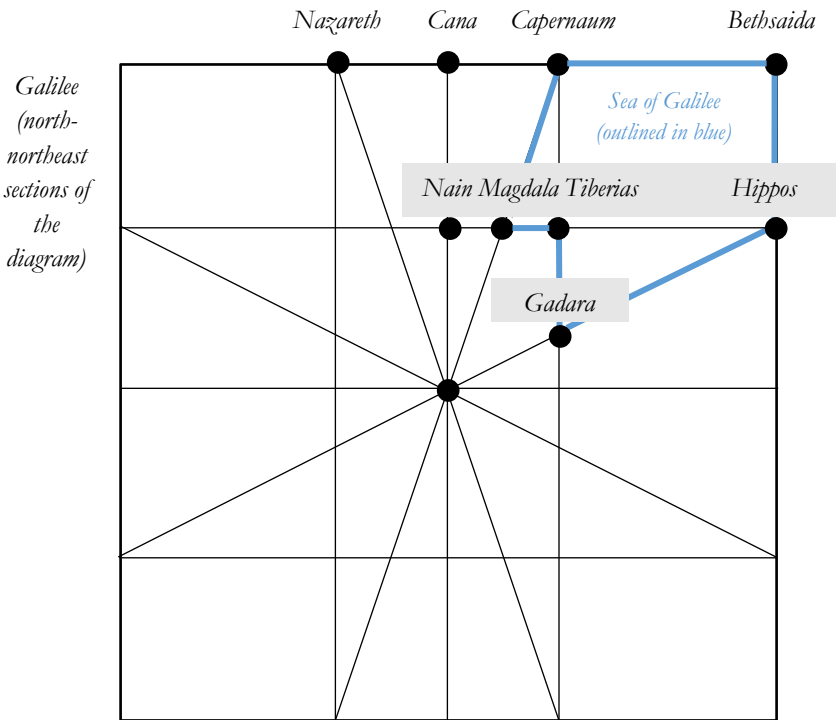
Galilee

I love the northeast section of the diagram! Within the various layers, we find the giving of the Law, the giving of the Holy Spirit, the Sea of Galilee, and Mount Hermon. The dew from Mount Hermon flows down to the streams, rivers, and bodies of water below. In Psalm 133:3, it says, “As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.”

In Matthew 4:18, while Jesus is walking along the shore of the Sea of Galilee, He sees two brothers named Peter and Andrew. They are casting a net into the sea. Then, Jesus says to them, “Follow me, and I will make you fishers of

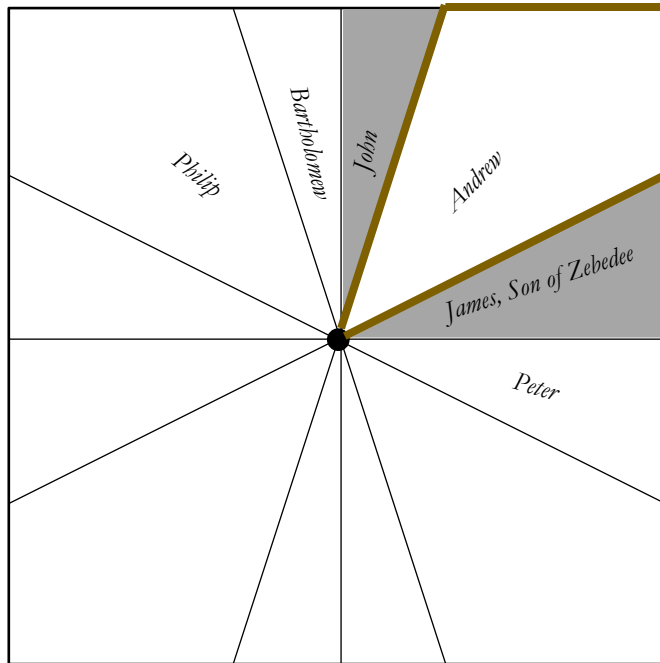
men” (v. 19). The next two brothers He meets along the way are James and John. They are mending their nets when Jesus calls them. Verse 22 explains that “they immediately left the ship and their father, and followed him.”

The dots in the diagram below pinpoint a few of the main cities that surround the Sea of Galilee. When we visited Israel, we learned that the sea is actually freshwater. I have outlined it in blue.



Please remember that everything radiates out from the center of the Lord. Therefore, each map (or diagram) will look a little different from a typical flat map that we’re used to seeing. The diagrams are more three-dimensional.

Some of the disciples in the diagram below fall in the same section as the region of Galilee. The shapes remind me of a boat (brown outline) and nets (highlighted in gray).



It is interesting to note that the section with Andrew in the diagram above is the same section as the church age (sapphire stone in the New Jerusalem foundations). This is where the “fishers of men” takes place.

One summer’s day when I was little, my family and I were out on a lake in Minnesota. It was a beautiful day. We packed a lunch and planned to spend several hours on the boat. All of a sudden, practically out of nowhere, dark clouds moved in and it began to storm. We pulled up the anchor and headed back to the cabin as quickly as possible. My uncle was waiting for us. He grabbed a hold of my

hand, but I wasn't strong enough. I flew off the boat and cut my leg on the dock. I was alright, though.

When we visited the Sea of Galilee, the story I just shared with you went through my mind. I imagined what it must have been like when Jesus and His disciples were out on the boat when the storm hit.



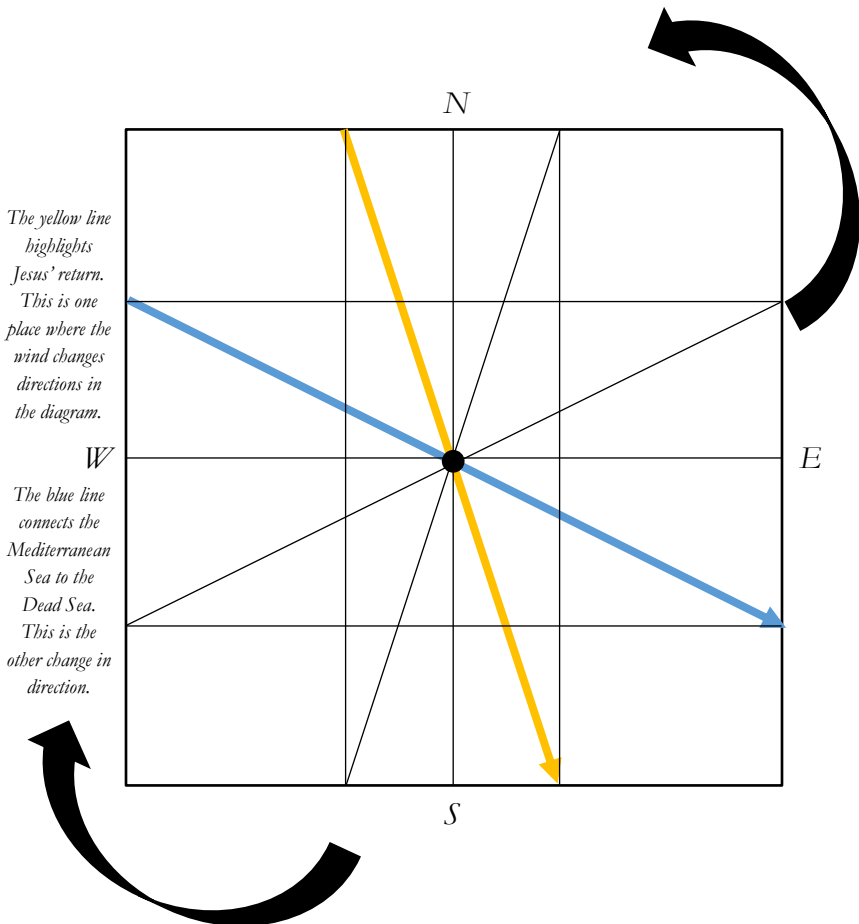
Let's take a look at the story:

“And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm” (Matthew 8:23-26).

What I find fascinating about the story is that the winds had to obey Jesus.

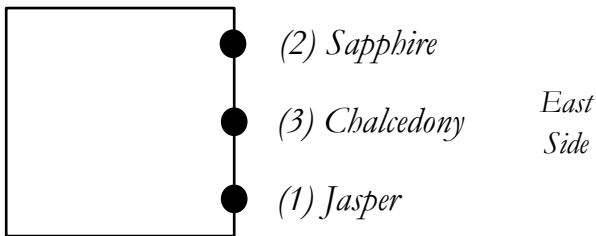
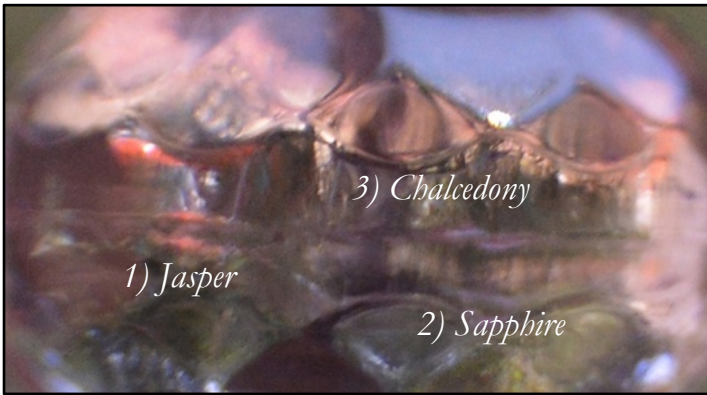
As previously noted, when Jesus returns, He will come in the clouds. These will likely be storm clouds that will be accompanied by powerful winds.

Let's take a look at the direction of the wind in the diagram. Recently, I learned that storm clouds swirl counterclockwise in the northern hemisphere, while they swirl clockwise in the southern hemisphere.



Twelve Foundations

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



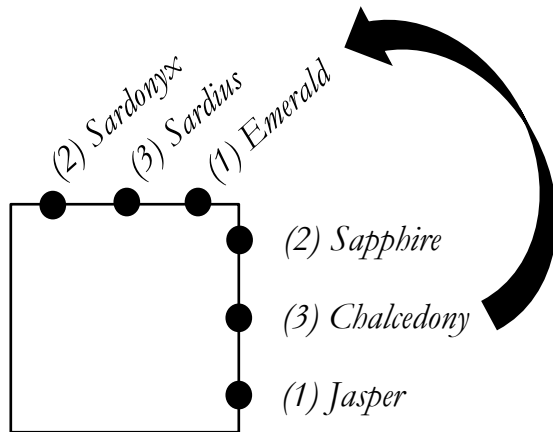
Let's take a look at Revelation 21:19. The first three foundations in the list are (1) jasper, (2) sapphire, and (3) chalcedony. Therefore, the pattern in the diagram goes 1, 3, and then 2.

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

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

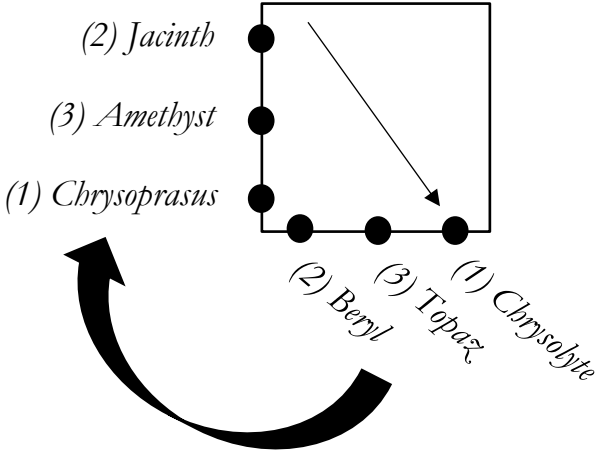


When the angel showed John the Holy City, they began on the east side and then made their way to the north side (v. 13).

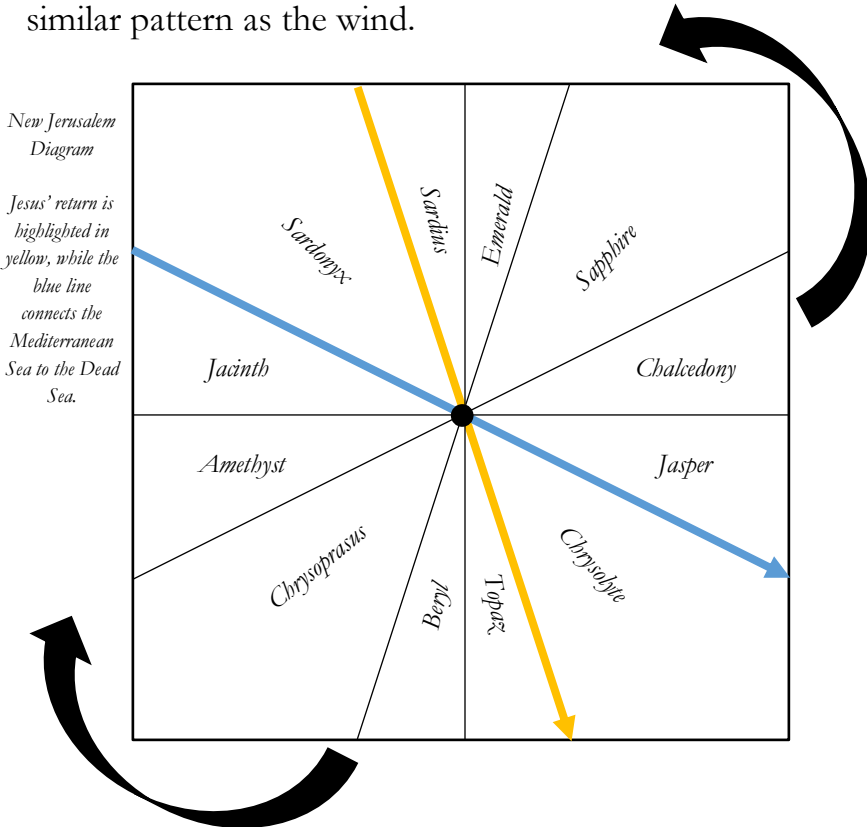


I used dots in the early diagrams.

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



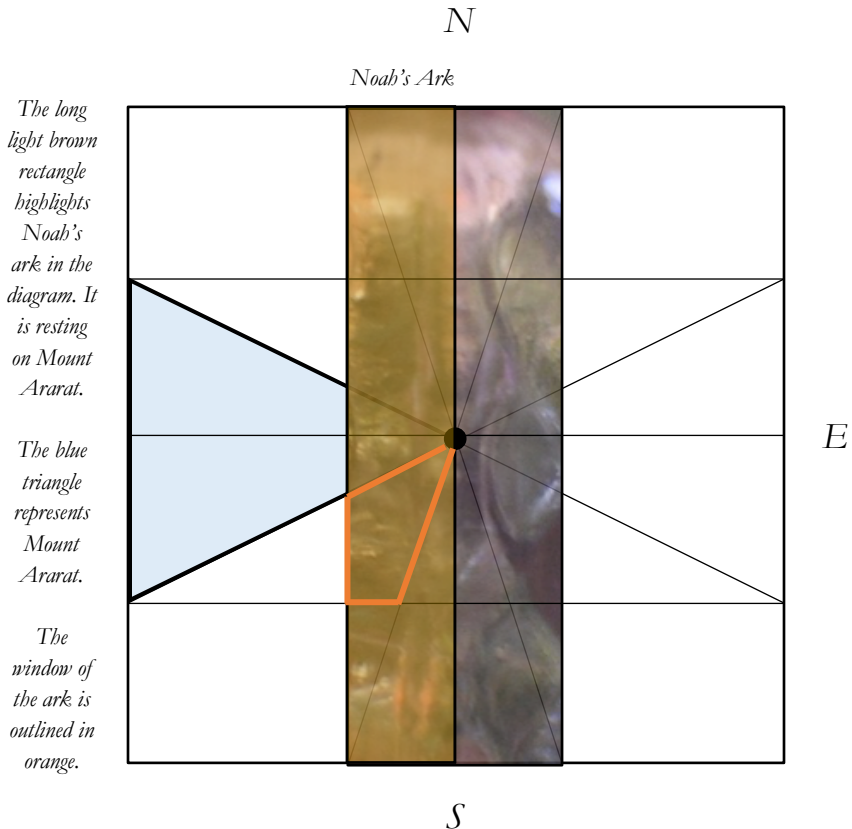
Please note how the angel takes John around the city in a similar pattern as the wind.



Dove

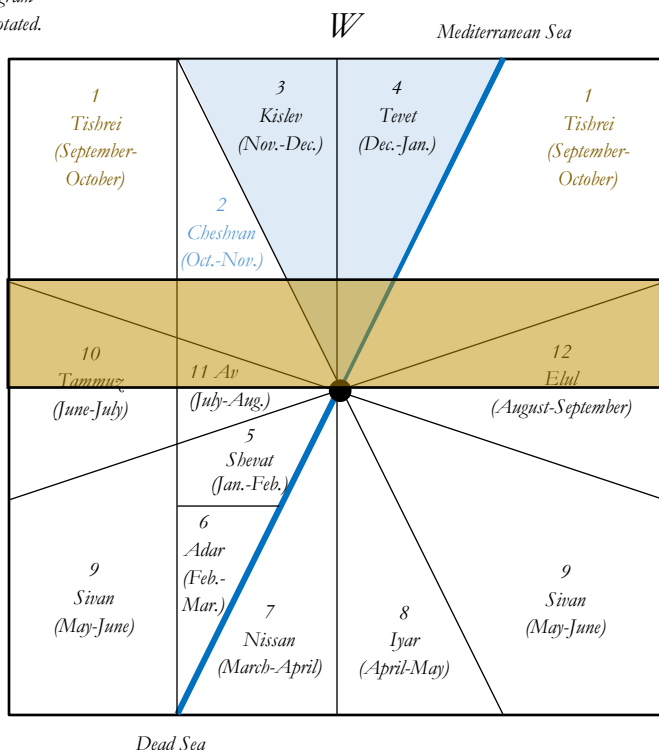
I'd like to take a look at one more window before this chapter comes to a close. In Genesis 8:6-10, it tells us about a man of God named Noah and how he sends a raven out from a window of the ark. Then, he sends out a dove, but it returns since there is no place for it to rest.

After seven days, Noah sends out the dove once again. In verse 11, it explains that “the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.”



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).

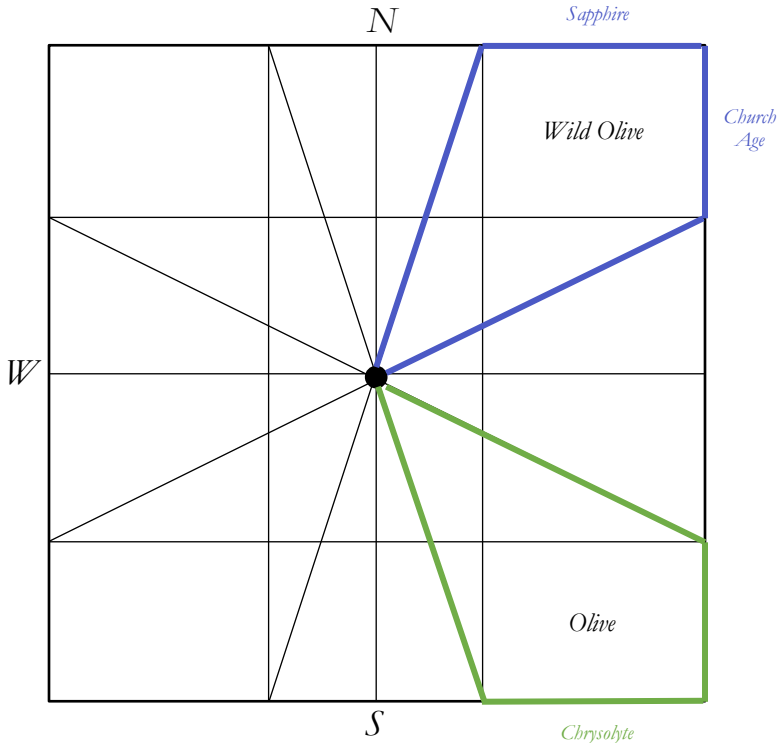
2. “And in the **second** month, on the seven and twentieth day of the month, was the earth dried.” (Genesis 8:14). “And No’-ah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offering on the altar” (v. 20).

*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

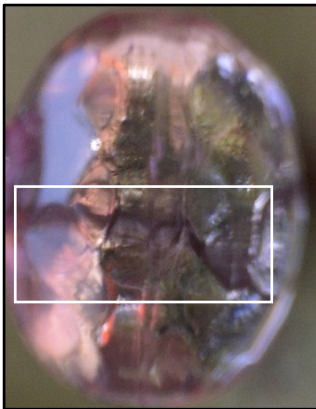
Oftentimes, I've thought about the dove with the olive leaf while working on this project (Genesis 8:11). Until recently, I imagined that the dove flew to the chrysolite stone, since it represents the olive, as well as resurrection life. Then, one day, it occurred to me that the olive leaf was likely 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.

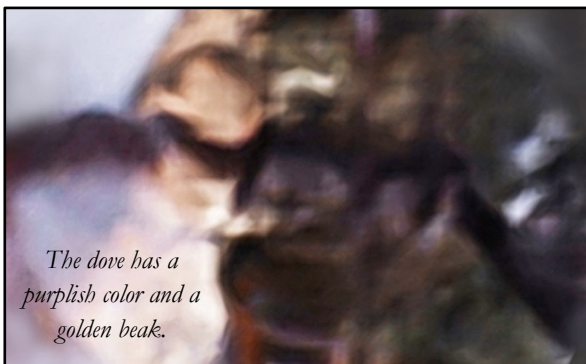
The dove is especially clear in the other main miracle picture. Its wings are stretched out to the side.



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.

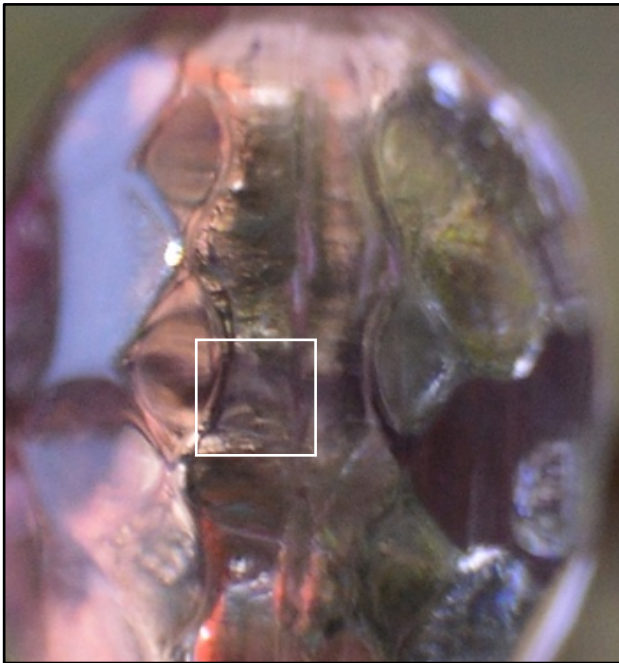
It is possible that the whirlwind represents the root of the tree as well.



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.*



In the breastplate diagram, I chose the color green to represent the wild olive.



Topaz

Description: “The stone is of a yellow color (though there are topazes of other colors) and is almost as hard as the diamond” (Vine’s, 637).

Representation in the Breastplate: Holy Spirit

Hebrew Definition:

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

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

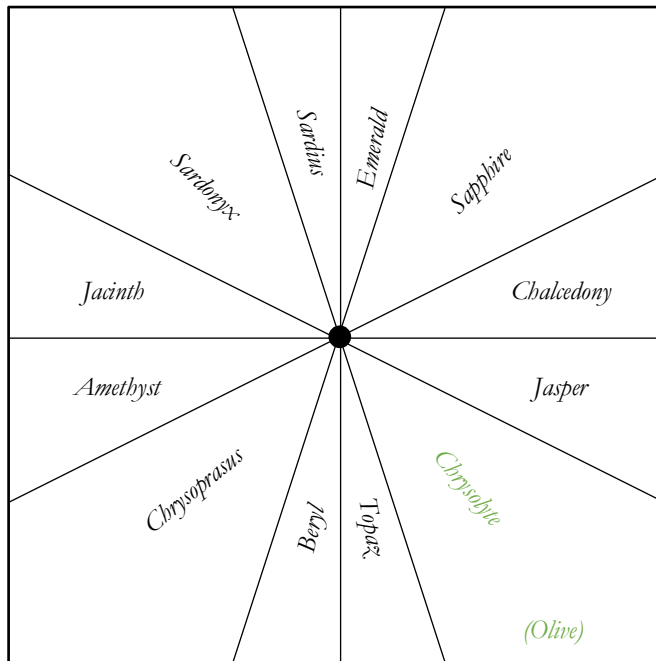
Greek Definition:

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

It is important to point out that one of the Greek definitions for “topaz” is “chrysolite.” We learned about the chrysolite stone in the New Jerusalem foundations.

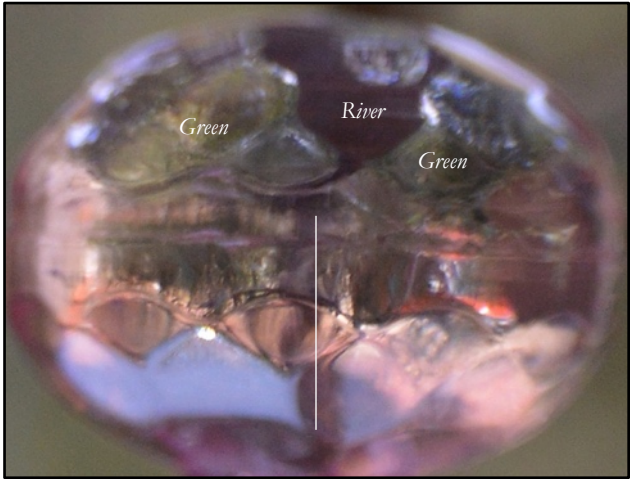
The chrysolite stone is likely the modern-day peridot, which has an olive color. This particular stone represents the olive tree. In the breastplate, the green topaz (“chrysolite”) represents the wild olive.

*New
Jerusalem
Diagram*



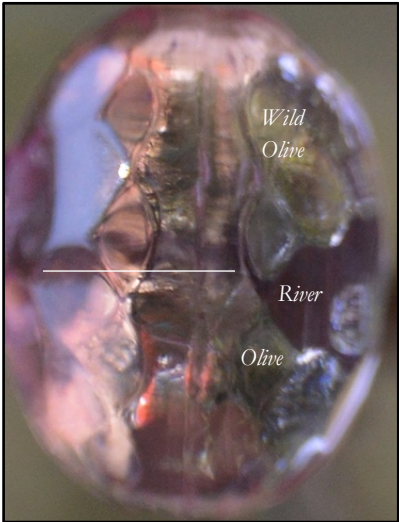
As previously noted, I believe that the tree of life could be an olive tree. In the main miracle picture, there are two green sides, separated by the river. In Revelation 22:2, it says that “in the midst of the street of it, and on either side of the river, was there the tree of life....”

The picture has been rotated.



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).



Ligure

Description: The ligure could be the same as the jacinth stone in the New Jerusalem foundations.

Representation in the Breastplate: Water & Sky

Hebrew Definition:

leshem (3958): a gem, perh. the jacinth:—ligure.

Reference: a stone in the breastplate

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>

As previously noted, in Genesis 1:2-3, it says that “the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.”

**Topaz*: Holy Spirit

**Ligure*: waters

**Beryl*: light

Jacinth (New Jerusalem Foundation)

Description: deep blue

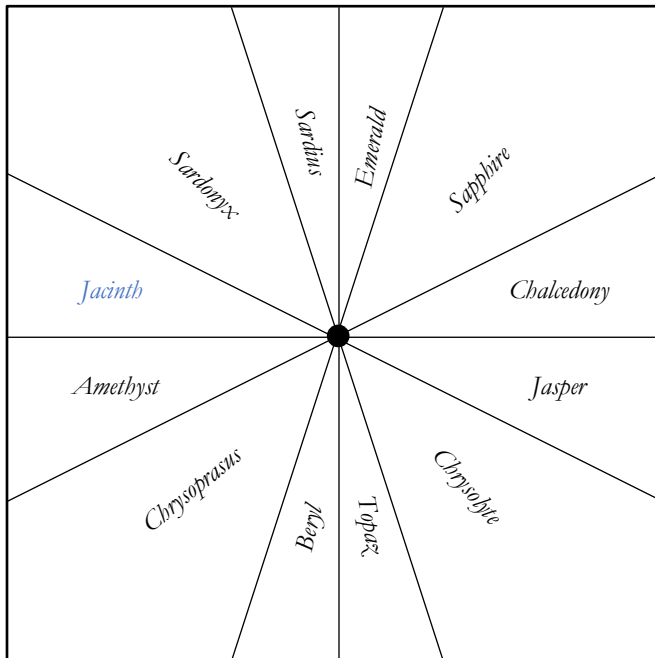
Vine's: (noun) “Primarily denoted ‘a hyacinth,’ probably the dark blue iris; then, ‘a precious stone,’ most likely the sapphire.”

(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.

Beryl

Description: golden beryl

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>

Representation in the Breastplate: light

Hebrew Definitions:

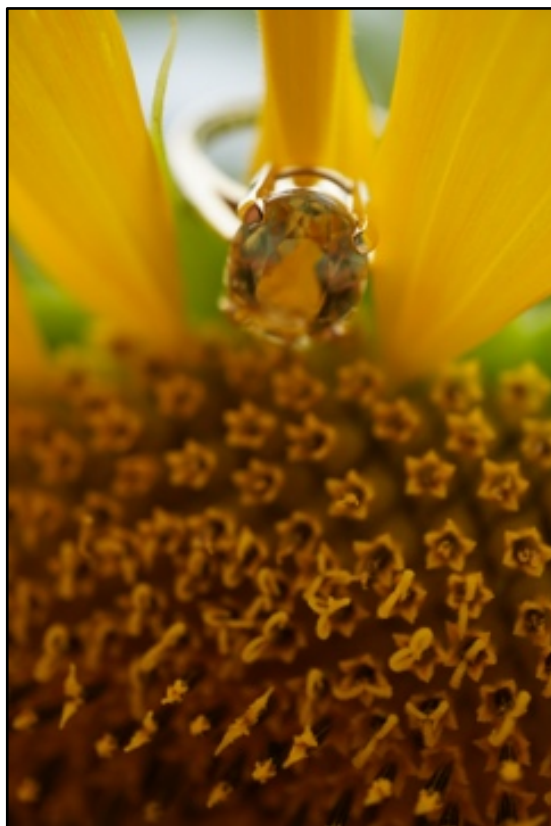
tarshiysh (8658): [comp. 8659]; a gem, perh. the topaz:—beryl.

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

Greek Definition:

berullos (969): a “beryl”:—beryl.

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



In Genesis 1:4-5, it says that “God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

“And God called the firmament Heaven.”

Genesis 1:8

ARCH OF THE SKY

Recently, I have been thinking about what to include in this chapter. A few unexpected things have come to mind, so I will do my best to share with you in an orderly way.

A good place to begin, I think, is to define “firmament.” Simply put, it is the arch of the sky. It is the space or expanse above us.

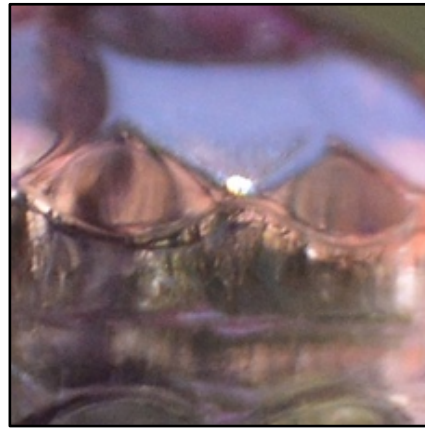
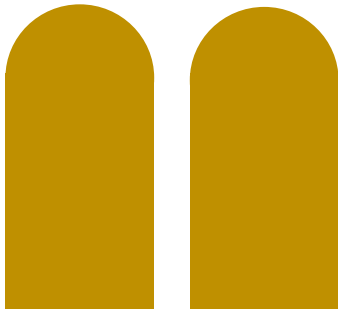
Some people believe that an arch represents a door between time and space. They believe it is the place where one passes or enters another world. Generally speaking, Christians believe that the spirit and/or soul of a person goes to Heaven when they die.

When I worked on the New Jerusalem foundations, I wrote about the Beautiful Gate. Let’s take a moment to review some of those notes.

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 the first to be resurrected if they are buried there.

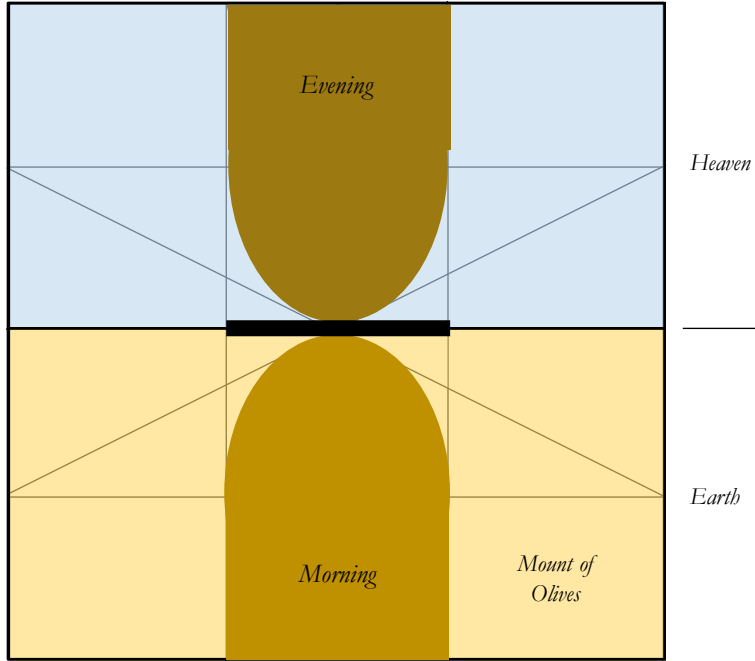
The Beautiful Gate has two archways, which remind me of a camel's two humps. In the study of the New Jerusalem foundations, I compared the two humps of the camel to the bronze/brass sprinkling bowl and laver.



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.

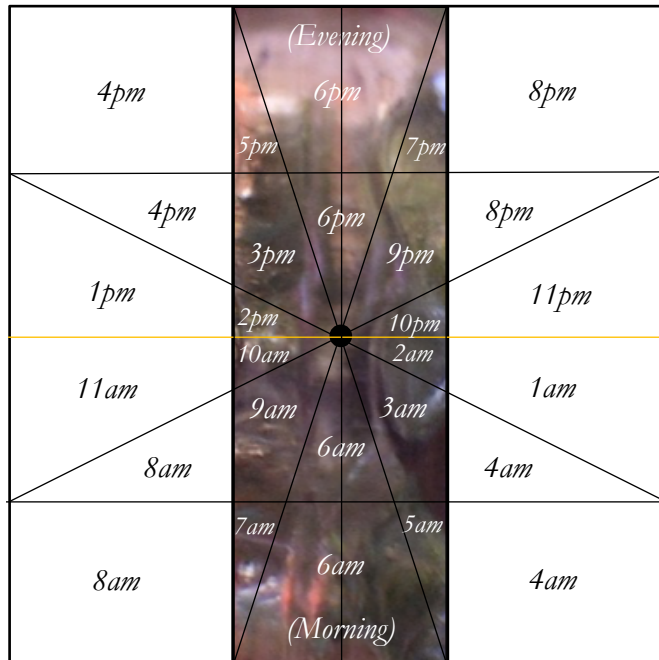
In the diagram, one arch is on the evening side, while the other arch is on the morning side.



Everything radiates out from the Lord, including time.

12pm (midday)/noon: center line

Time even winds through, similar to the covenant of the pieces.



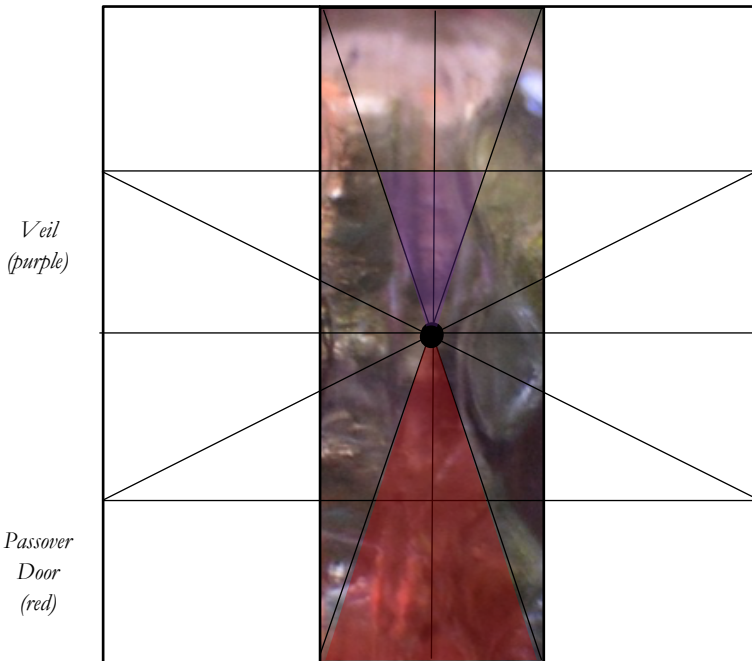
The new 24-hour day begins at sunset (around 6pm) in Jewish time.

12am (midnight: center line)

Midday and midnight intersect with the middle of the Lord. Jesus is the mediator between Heaven and Earth.

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 of the house.

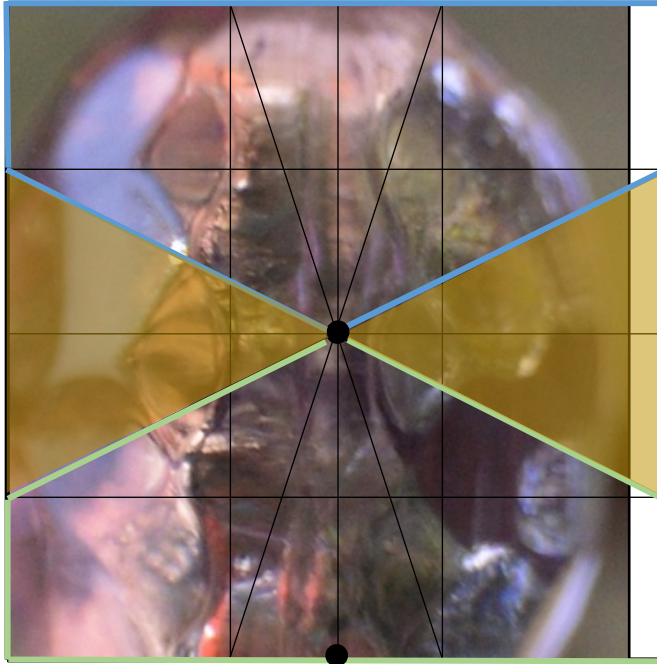
Transition:

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.

It is interesting to note that there is a tabernacle in Heaven (blue outline), as well as a tabernacle on the earth (green outline).

Tabernacle in Heaven



Jerusalem

Tabernacle on Earth (Temple in Jerusalem)

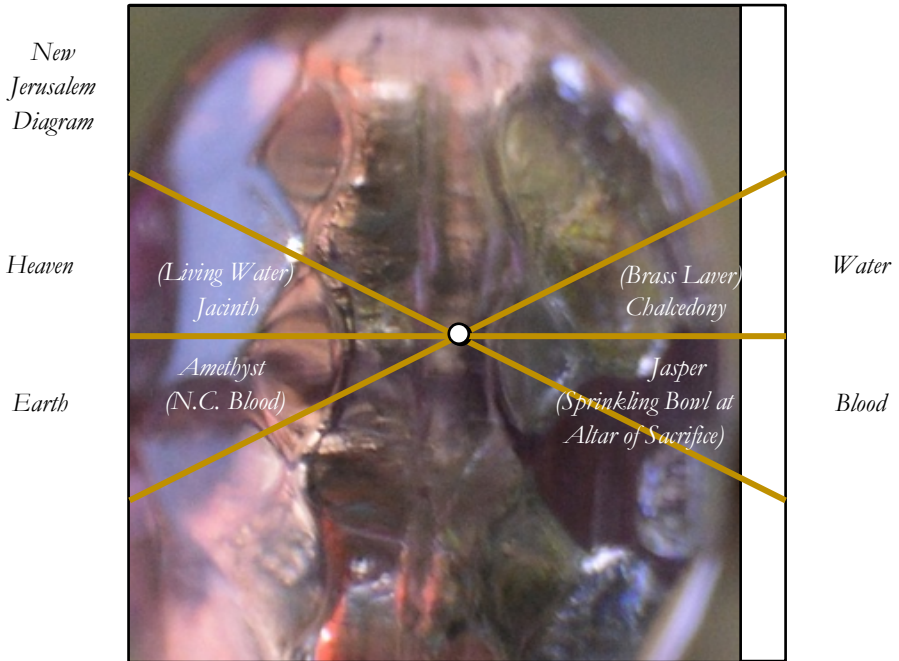
It is important to remember that the Jewish people are preparing to rebuild the temple in Jerusalem.

Next, let's take a look at the arches over the tabernacles (in the diagram). In the New Jerusalem foundations, the arches include the following:

1. Brass/bronze sprinkling bowl
2. Brass/bronze laver
3. New Covenant blood

4. Living Water

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



If we were to pull the diagram up from the center point, the two brass mountains/two brass bowls would form an arch. The arch in the diagram curves around the tabernacle in Heaven, as well as the tabernacle on the earth (see blue outline and green outline on the previous page).

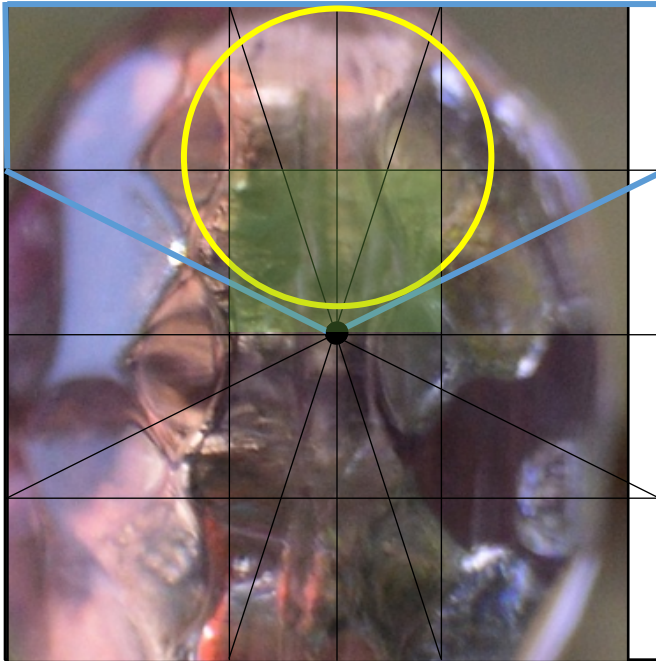
Tabernacle for the Sun & Earth

In Psalm 19:4, it talks about “a tabernacle for the sun.” Verse 5 describes “a bridegroom coming out of his chamber....”

Jesus is the bridegroom. His face is within the section of the **tabernacle in Heaven**. In the diagram below, the **yellow circle** represents the **sun**, and Jesus' face is within the circle.

*Tabernacle in Heaven
(blue outline)*

The yellow circle (sun) represents the bridegroom coming out of His chamber.

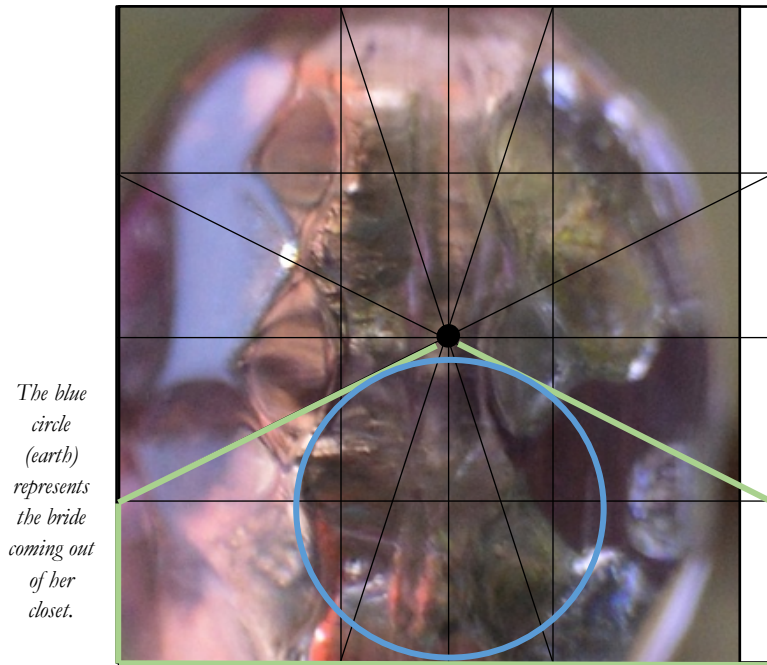


It is important to note that the emerald stone specifically represents the sun in the breastplate diagram. This stone is a reminder of the “bread of the face,” and we can see Jesus’ face in this section. (I have highlighted the section for the emerald stone in green in the diagram above.)

Remember, in Psalm 19:4, there is “a tabernacle for the sun.”

In Joel 2:16, it says to “let the bridegroom go forth of his chamber, and the bride out of her closet.”

The bride is the church. And the earth was created for God's people. As previously noted, the green outline represents the tabernacle of the earth. In Joel 2:16, it says that the bride comes out of her closet. Therefore, we could imagine that **the earth** is coming out of the **green tabernacle** in the diagram below.



The blue circle (earth) represents the bride coming out of her closet.

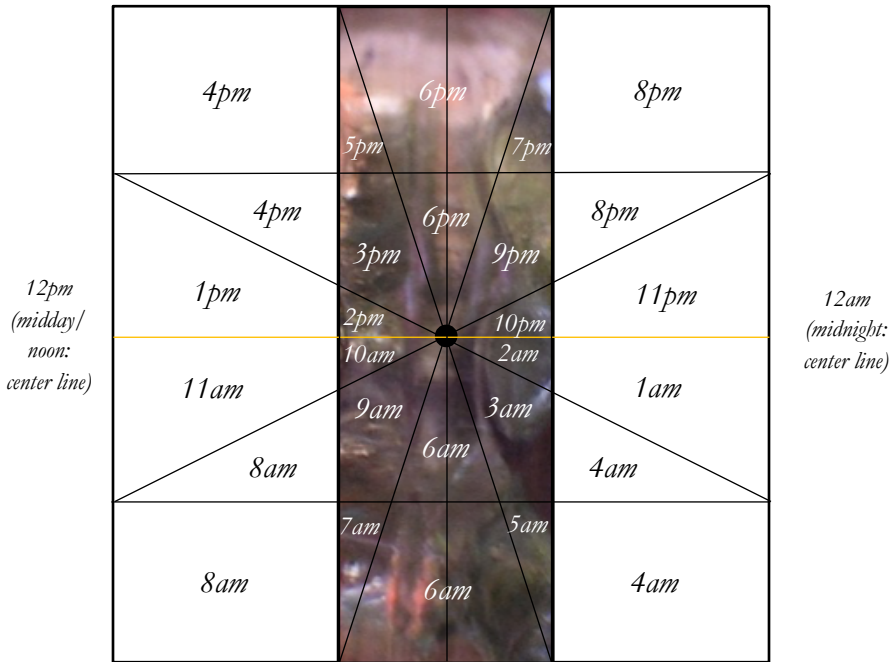
Tabernacle on Earth (green outline)

The earth orbits around the sun once a year. It also rotates on its axis one time a day.

This morning I was curious about Jewish weddings. During my study, I learned that in some Jewish customs, the bride circles the groom three or seven times. This establishes him as the center of their home.

Similarly, the earth rotates around the sun. I will do my best to explain what I see in the diagram. It's important to remember that the diagram is three-dimensional.

When the bride circles the groom seven times, this could be likened to the seven days of creation. Let's review the times of day.



The bride would make a complete circle seven times, one time for each of the seven days of creation. (The Jewish day begins at sunset around 6 p.m.)

The bride circles the Bridegroom (Jesus) in the diagram above. Please begin at 6 p.m. and then follow the time around Him.

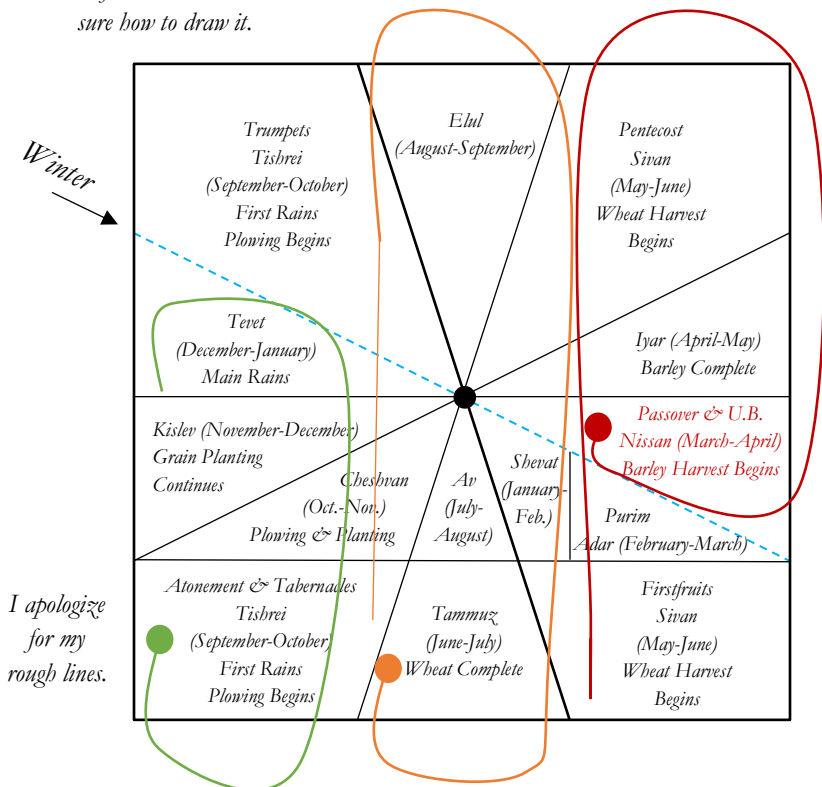
Next, we are going to take a look at the seasons. This is

where the three-dimensional viewpoint is important. As previously noted, the earth orbits around the sun once a year. Therefore, the four seasons are covered within this timeframe.

We will begin at Nissan, which is highlighted in red. This is the beginning of the temple (on the east side), where we find the altar of sacrifice.

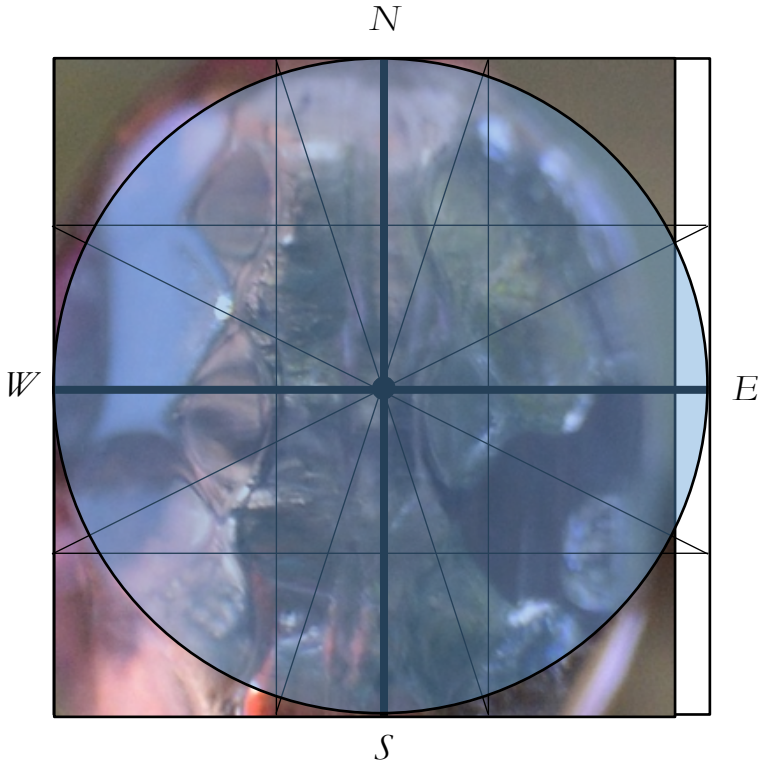
The earth rotates around the sun in a counterclockwise direction (east to west in the diagram). The beginning point for each seasonal section is highlighted with a dot.

There should be one more rotation for winter, but I'm not sure how to draw it.



Circle of the Earth

As the earth comes out of the tabernacle, it is front and center. Actually, the circle of the earth fills up most of the diagram.



In Isaiah 40:22, it says that “it is he that sitteth upon the circle of the earth....”

The thick black line that runs north to south represents the earth’s axis. And the thick black line that runs east to west represents the equator.

Trees in the Garden

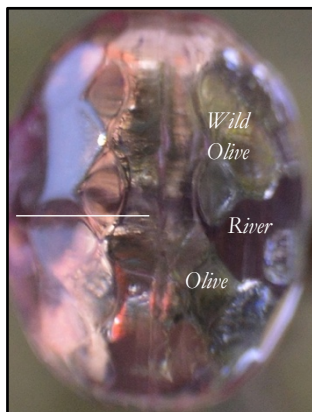
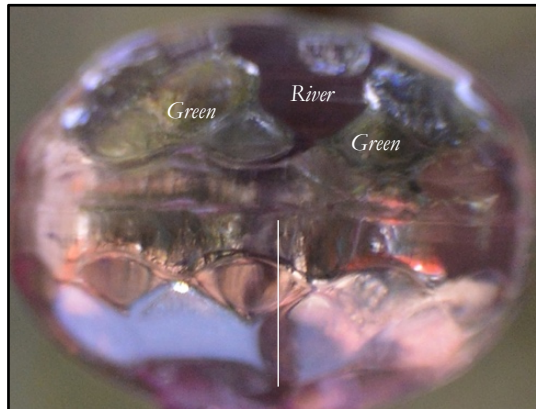
Next, we are going to shift our focus for a moment to the

garden of Eden. In Genesis 2:16-17, it says that “the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

As previously noted, 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....”

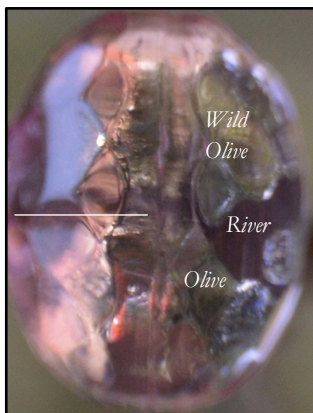
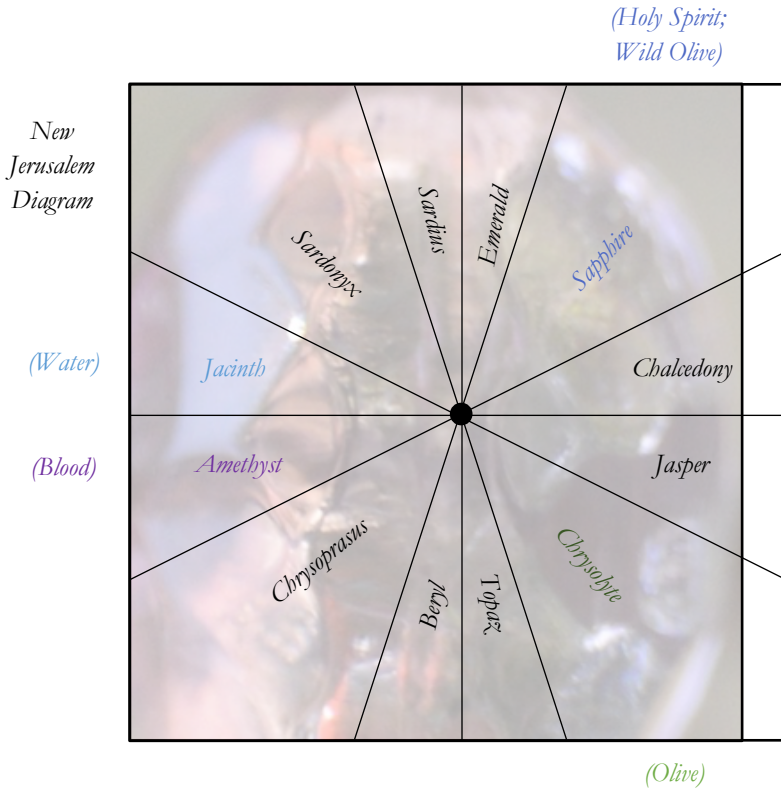
The picture has been rotated.

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).

In the New Jerusalem diagram, the amethyst stone overlaps with the trunk of the Tree of Life.



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

The greenery branches off to the two sides. In the New Jerusalem diagram, the chrysolite stone represents the olive, while the sapphire stone represents the wild olive.

In the breastplate diagram (below), the green topaz (also described as “chrysolite”) represents the Holy Spirit.

It is important to note that the green topaz (breastplate) overlaps with the sapphire (New Jerusalem).

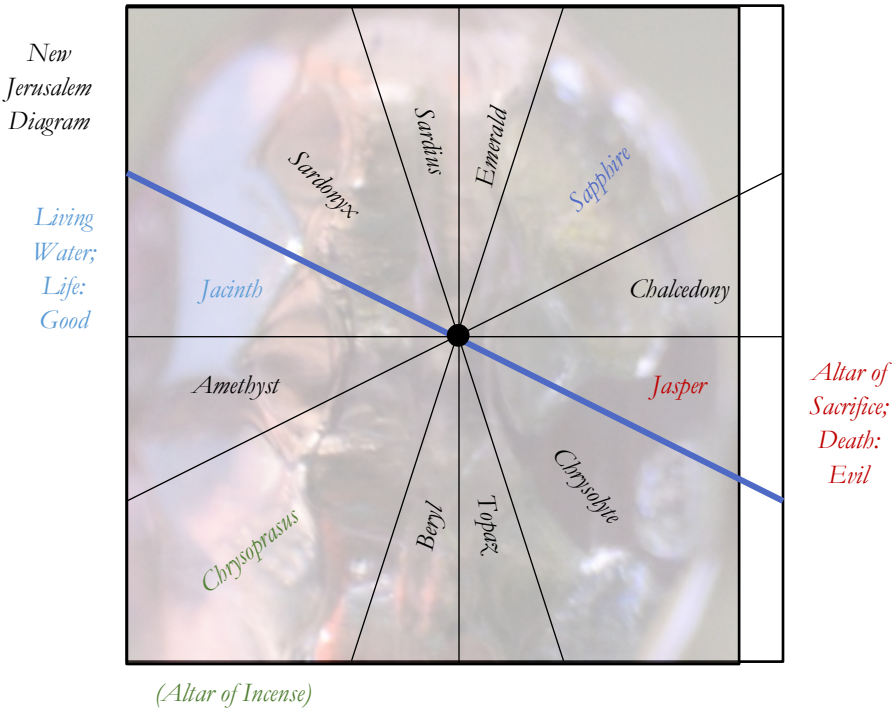
Breastplate Diagram

<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>

Next, let’s take a look at the tree of the knowledge of good and evil. Some people believe that it is the same tree as the Tree of Life, but I think that they could be two separate trees.

It is possible that the trunk of the tree of the knowledge of

good and evil falls in the chrysoprasus section of the New Jerusalem diagram. This stone represents the altar of incense in the temple.

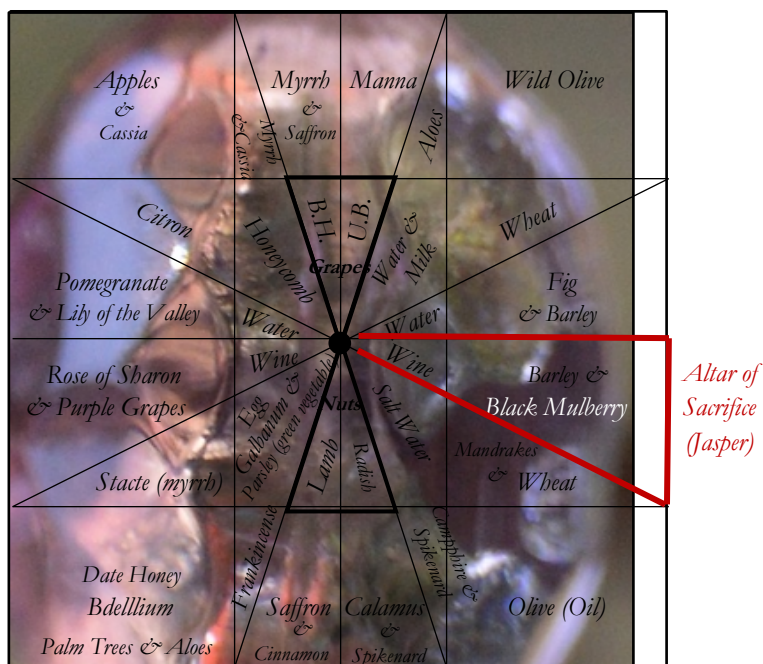


Then, the branches of the tree reach out to the jacinth stone (life/good) and the jasper stone (death/evil). These two stones are on either side of the blue line, which represents winter.

As previously noted, the brass sprinkling bowl catches the blood at the altar of sacrifice (death). And the brass laver is where the priests wash their hands and feet (life). (Please refer to the diagram on page 83.)

Since the tree of the knowledge of good and evil is at the

altar of incense, one must decide who he (or she) will worship.

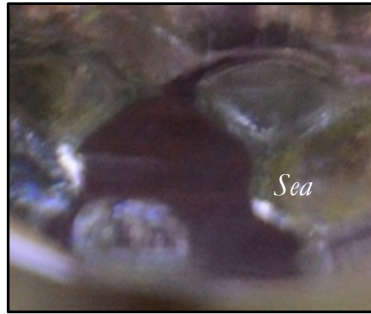
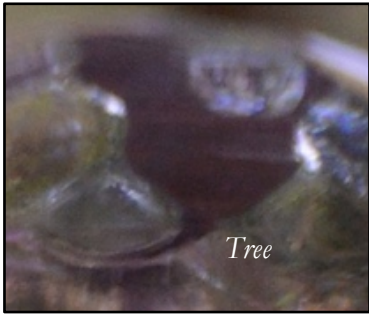


It is my humble interpretation that the tree of the knowledge of good and evil could be a black mulberry tree. Please note that the black mulberry falls in the jasper section of the New Jerusalem diagram. This is the place of the altar of sacrifice (death).

In Luke 17:6, Jesus says, “If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.” The New King James version refers to the “sycamine tree” as the “mulberry tree.”

The picture of the black river (or sea) reminds me of a

mulberry tree (when it is rotated). It is important to remember that the miracle pictures are impressionistic.



The black mulberry tree (in the picture) could also represent the sea. It is as if the tree is being cast into the sea.

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>

The jasper stone in the breastplate diagram is interesting as well. The red part of the stone represents the earth, as well

as the altar of sacrifice. And the crystal part of the stone represents Heaven, as well as the altar of incense.

We will learn more about the jasper stone later on in our study. For now, however, it is interesting to note that we find the creation of fruit trees in this section. The black mulberry is a fruit tree.

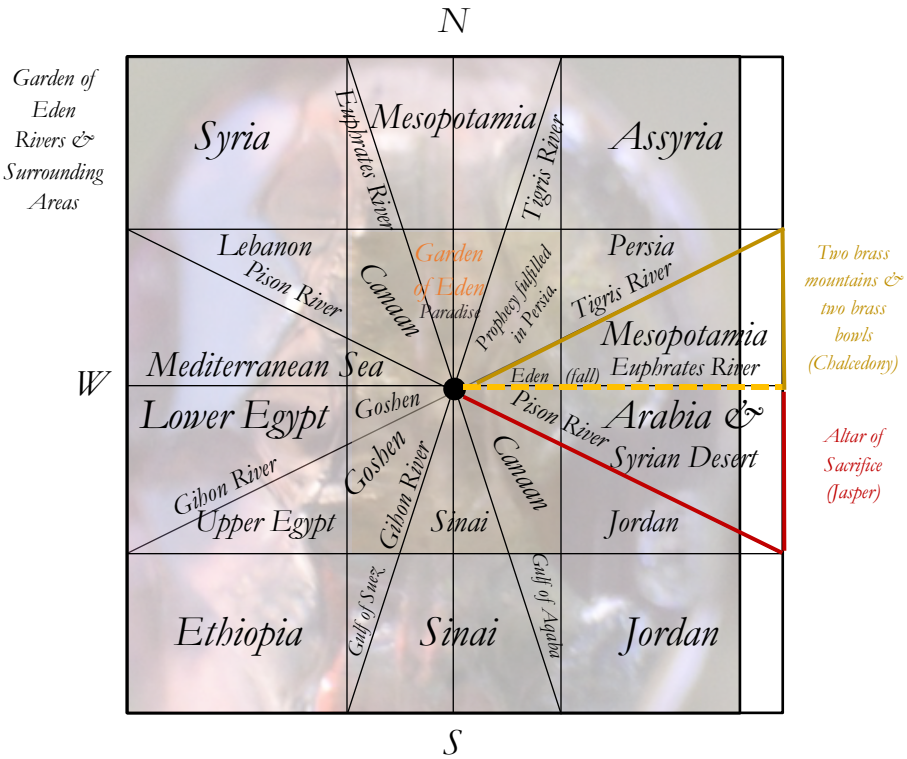
Rivers in the Garden

In order to have a better idea of the garden of Eden, let's take a look at the rivers. In Genesis 2:10-14, it says the following:

“And 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 bedellium and the onyx stone. And the name of the second river is G'-hon: the same is it that compasseth the whole land of E-thi-o'-pi-a. And the name of the third river is Hid'-de-kel [Tigris]: that is it which goeth toward the east of As-syr'-i-a. And the fourth river is Eu-phra'-tes.”

The garden of Eden is highlighted with an orange font in the diagram on the next page. It is in the same section as Jesus' face. In the garden, Adam and Eve could talk with God. It was very personal. In Genesis 3:8, it says that “they heard the voice of the Lord God [while] walking in the garden in the cool of the day.”

As previously noted, the garden of Eden is highlighted with an orange font in the diagram below.



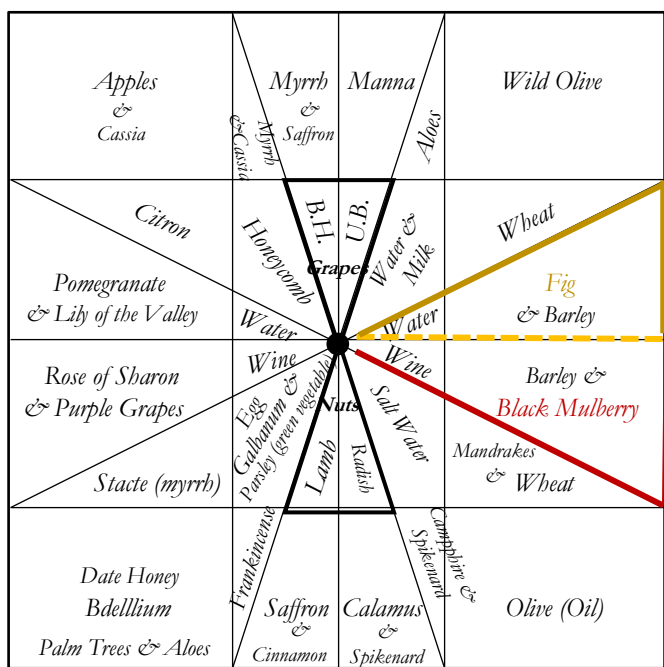
It is possible that Adam and Eve had to leave the garden along the line that separates the jasper stone from the chalcedony (gold dotted line in diagram above).

Technically, they leave from the center point of the diagram, since this is the door. Then, they have to exit a gate that faces east. In Genesis 3:24, it says that “he [the Lord God] drove out the man; and he placed at the east of the garden of E'-den Cher'-u-bims, and a flaming sword which turned every way, to keep the way of the tree of life.”

It is important to note that judgment is on the Lord's left (our right). This is the east side, where we find the altar of sacrifice.

As we recently learned, the tree of the knowledge of good and evil could be a black mulberry tree. In Genesis 3:6-7, it says the following:

“And when the woman [Eve] saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.”



Please note the fig and mulberry in the diagram.

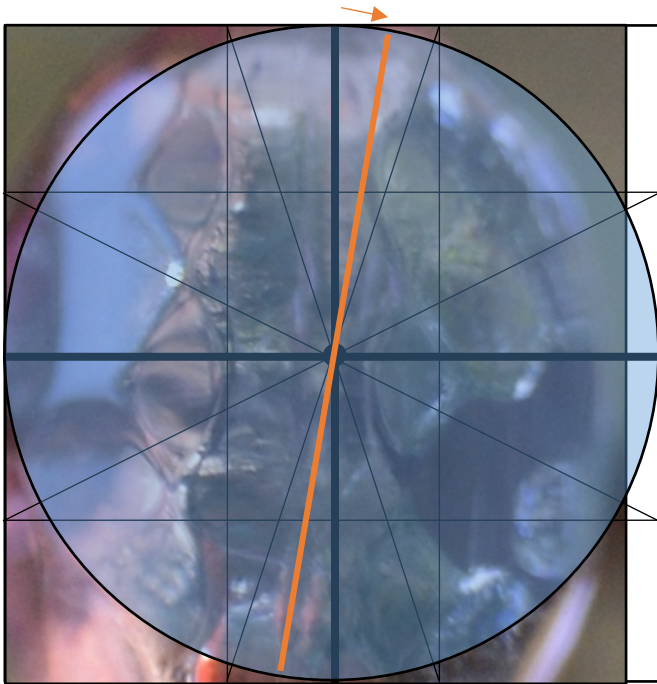
The Fall

This week I have been thinking about the placement of the fall of man and how it relates to the tilt of the earth. I think it is possible that the tilt could have happened when Adam and Eve sinned. Therefore, when the fall of man took place, the “fall” of the earth may have taken place as well.

Actually, I think the 12 degree tilt of the earth could have taken place when the angels were cast out of Heaven. Some scientists believe that the earth had a 12 degree tilt around the time of the dinosaurs. (I know some people are very protective of their dinosaur views.) I personally think that they could have been fallen angels.

The center black line to the orange line is 12 degrees. This represents the fallen angels.

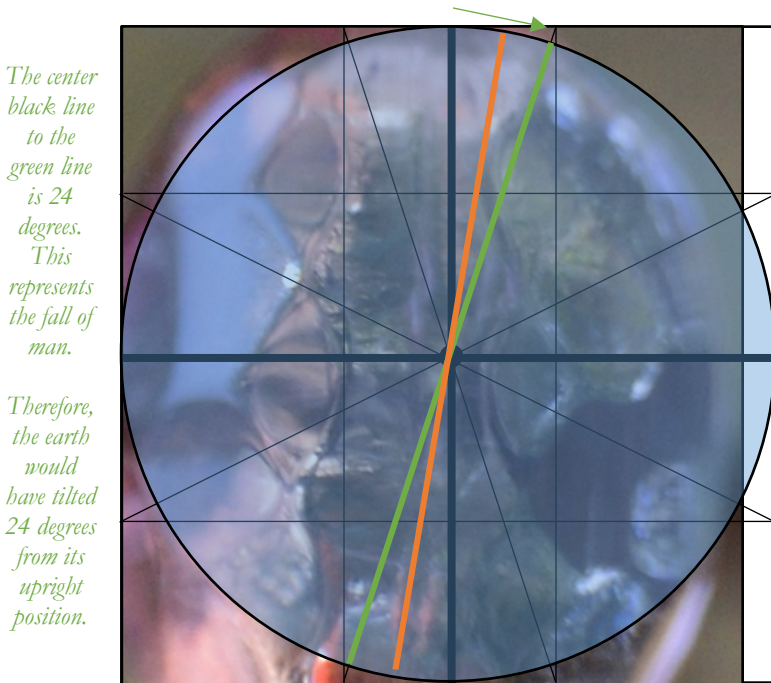
Therefore, the earth would have tilted 12 degrees from its upright position.



When people theorize that dinosaurs bones are old, it's possible that they are measuring the sin/corruption of the

creatures.

Then, a 24 degree tilt may have taken place when Adam and Eve fell. The earth is currently at a 23.4 degree tilt. Therefore, this number is slightly less than a 24 degree tilt. (Twenty-four degrees seems to fit within the diagram.)

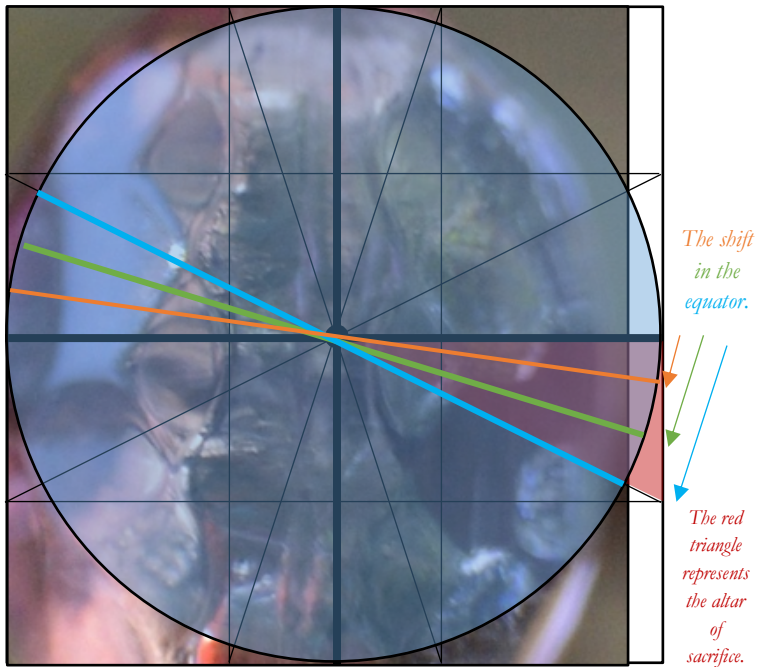


As the earth tilts, we have seasons. The weather changes. There is a difference between summer and winter.

I think it is possible that Noah's flood may have happened around the 24 degree tilt as well. Storms likely increased when the earth's tilt increased. The summers likely became hotter and the winters colder (or rainier).

Since we have taken a look at the axis, let's take a moment to analyze the equator. The shift in the equator would be

the equal distance as the shift in the axis.



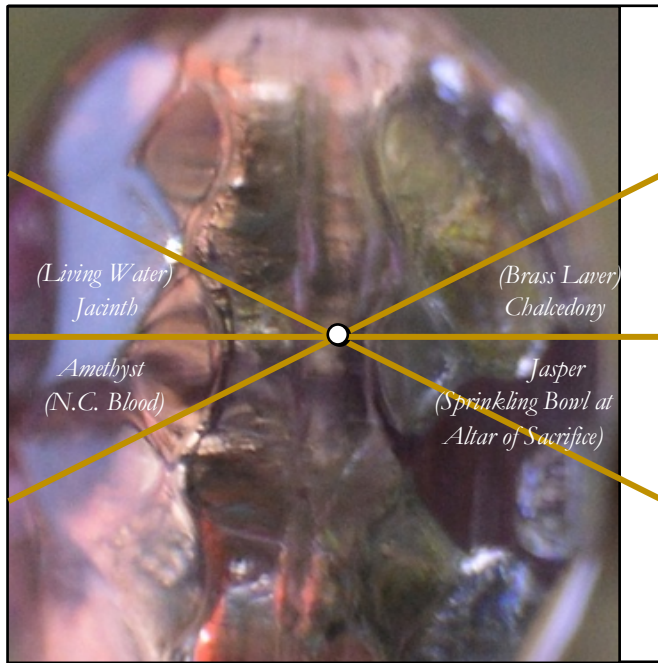
Please take note that there is an extra third in this section of the diagram. The east side is where we find the jasper stone, as well as the altar of sacrifice. This is where judgment takes place. Judgment is to the left of the Lord.

I have highlighted the third line with blue to represent the tribulation. After the tribulation takes place, Jesus will return. In Zechariah 14:4, it says that “his feet shall stand in that day upon the mount of Ol’ives, which is before Je-ru’-sa-lem on the east, and the mount of Ol’ives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” Then, in verse 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.”

The other night, I was trying to understand the last third of this section. I suddenly realized that the two brass mountains/two brass bowls on either side of Jesus are like scales. In this case, they are used to measure judgment (left), as well as blessing (right).

In Proverbs 16:11, it says that “a just weight and balance are the Lord’s: all the weights of the bag are his work.”

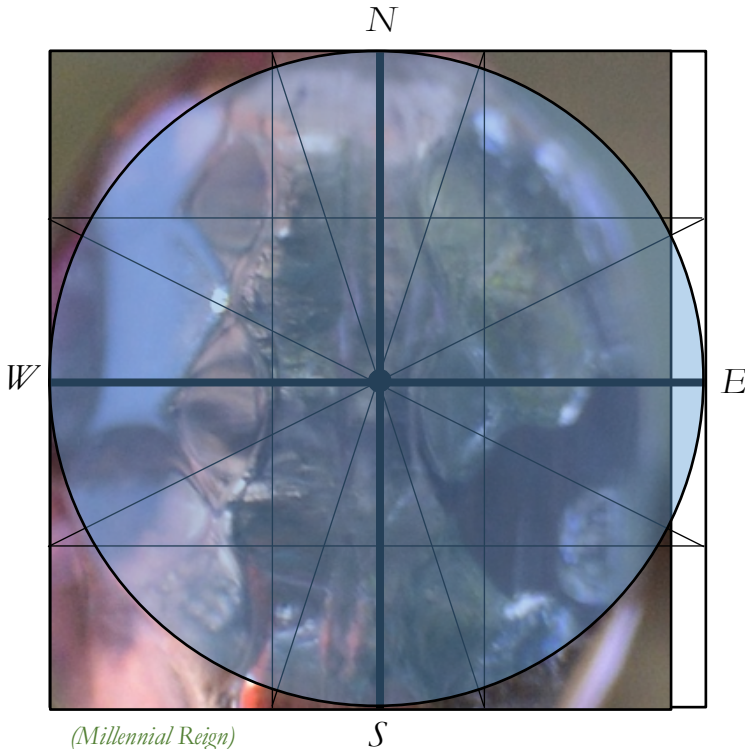


When the scales are tilted to the left of the Lord, judgments take place (altar of sacrifice):

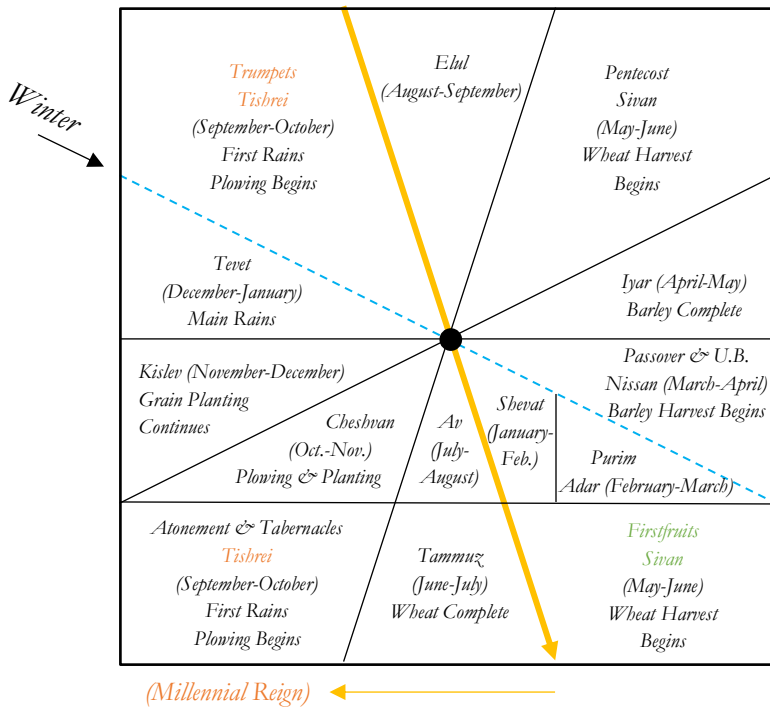
1. Fallen angels cast out of Heaven
2. Fall of man (Adam and Eve sin); Noah's flood
3. Tribulation begins

It is interesting to note that when Jesus returns (His second coming), the earth may return to an upright position. The axis may run north to south, and the equator east to west. As previously noted, Jesus will come in the clouds, and there will likely be strong winds. Perhaps, similar to a windmill, the earth could adjust by the wind of God. The strength of Jesus' power and great glory could cause the earth to return to its original position.

During the millennial reign, Jesus will rule and reign on the earth for 1,000 years. And He (of course!) has power over all creation. Remember how He calmed the sea? The climate will likely be moderate at this time. There won't be extremes in temperature, but it will be lovely all year long.



One point that I would like to make (and I should have made it long ago) is that I believe Jesus will return in the autumn around the Feast of Trumpets. Some people think He will return in the spring. I believe, however, that Jesus will usher in a time that is *like* spring. There will be new growth and new life. It will seem like spring, but I believe it will take place in the autumn.

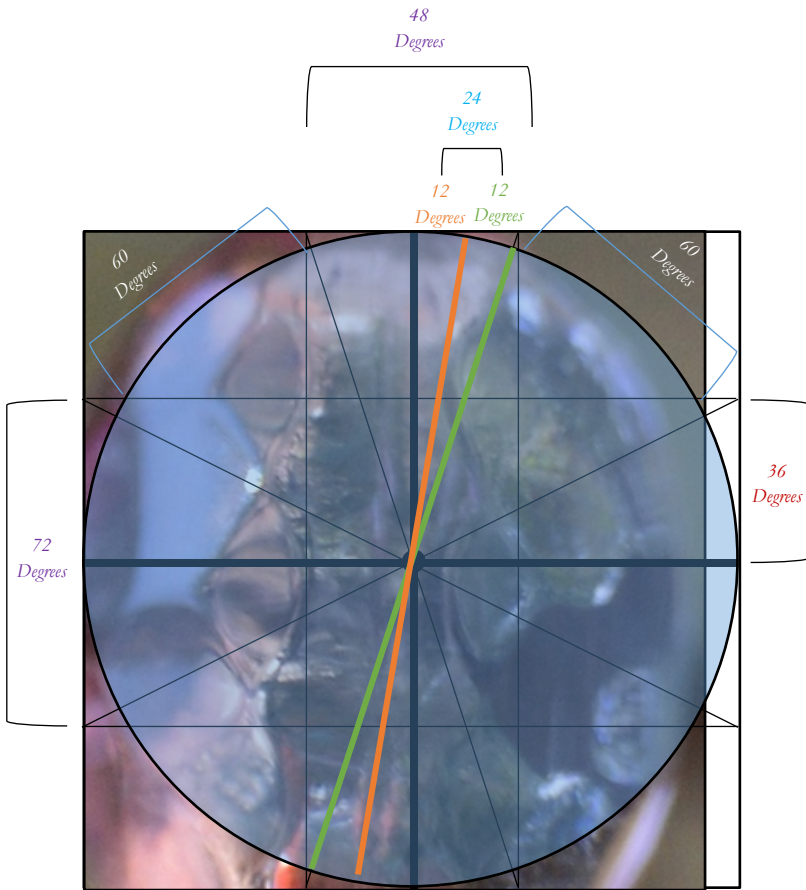


The gold line in the diagram above represents Jesus' return. Then, He will immediately begin the millennial reign, which is in the autumn section.

New Jerusalem Dimensions

As I was going over the degrees of the earth's tilt the other

night, I happened to notice that the sides add up to 144.



Let's go ahead and add up the top sections of the earth:

$$60 + 48 + 60 = 168 \text{ (One interior angle in a triacontagon is 168 degrees.)}$$

$$60 + 48 + 60 + 36 + 36 = 240 \text{ (An octahedron has 240 degrees.)}$$

Next, let's add up the sides:

$$72 + 72 = 144$$

In Revelation 21:16-17, it says the following about the New Jerusalem:

“And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.”

If I were to make a guess about the shape of the New Jerusalem, I would have to say that it is a cube with facets like a diamond. Therefore, I think the facets give it a rounded look. Basically, we would see the glory of God radiating out from the city, so the edges would appear softened.

The miracle pictures within the button are a good example of what I am trying to say.



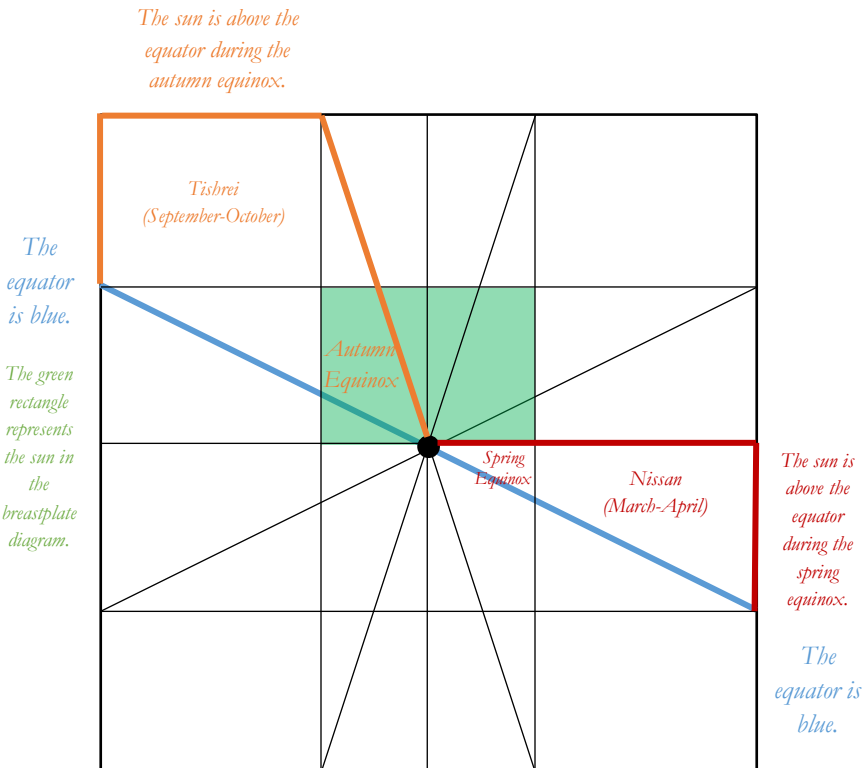
Since my math skills are average, I will ask you to draw your own conclusions.

Sun Stand Still

At this time, I would like to take a look at the following:

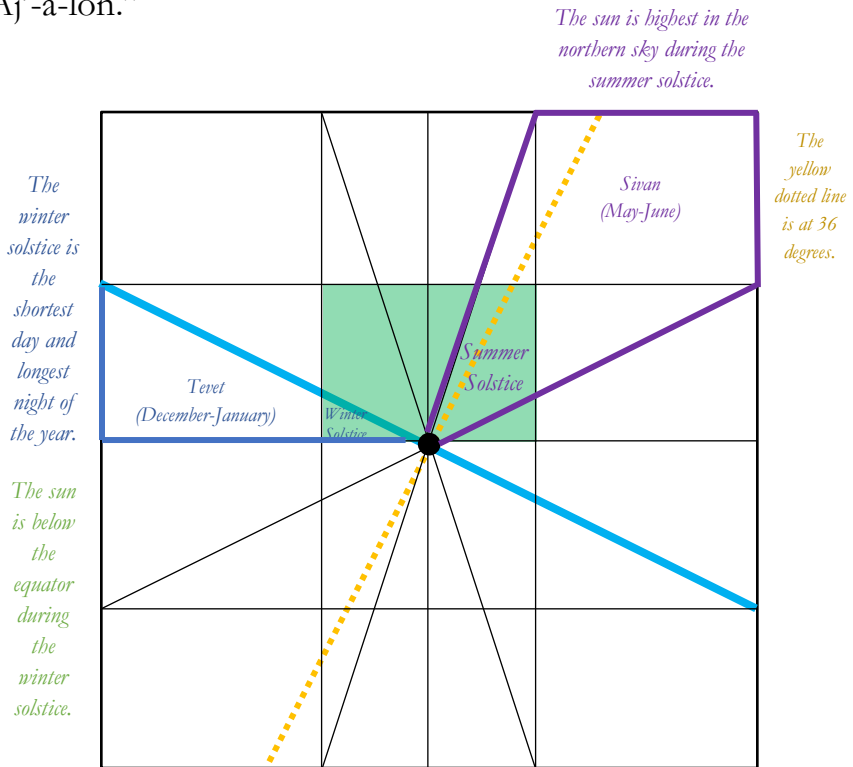
1. Spring Equinox
2. Autumn Equinox
3. Summer Solstice
4. Winter Solstice

Equinox means “equal night” in Latin. This is where the days and nights are equal.



Sol means “sun” in Latin, and *sisto* means “stop.” This is where the sun appears to stop moving. In Joshua 10:12, it says, “Then spake Josh’-u-a to the Lord in the day when

the Lord delivered up the Am'-o-rites before the children of Is'-ra-el, and he said in the sight of Is'-ra-el, Sun, stand thou still upon Gib'-e-on; and thou, Moon, in the valley of Aj'-a-lon.”

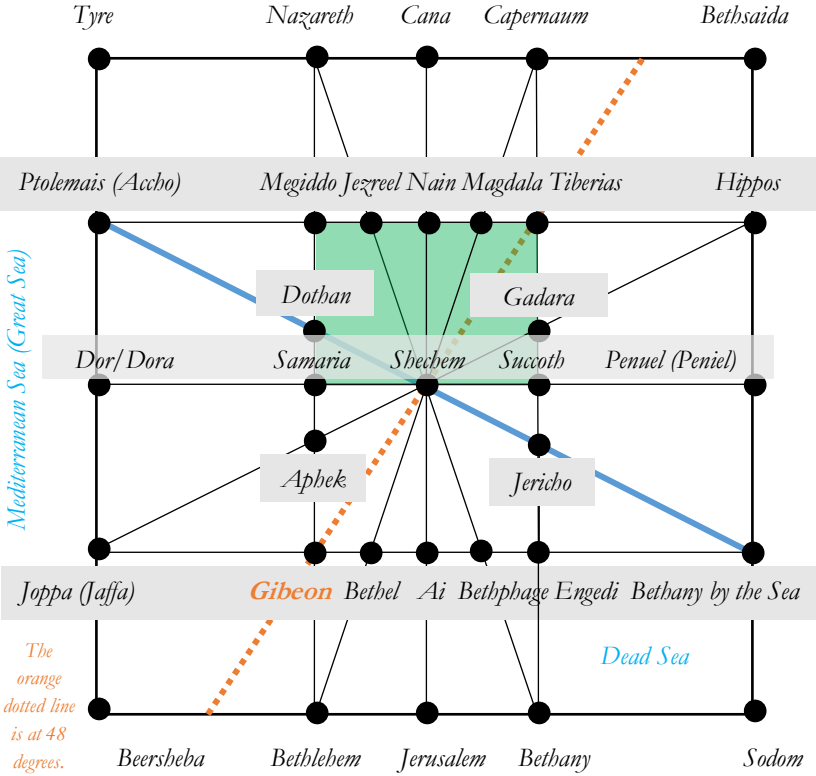


As I was studying this morning, I suddenly realized that the tilt of the earth in the seasonal diagram is at 36 degrees. That is what I think will happen during the tribulation. Therefore, the diagram likely represents end times. I have highlighted a 36 degree tilt with a yellow dotted line to represent the axis. The light blue line represents the equator.

In order to interpret Joshua 10:12, we need to use the tilt at 48 degrees, so it will be slightly larger.

Let's take a look at the orange dotted line (48 degrees) in the diagram of the cities of Israel. It is interesting to note that it intersects with **Gibeon**. In Joshua 10:12, it says, "Sun, stand thou still upon Gib'e-on..." During the summer solstice, the sun appears to stand still.

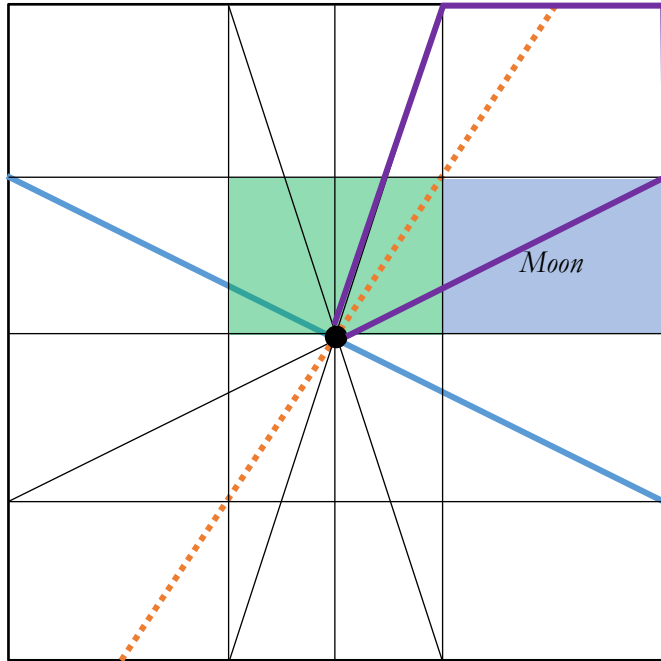
The sun is highest in the northern sky during the summer solstice.



We will learn more about the sun, moon, and stars when we study the fourth day of creation. For now, however, let's take a look at the placement of the moon in the diagram. The moon is next to the emerald (sun) in the breastplate diagram. It is the sapphire (lapis lazuli) stone.

(In the New Jerusalem diagram, it is in the section outlined in dark purple.)

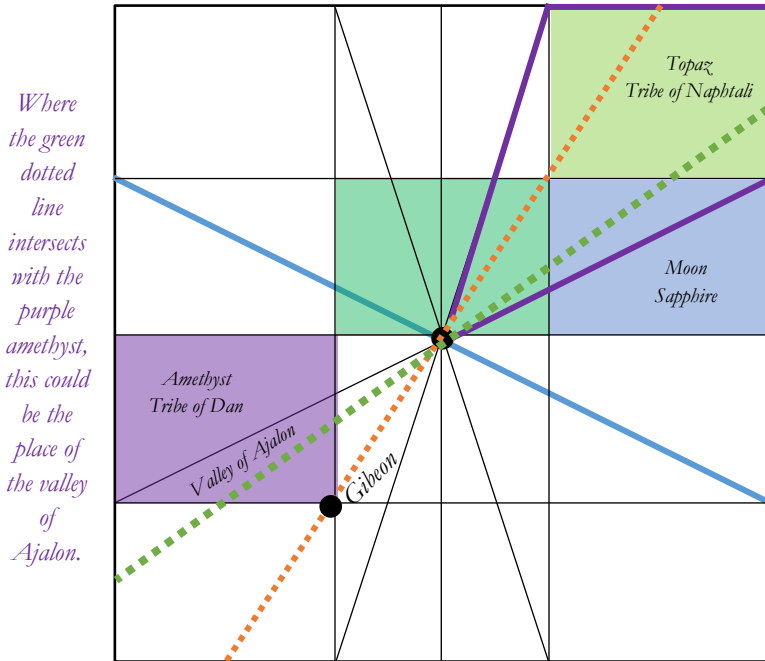
The sapphire (lapis lazuli) is outlined in dark purple in the New Jerusalem diagram.



The sapphire (lapis lazuli) represents the moon in the breastplate diagram.

In Joshua 10:12, it says, “Sun, stand thou still upon Gib’-e-on; and thou, Moon, in the valley of Aj’-a-lon.” The word “Ajalon” apparently means the “place of deer.” It is interesting to note that the tribe of Naphtali is in the northeast section of the diagram. This tribe goes along with the green topaz stone in the breastplate. In Genesis 49:21, Jacob blesses his son. He says, “Naph’-ta-li is a hind let loose: he giveth goodly words.” I think it is possible that the deer of Ajalon could be connected to the deer of Naphtali in some way.

I have highlighted what I think could be the valley of Ajalon with a green dotted line.

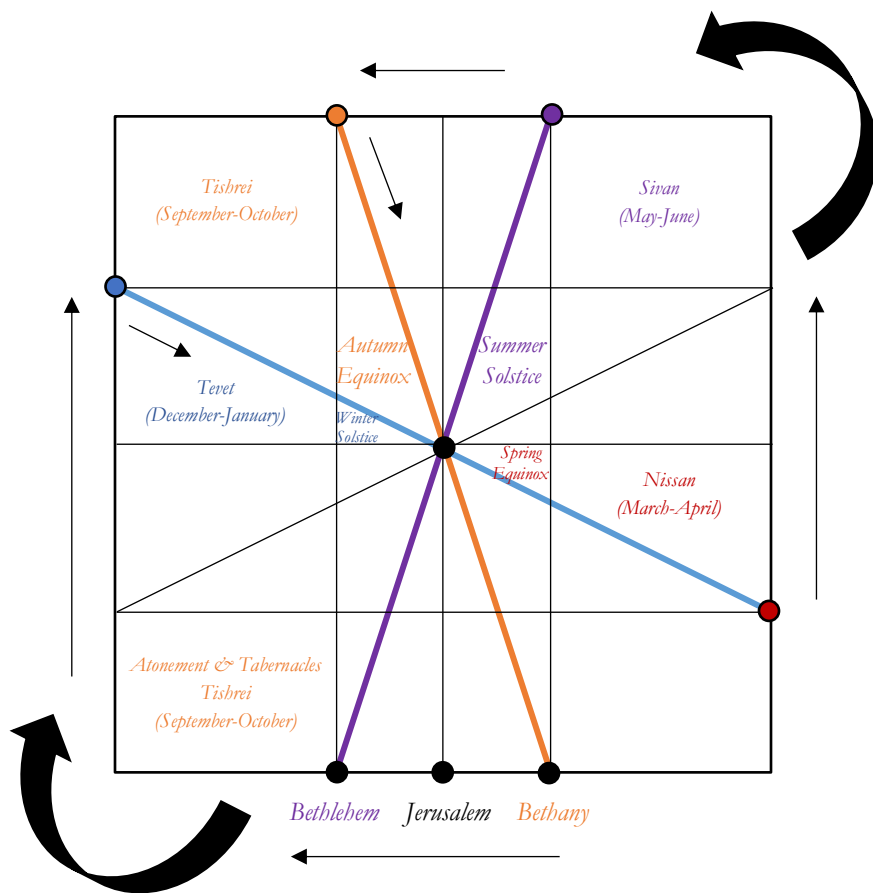


Where the green dotted line intersects with the purple amethyst, this could be the place of the valley of Ajalon.

Apparently, Ajalon was assigned to the tribe of Dan, which is in the third row on the left (amethyst stone highlighted in purple).

As we look at the spring equinox, the summer solstice, the autumn equinox, and the winter solstice, we see a similar pattern as the Lord's second coming. We also see a similar pattern as described in Revelation 21:13, when the angel takes John around the New Jerusalem. (Please see the diagram on the next page.)

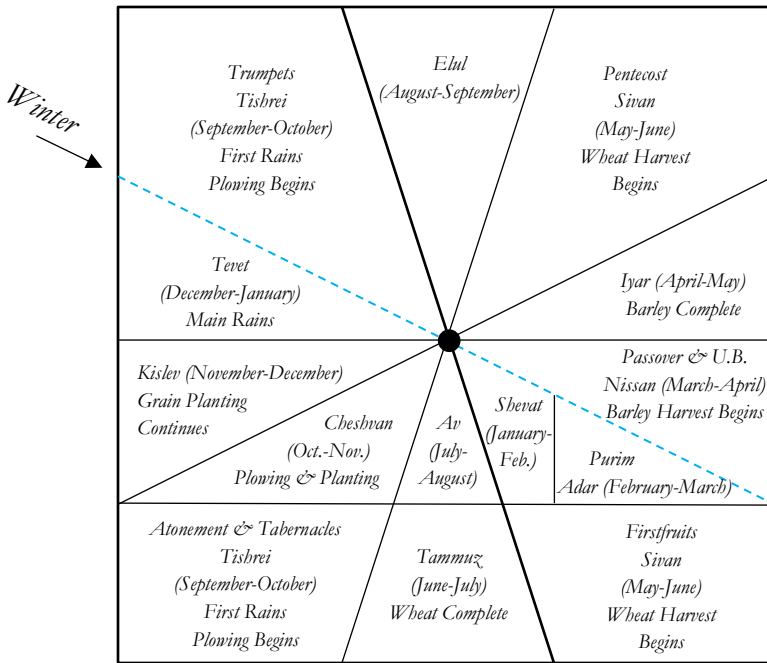
It is interesting to note that the **summer solstice** crosses over to **Bethlehem**, where Jesus was born. This was His **first coming**. Then, the **autumn equinox** crosses over to **Bethany** for Jesus' **second coming**.



I believe that Jesus was born around the Feast of Tabernacles in the autumn. The southeast section represents the Hebrew month of *Tishrei*. Please note that **Bethlehem** is on the boarder of this section of the diagram.

I will add a complete diagram of the months, seasons, and feasts on the next page.

Months, Seasons & Feasts



Shadows

One of the most interesting points about winter is that the shadows are longest during this season. I've often thought that where winter crosses over in the diagram could represent the valley of the shadow of death. In Psalm 23:4, King David says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me...."

Apparently, during the winter, the earth is tilted away from the sun. The sun, therefore, appears lower in the sky, which causes the light to hit at a lower angle. This is what causes longer shadows to appear.

As previously noted, the equator is along the blue (dotted) line in the diagram on the previous page. The earth, therefore, is tilted at 36 degrees, which I believe will happen during the tribulation. There will be a long shadow over the earth during this dark time.

In Psalm 91:1, it says, “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” During the tribulation, God’s people will be with Him in Heaven. Those who remain on the earth, who come to know Jesus as Savior and Lord during the tribulation, will look to God for help. He will provide what they need as they go through difficult times. I have to imagine that Psalm 23:4 will be extremely important to them as they face challenges that most of us will never experience. Let’s review this verse once again. It says that “though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me....”

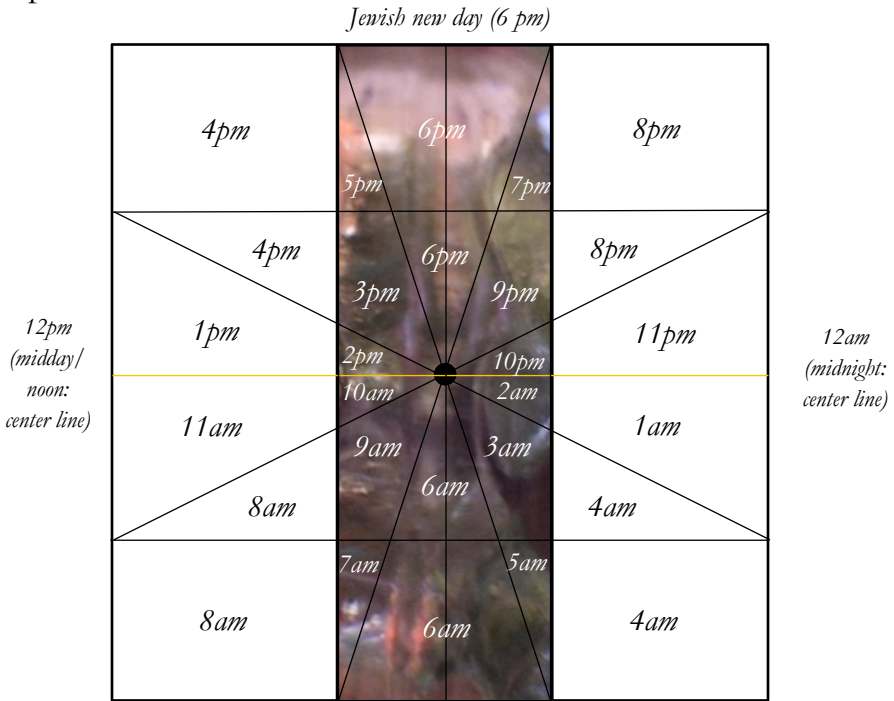
Mountains of Bether

Let’s continue with our study of shadows. In Song of Solomon 2:17, it says, “Until the day break, and the shadows flee away, turn my beloved, and be thou like a roe or a young hart upon the mountains of Be’-ther.”

One interpretation is that the bride wants her beloved to return to her quickly. He had once been with her, and then he had to leave for a time. Now she longs for him to return. This sounds familiar, doesn’t it? We long for the return of the Lord Jesus. He is the bridegroom, and the

church is His bride. (It is important to point out that the church will be raptured, the tribulation will take place, and then Jesus will return to the earth to set up His kingdom.)

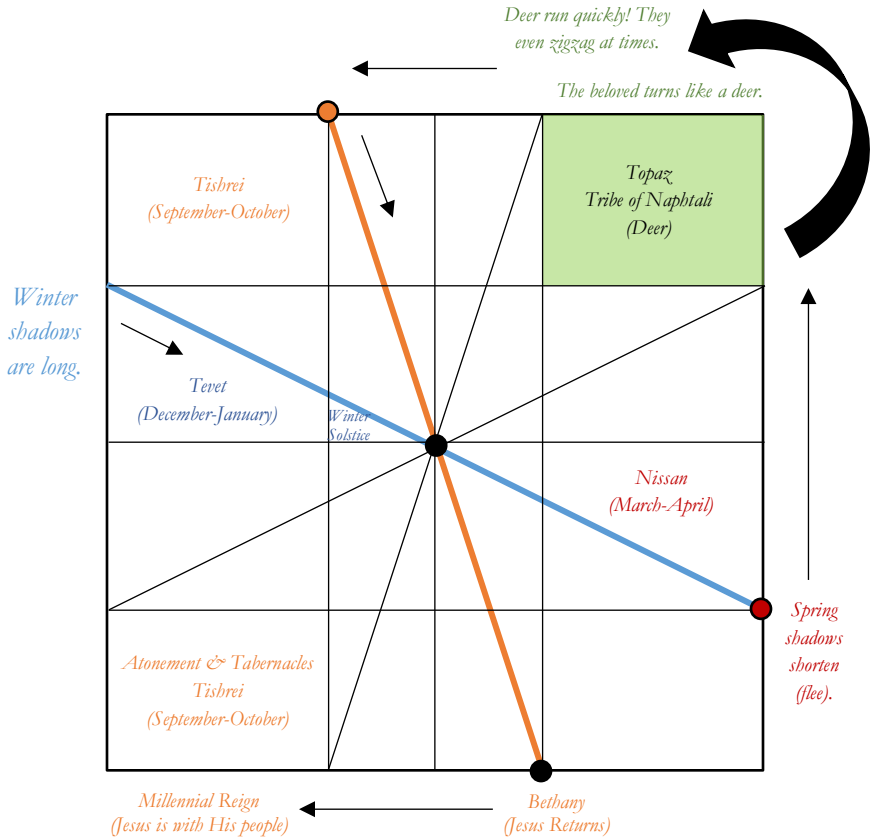
Let’s take a closer look at Song of Solomon 2:17. The first part of the verse says, “Until the day break...” In the diagram below, the Jewish new day begins at sunset around 6 p.m.



According to *Elliott’s Commentary for English Readers*, the phrase “until the day break” means to “breathe,” or to “become cool,” which is likened to an evening breeze. In the commentary, it says that “the time indicated is therefore evening, ‘the breathing blushing hour.’” This is similar to the time of day in Genesis 3:8. In this verse, it says that Adam and Eve “heard the voice of the Lord God walking

in the garden in the cool of the day.”

The next part of the verse says that “the shadows flee away....” The longest shadows are during the winter, so when spring arrives, the shadows get shorter. It would be as if the shadows flee away.

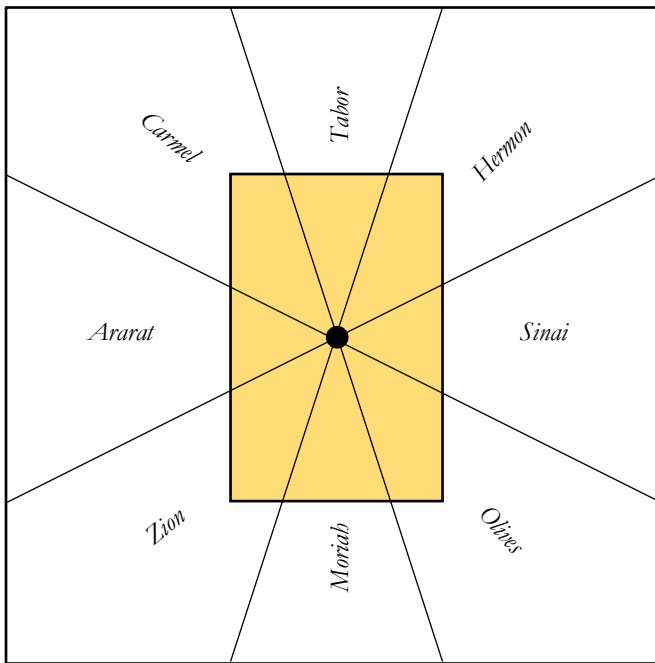


The last part of the verse says to “turn my beloved, and be thou like a roe or a young hart upon the mountains of Be’-ther.” As the winter turns to spring in the diagram, we see a turn in the east (at spring) and then another turn in the northeast section. In the breastplate diagram, the green topaz stone goes along with the tribe of Naphtali. This

tribe is known for deer.

I have been thinking about the mountains of Bether and where to place them in the diagram. According to the *Strong's Concordance*, one of the root words is *bether*, which means “a section,” “part,” or “piece.” And another root word is *bather*, which means “to chop up” and “divide.”

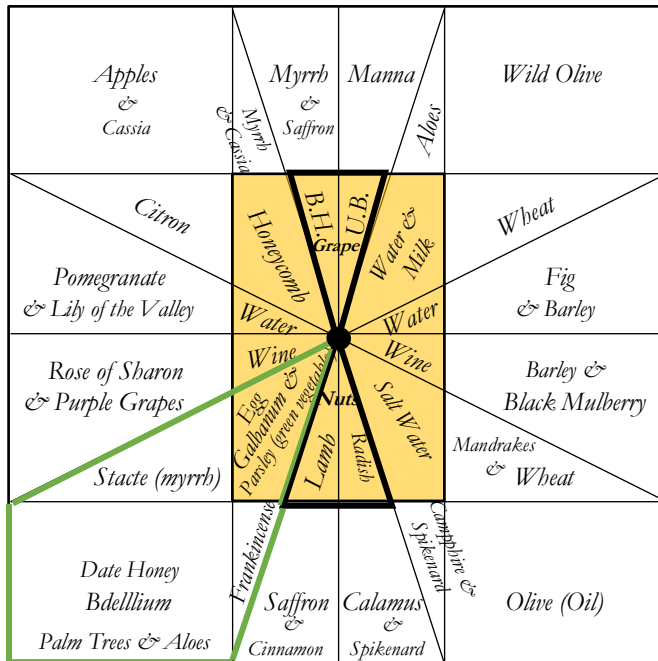
We could place the mountains of Bether at the center where all the mountains (of the diagram) are divided. Therefore, the yellow section in the center could represent the mountains of Bether.



Another possibility is that Mount Zion represents the mountains of Bether. In Song of Solomon 8:14, it says, “Make haste, my beloved, and be thou like to a roe or to a

young hart upon the mountains of spices.”

In the New Jerusalem diagram, the *chrysopterus* stone represents Mount Zion, as well as the altar of incense. Spices for the incense are within this section of the diagram.



Chrysopterus
 Altar of Incense
 Mount Zion

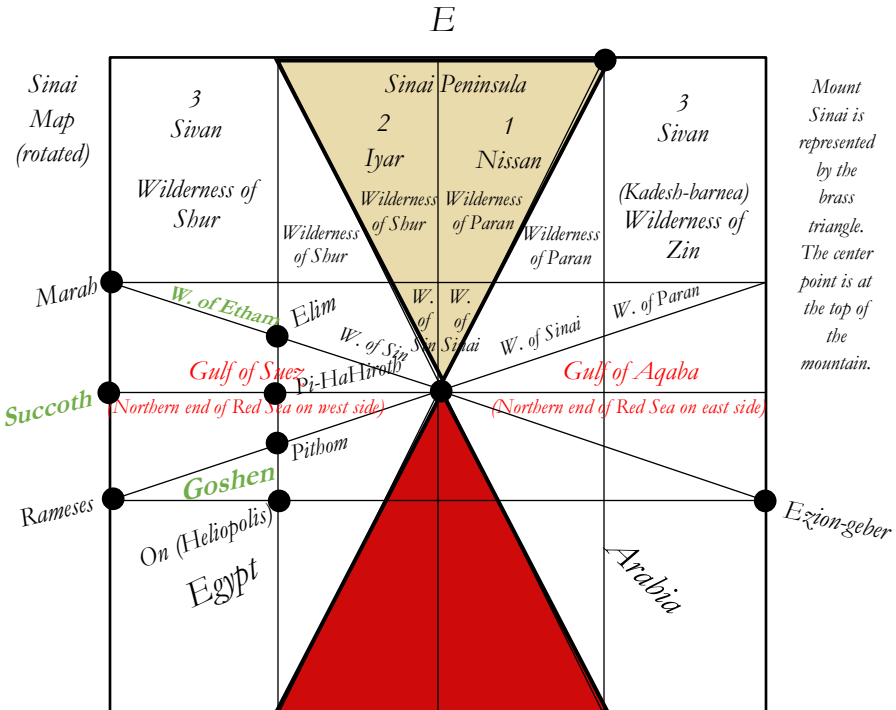
It is important to note that spices are in other parts of the diagram as well. Since Song of Solomon 2:17 and 8:14 speak of *mountains* (plural), I tend to lean towards the center section of the diagram as being the better choice (the yellow section instead of the green).

Four Cups

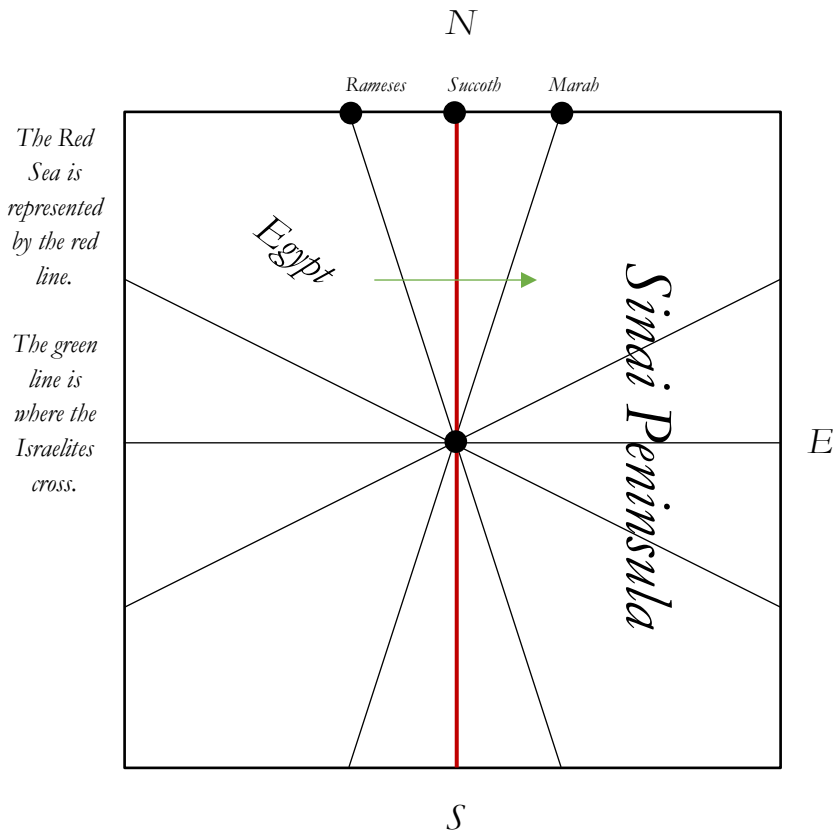
The following material was covered in chapter two, but I think it is worth repeating.

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

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

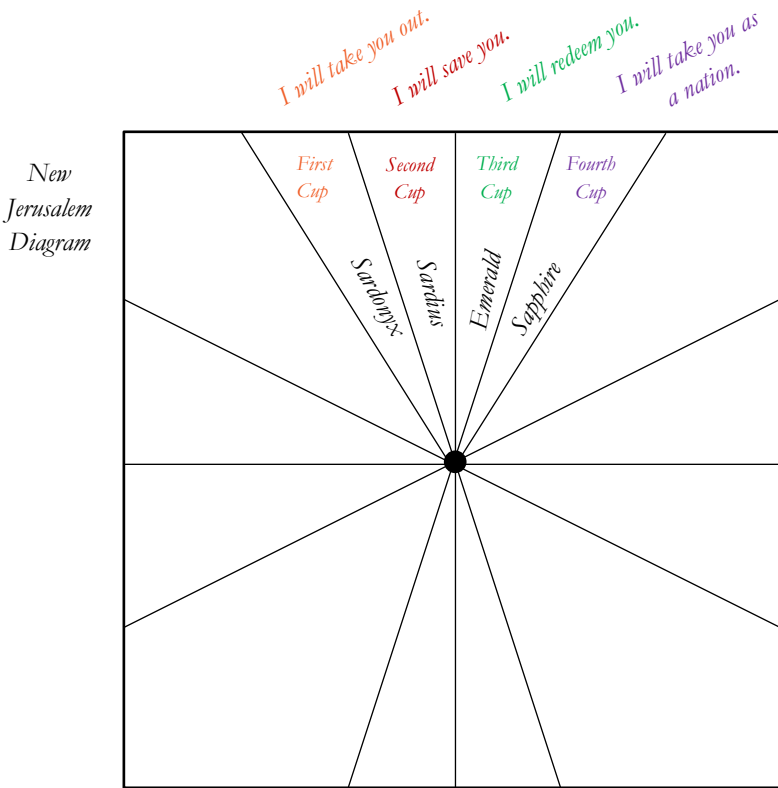


When God brought the Israelites out of Egypt, they left the land of **Goshen** (highlighted in green on the previous page). In Exodus 13:18, it says that “God led the people about, through the way of the wilderness of the Red sea.” Then, “they took their journey from Suc’-coth and encamped in E’-tham, in the edge of the wilderness” (v. 20). As we rotate the map (north up), the Israelites’ journey begins on the northern side of the diagram.

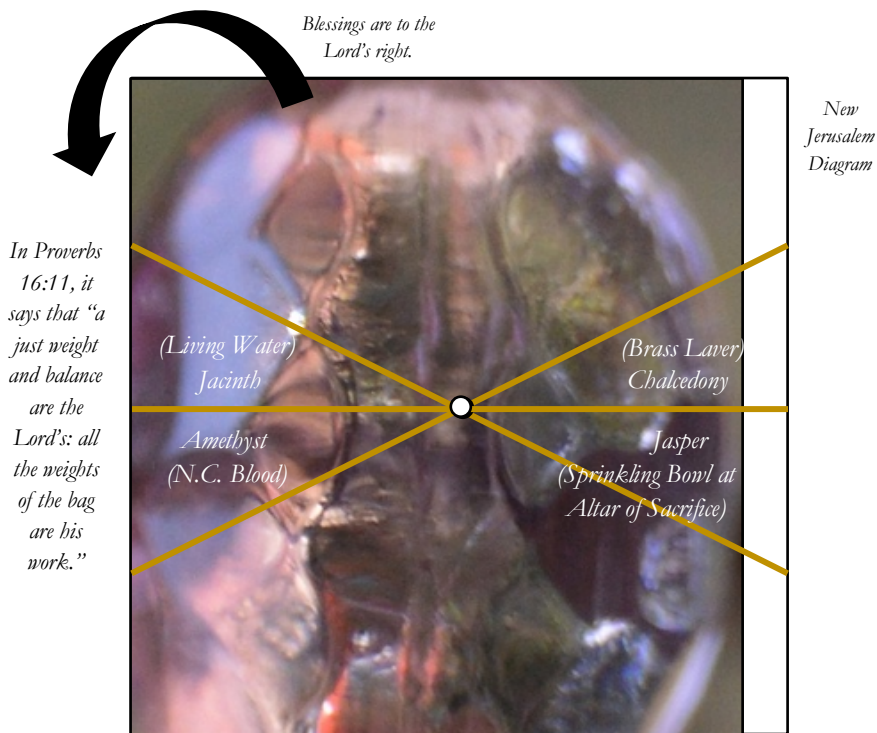


Each of the four cups has a place on the northern side of the diagram. (This is the heavenly side of the diagram.)

I recently realized that each cup is 24 degrees. Therefore, I had to make an adjustment on the size of the **first** and **fourth** cups.



Let's return to the scales for a moment. As previously noted, the two brass mountains/two brass bowls on either side of Jesus are like scales. When they are tilted to the left towards the altar of sacrifice (east side), they represent judgment. When tilted to the right (west side), they represent blessings.



In John 19:34, it says that “one of the soldiers with a spear pierced his [Jesus] side, and forthwith came there out blood and water.”

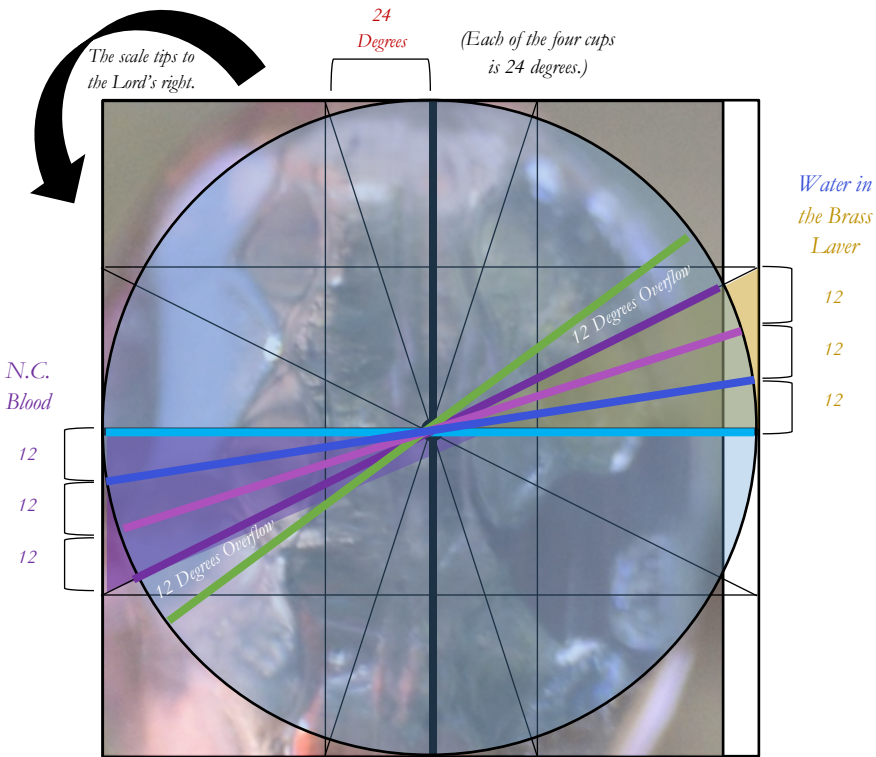
During the Passover meal, both water and wine are poured into each cup. As we will see in the diagram on the next page, each portion of water is 12 degrees, and each portion of wine is 12 degrees.

Water (12 degrees) + Wine (12 degrees) = Cup (24 degrees)

In Proverbs 3:9-10, it says, “Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

The amethyst stone represents the new wine of the New Covenant. In Psalm 23:5, it says that “my cup runneth over.”

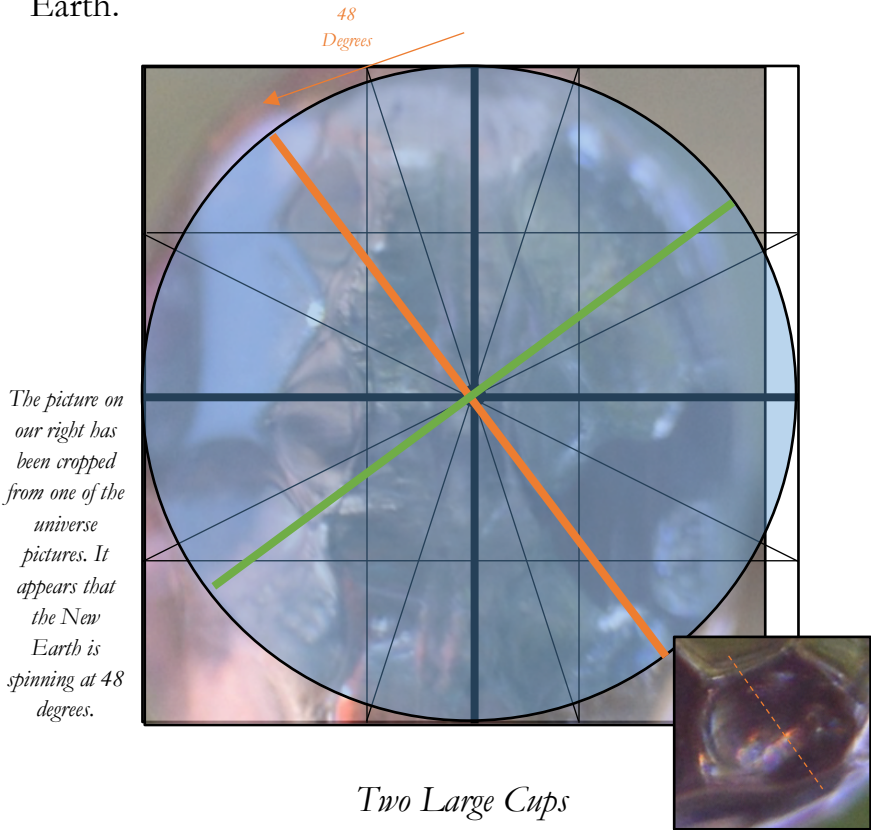
In the diagram below, the **fourth line** goes beyond the brass laver (water) and amethyst (blood). I believe this points to an overflow. God has provided more than enough through the Lord Jesus!



$$\text{Water (12 degrees)} + \text{Blood (12 degrees)} = \text{Cup (24 degrees)}$$

Let's take a look at the equator. The earth is tilted to the west in this example. The equator is the **green line**. Therefore, it has shifted 48 degrees total.

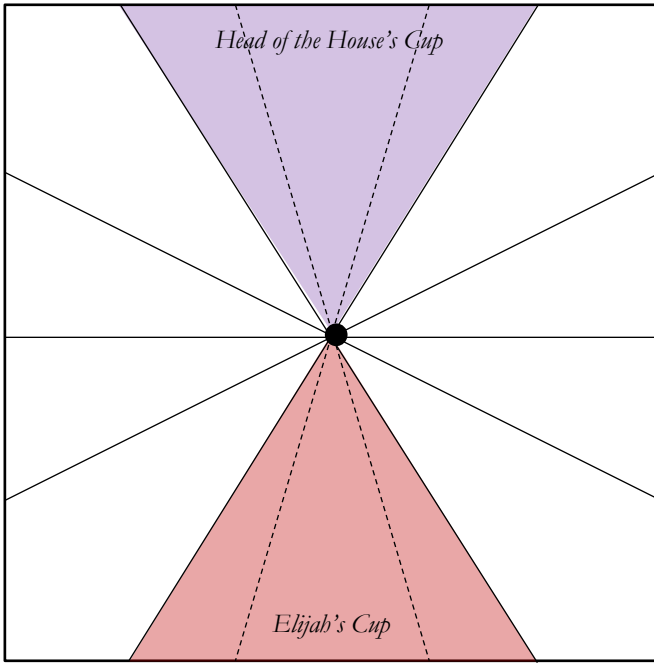
The **axis** has also shifted 48 degrees to the west. I think it is possible that the earth may tilt this way, perhaps when Jesus returns. It could also happen during the millennial reign, or perhaps when there is a New Heaven and New Earth.



In his book *Christ in the Passover*, Rosen says that “two of the wine goblets at the table are usually larger and more ornate than the rest. They have silver, intricate pictures of the Bible history crafted into the metal” (82).

One goblet is at the head of the table for the head of the house. In the diagram on the next page, I have outlined this goblet in purple for the Father.

Each cup could take up the entire triangle. On the other hand, each one could fall within the dotted lines. It depends on your interpretation. I lean towards the larger cups.



The other goblet is at the foot of the table. This is for Elijah. In Malachi 4:5, it says, “Behold, I will send you E-li-jah the prophet before the coming of the great and dreadful day of the Lord.” According to Rosen, Elijah “is to announce the coming of the Messiah” (82).

It is important to note that Elijah’s cup is acknowledged after the third cup during the Passover Seder. (We have yet to arrive at this part of the meal in our study.)

The Arch

It seems like we’ve covered a lot of material in order to try to understand the arch of the sky. Basically, what we’ve taken a look at so far is the “firmament in the midst of the waters...” (Genesis 1:6). This is the heavenly side of the diagram where we find the brass laver and water.

Then, we find the Passover door with blood applied above and on both sides. This is the earthly side where we find the brass sprinkling bowl and blood. (Please see the diagram on page 121.)

It is important to remember that wine and water are poured into each cup during the Passover meal.

Finger Bowl

After the first cup is consumed, “a small towel and a silver bowl filled with water is brought to the table,” according to Rosen (92). The head of the table dips his fingertips in the water and then dries them with the towel since he will handle the food. On a similar note, the priests would wash their hands and feet at the laver before they served in the temple.

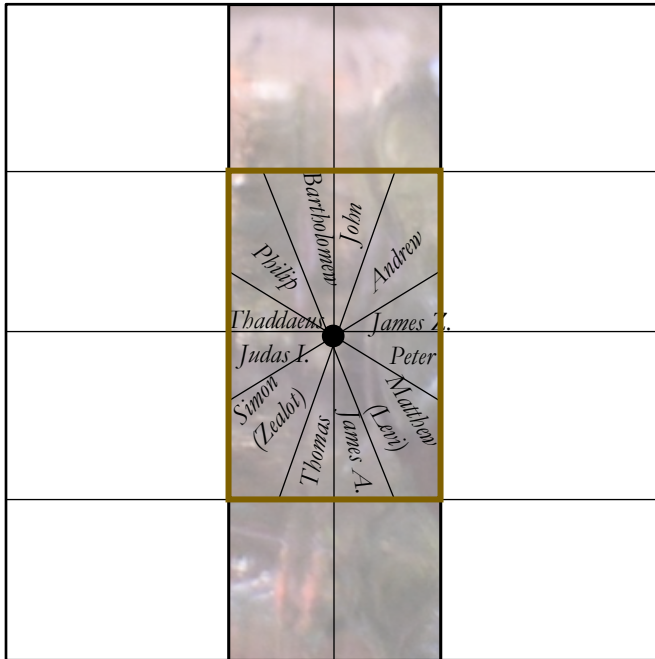
Matthias Replaces Judas

In Acts 1:26, Matthias is chosen to replace Judas Iscariot. Before this takes place, Peter gives an account of what happened to Judas. In verses 18-20, it says the following:

“Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Je-ru’-sa-lem; insomuch as that field is called in their proper tongue, A-cel’-da-ma, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein....”

I believe that the center section of the diagram represents the Passover table where the disciples surround Jesus during the meal. I placed Judas Iscariot at the table. However, Matthias may take his place in God's eternal kingdom.

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

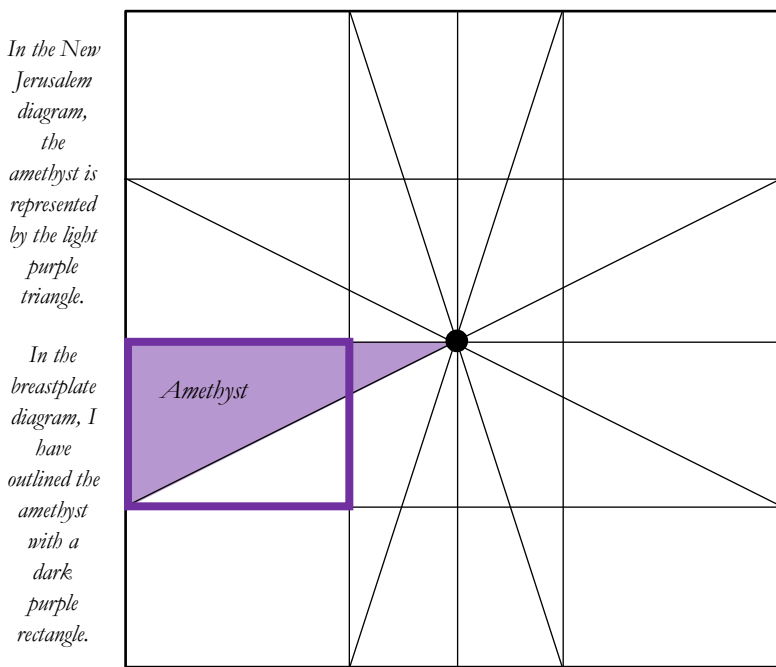


In the New Jerusalem diagram, the amethyst stone is in the same place as Judas. It is important to note that the amethyst represents the New Covenant blood. It was Judas who betrayed Jesus, so it is as if he has the Lord's blood on his hands.

When Judas died, his bowels gushed out. And then when Jesus died, blood and water poured out from His side.

The field where Judas died is called Aceldama. I'm not a

scholar, but it seems to me like this name is similar to the Hebrew word for amethyst, which is *achlamah*. The Greek word, according to the *Vine's*, is *amethustos*, which means “not drunken.” When someone drinks too much, they are not in their right mind. Judas obviously made a decision that he later regretted. In Ephesians 5:18, it says, “...be not drunk with wine, wherein is excess; but be filled with the Spir’-it.” Judas was of a wrong spirit (John 6:70-71; 13:27).



Mount Zion

The field of blood (Aceldama) is south of Mount Zion, beyond the valley of Hinnom. Therefore, it isn't in the same place as the amethyst stone in the diagram.

One thing that I find interesting about the placement of the

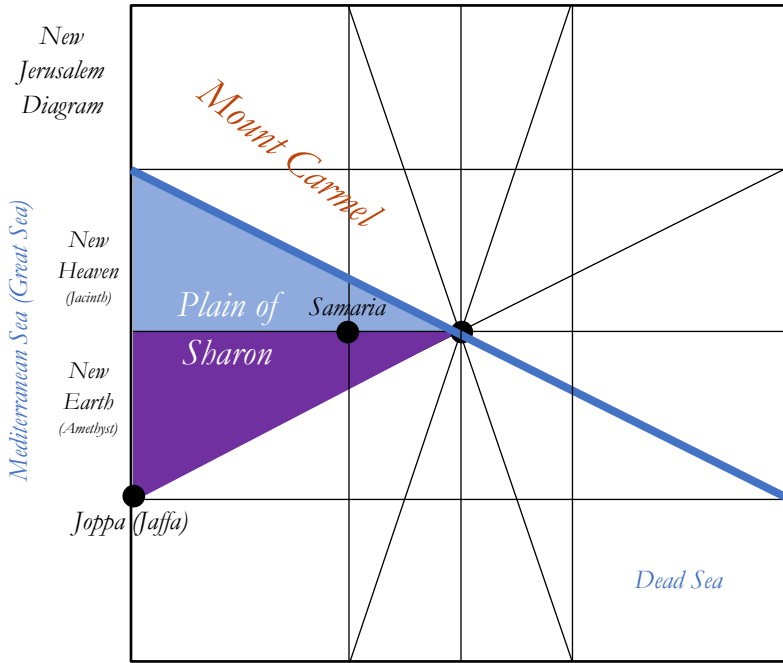
amethyst stone is that many things are *replaced*. For example, Matthias replaces Judas. Here are a few other examples:

1. Being filled with the Spirit instead of something else (i.e. too much wine or the wrong spirit).
2. The New Covenant fulfills the Old Covenant. I don't like to say that it replaces it, but rather fulfills.
3. The New Earth will one day replace the earth. It may be a renewed earth that contains the fullness of Heaven, or it could be a completely New Earth.
4. In Acts 1:20, it says that the field where Judas died would "be desolate...and let no man dwell therein." The patch of land that we are about to study in the next section has many people and plenty of growth!

Plain of Sharon

I really like the location of the Plain of Sharon in the diagram. It is below Mount Carmel and above the city of Joppa. I'm not sure how far east it stretches. I've read that it goes all the way to the Hills of Samaria. You can see where Samaria is in the diagram on the next page. I decided to stretch the Plain of Sharon all the way to the center of the Lord since everything radiates out from Him.

It is interesting to note that the Plain of Sharon is in the same sections as the New Heaven and New Earth. There will be an abundance of natural resources when that time arrives. Plus, many people will live on the New Earth for eternity. It's amazing to think of all the people who served and followed God through the years, ever since the beginning of time.



According to the *Strong's Concordance*, a root word for “Sharon” is *yashar*, which means “to be straight or even” and “(to make) right, pleasant, [and] prosperous.”

I recently read that “Sharon” also means “a fertile plain.” Please note the dark blue line that runs from the Mediterranean Sea to the Dead Sea. This represents the river that will flow when Jesus returns.

The Plain of Sharon will likely be fertile in God’s kingdom from the good soil, as well as the water that flows from the throne of God. In Revelation 22:1, it 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.”

Saffron of Sharon

Oftentimes, I've thought that the main miracle picture of the Lord resembles a saffron flower. His purple prayer shawl is similar to the color of the petals, while His red legs are like stigmas.



In Song of Solomon 2:1, it says, “I am the rose of Sharon, and the lily of the valleys.” As I did some research on the rose of Sharon, I discovered that some people believe it is the saffron flower. In fact, they call it the “saffron of Sharon.”

In a blog called the *Hebrew Is E-Vreet*, the author says that “the Hebrew does not use the word for rose [as in the rose

of Sharon]. Instead it may use the word for saffron.”

*Red:
Old
Covenant
blood*



The Lord’s red legs represent the two side posts of the Passover door. As you may recall, in Exodus 12:7, it says, “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.”

The three red stigmas in a saffron flower, I believe, represent the two side posts and the upper door post.

The Lord’s red legs represent the Old Covenant blood that was shed when they sacrificed an animal during Bible times. Jesus, of course, is the Perfect Lamb of God who was slain (John 1:29).



*Purple:
New
Covenant
blood*

When Jesus died, it says that “the veil of the temple was rent in twain from the top to the bottom...” (Matthew 27:51). This is the purple prayer shawl in the picture. The purple prayer shawl represents the New Covenant blood of the Lord Jesus.

Lily on a Vale

According to *Hebrew Is E-Vreet*, the author explains that the Hebrew word for “valley” is “vale.” The author says that “we have a saffron on the plains, and a lily on a vale.”

I used to think that the lily of the valley (in Song of Solomon 2:1) was speaking of the bell-shaped flowers. Now I’m beginning to think that it is a regular lily, probably one that is beginning to open. I don’t think it has fully opened yet, but rather it is just slightly open.

In Revelation 5:1, the beloved disciple explains what he sees in Heaven: “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.”

I have a theory about the book, which is sometimes called a scroll. I think it is possible that the book is rolled like a lily. I took a series of pictures this morning to show you how it unfolds. It is similar to the Word of God, which unfolds like a flower, revealing parts of God’s plan.

I used our two diagrams merged together (the New Jerusalem diagram and the breastplate diagram). The first picture represents the folded book/scroll.

*It resembles a lily flower
that is beginning to open.*



The beloved disciple explains that there is writing on the backside and within the book. I think it is possible that the tribes, as well as creation, are represented on the back (breastplate diagram).

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>

The position of the stones in the breastplate would stay the same as they are seen coming through the *page* of the heavenly book. (Therefore, they wouldn't need to be flipped. We would leave the positioning as it is.) I will include a breastplate diagram with the tribes on the next page.

In Revelation 5:4-5, John says the following:

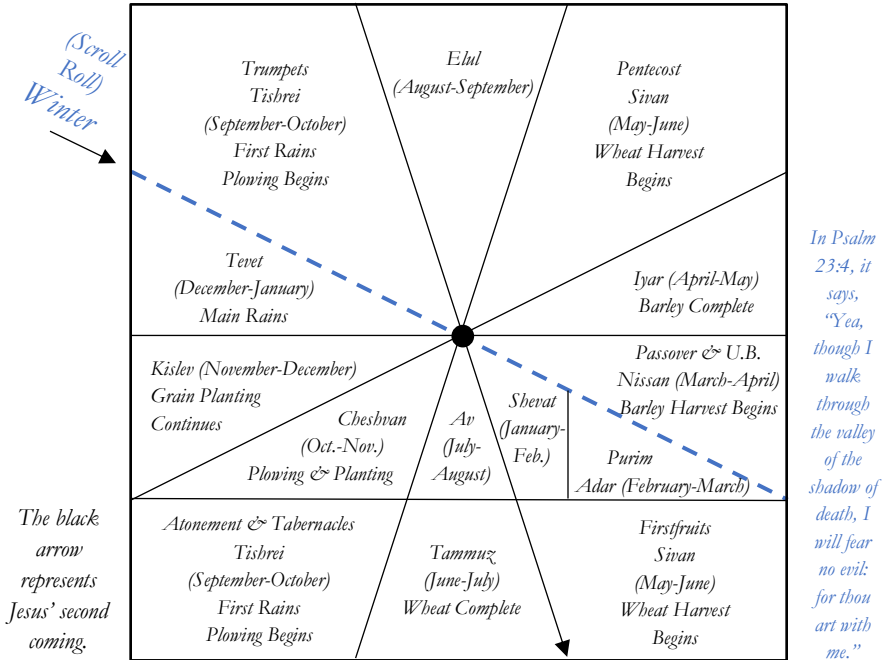
“And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Ju'da, the Root of Da'vid, hath prevailed to open the book, and to loose the seven seals thereof.”

I find it interesting that the elder refers to Jesus as the *Lion of the tribe of Judab*. He could have referred to any of Jesus' glorious names. Since the names of the tribes could be on the backside, this could be the reason why he calls Him the *Lion of the tribe of Judab*. The elder is referring to the chosen One (Jesus) from the tribe in which He was born. He is the One worthy to open the book and read it. Why is He worthy? Of course, it is because He died for our sins! The folded book/scroll is a reminder of Jesus' death, specifically His burial.



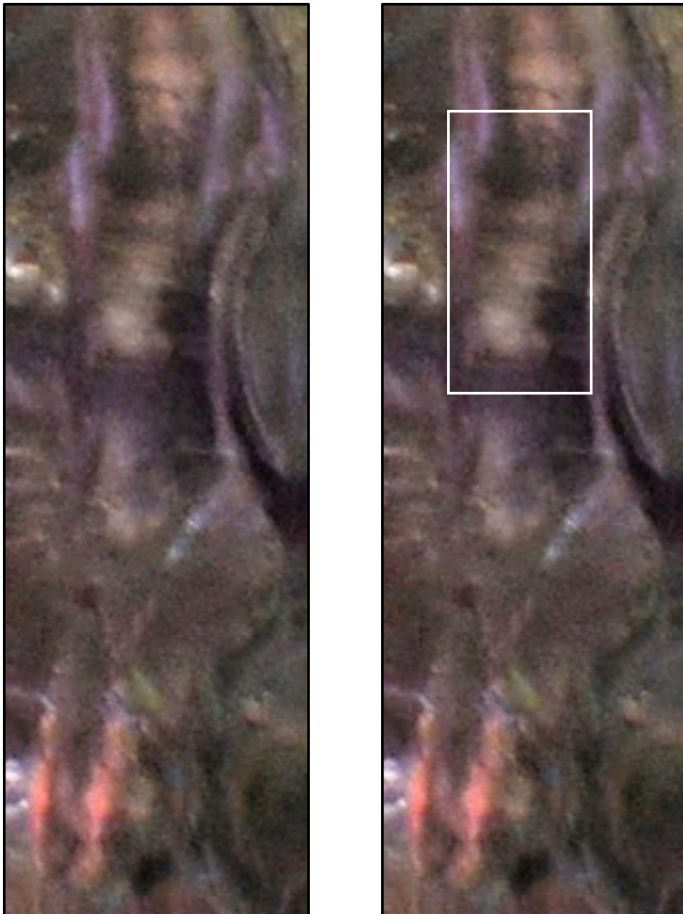
It is interesting to note that the book/scroll rolls up along the path where the river will flow when Jesus returns (Mediterranean Sea and Dead Sea). The blue dotted line also represents winter in the diagram.



*Jesus is the Lily of the Valleys.
(Lily on a Vale)*

During the winter season, leaves and buds are hidden away. It is similar to a burial. It is important to emphasize that the book/scroll is rolled up along the winter season. I believe this is because it represents Jesus' burial. He was hidden away like the leaves and buds on a tree.

A few weeks ago, my husband pointed out a picture of the Lord wrapped in burial cloths. This image is within the main picture of Jesus. I placed a white box around the burial picture. His *burial face* is within His beard.



It is important to remember that the example of the book/scroll that we are studying isn't the actual book/scroll. It is just paper. Similarly, the miracle photos aren't the Lord Himself. They are glorious pictures, but they are only pictures. They aren't God.

Also, please remember that we are talking about a heavenly book. Therefore, the paper could be transparent, which would allow the names of the tribes to be seen from both sides. When we analyze the two diagrams, we basically see the breastplate diagram on one side and the New Jerusalem diagram on the other side. Due to a possible transparent book, what is written on the back would be seen on the front as well.

The inside of the book is the Temple (New Jerusalem diagram). As the scroll unfolds, the Temple (Jesus) is revealed.

So, now we are finally going to open the book (or unroll the scroll). Remember, this isn't the actual book. The real book/scroll is in Heaven and only Jesus can open it.

This is the scroll after it has been unrolled.

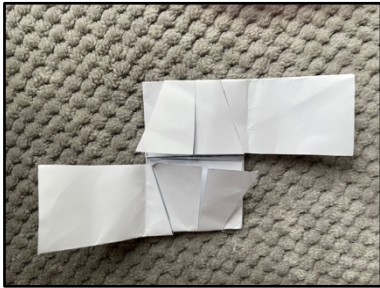
We still need to open the "flaps."

I think there is enough room for seven seals along the center edge (Revelation 5:5).

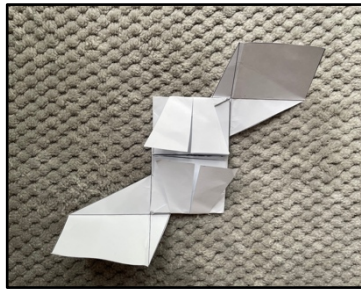
The act of unrolling/unfolding goes along with the first seal. Therefore, we have just opened the first seal.



As we open each seal, I believe we see the unfolding of a saffron flower. Jesus is the “Saffron of Sharon.”

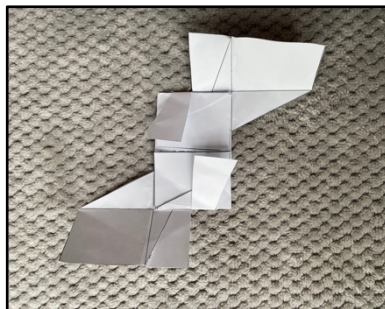


Second Seal



When the second seal is opened, the northeast and southwest corners unfold. We need two pictures to illustrate this concept.

Please note the corner “flaps” are supposed to resemble the petals of a flower.

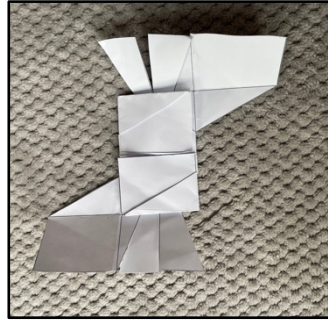


Third Seal

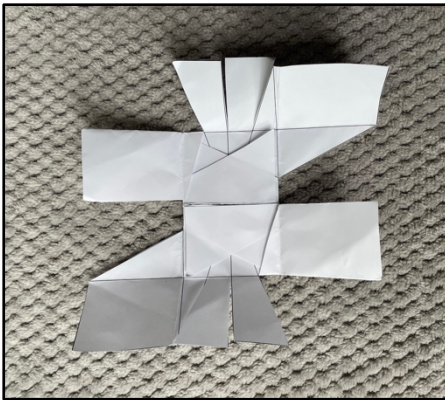
The third seal is a stamen on the north side and a stigma on the south.

The fourth seal is another stamen on the north side and another stigma on the south.

Fourth Seal



The fifth seal is similar to the second seal, although the petals are in the opposite corners.

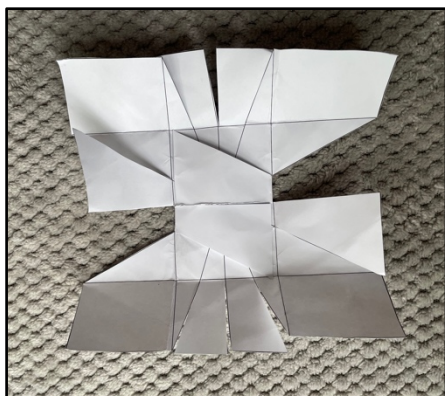
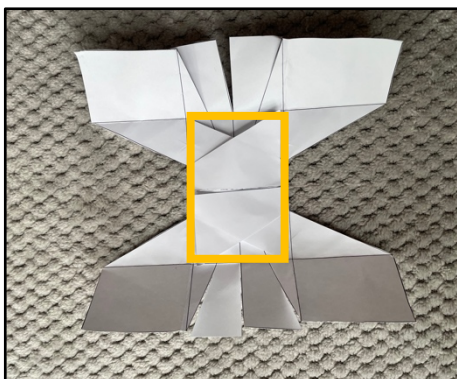


Fifth Seal



The sixth and seventh seals resemble burial cloths.

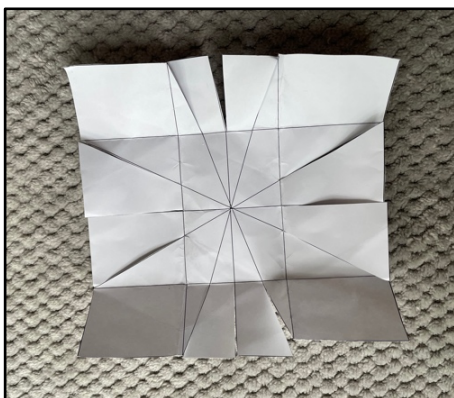
*I placed a
yellow rectangle
around the last
two seals.*



Sixth Seal

Seventh Seal

*The inside
should be
rounded like
the cup of a
flower.*



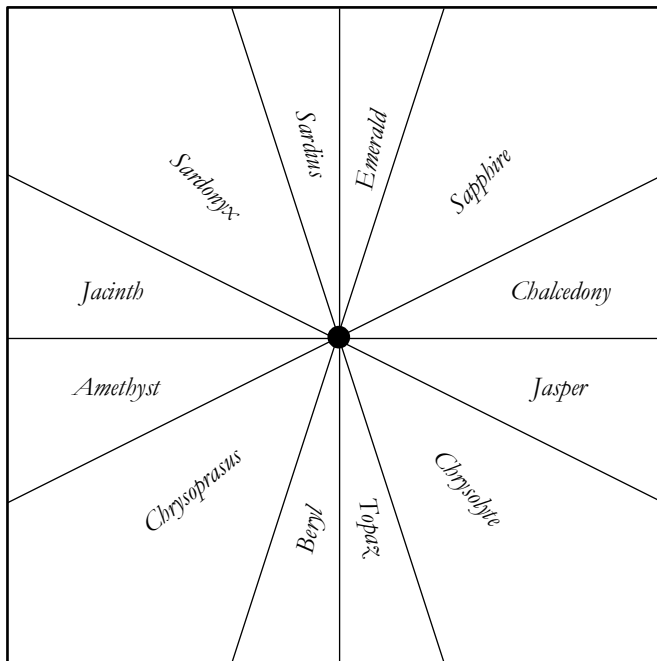
The pattern of the seals is similar to the pattern of the churches in Revelation, as well as the stars. We will cover this material when we study the fourth day of creation.

The order of the seals is also similar to the New Jerusalem foundations (see the diagram below). In Revelation 21:19-20, it says the following:

“And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.”

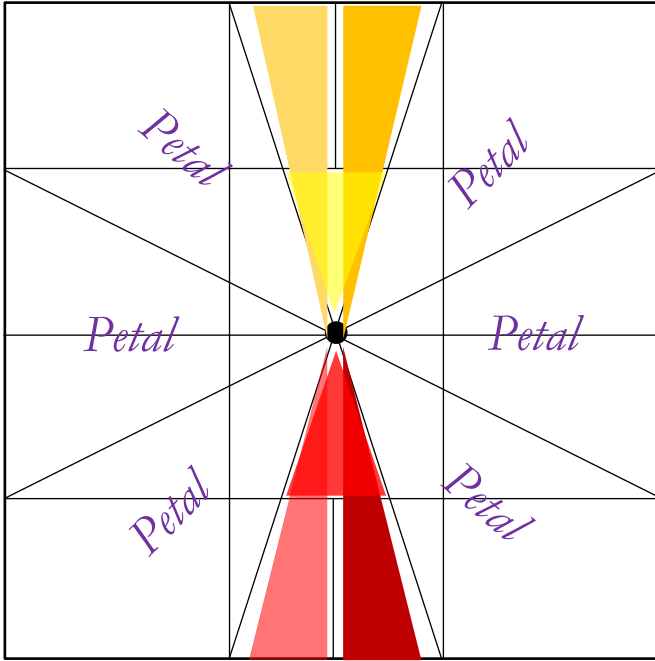
*New
Jerusalem
Diagram*

*These are the
twelve
foundation of
the New
Jerusalem's
wall.*



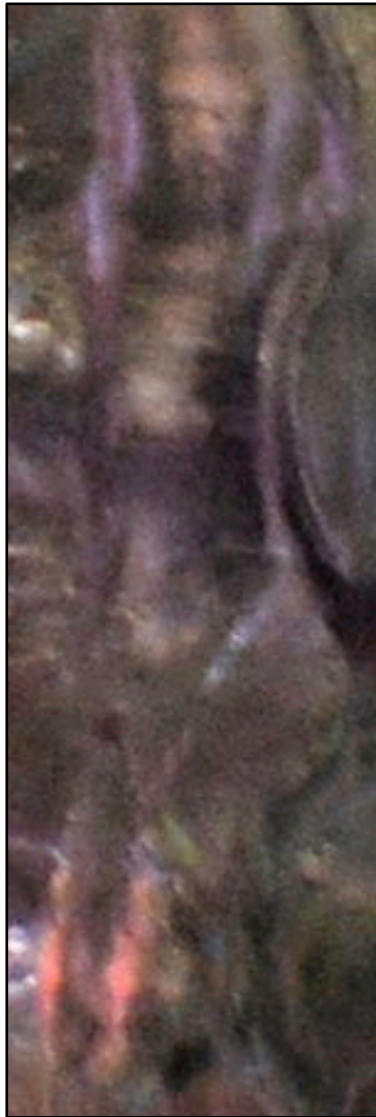
The parts of a saffron flower are in the diagram below.

*Three yellow stamens represent the glory of the
Father, Son, and Holy Spirit.*



*Three red stigmas represent the two side posts of the
Passover door and the upper door post.*

As previously noted, the Lord's red legs in the main miracle picture represent the two side posts of the Passover door. In Exodus 12:7, it says, "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it."

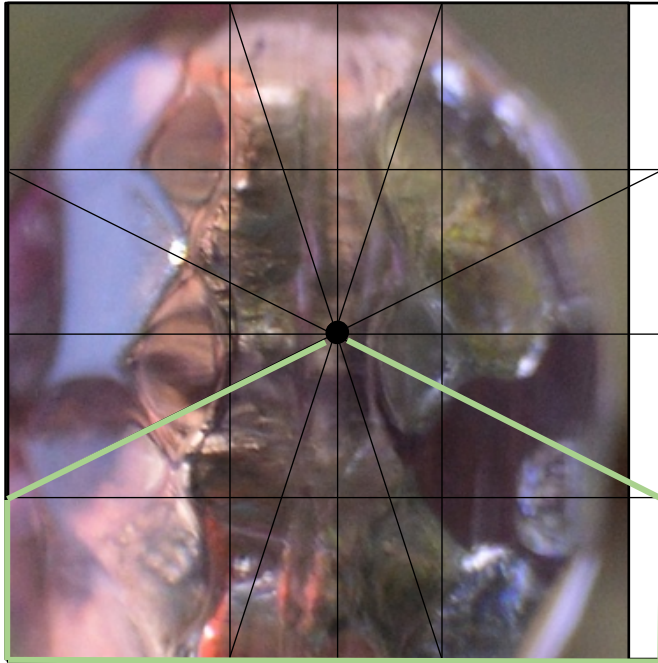


*Jesus is the
Saffron of Sharon*

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear.”

Genesis 1:9

LIFE & SALTY TEARS

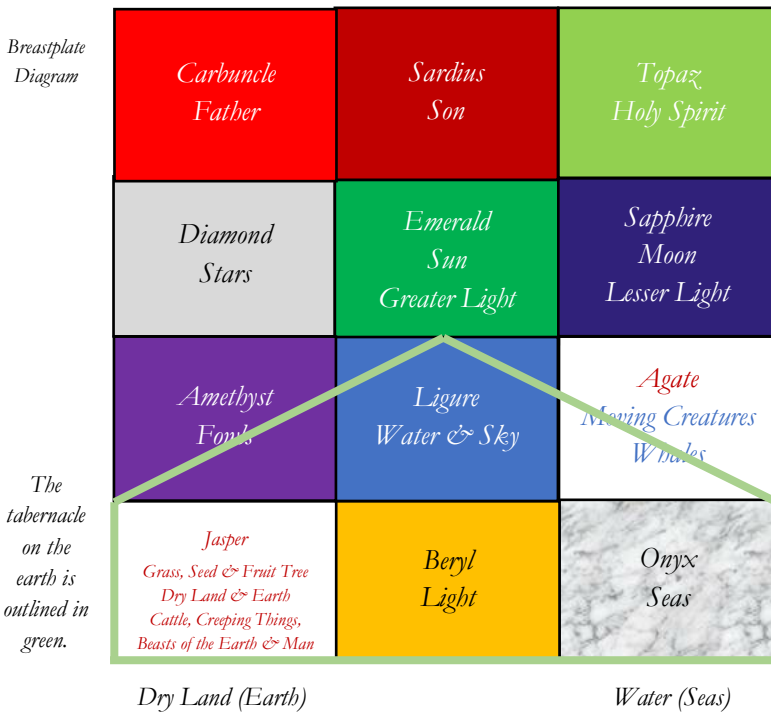


*As
previously
noted, the
tabernacle
on the
earth is
outlined in
green.*

*Tabernacle on Earth
(green outline)*

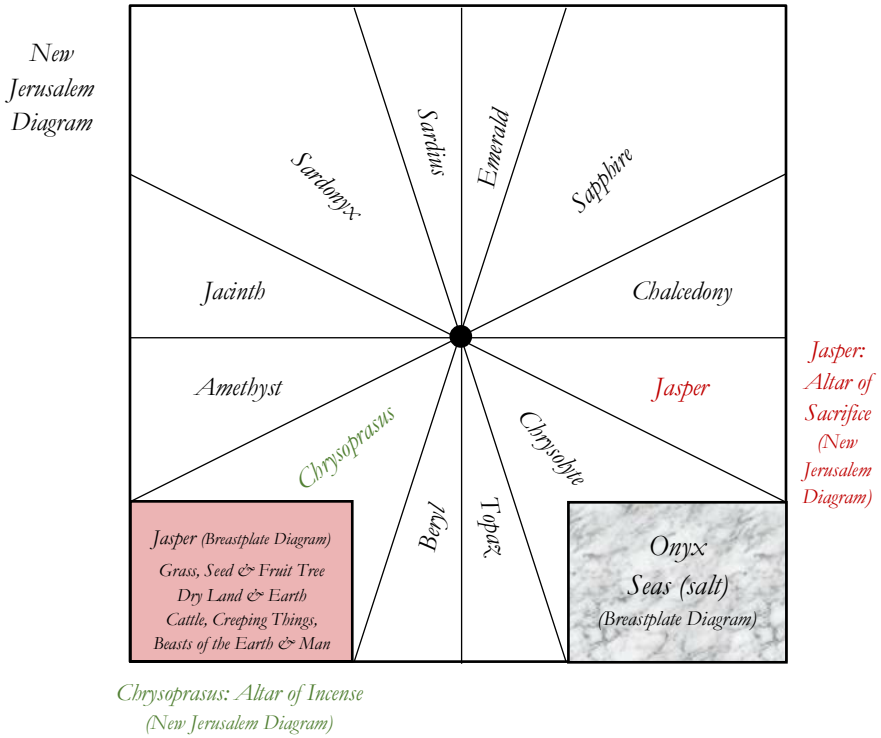
In Genesis 1:9, God gathers the water in one place and the dry land in another. Verse 10 says, “And God called the dry land Earth; and the gathering together of the waters called he Seas.”

In the breastplate diagram, the onyx stone represents the seas, and the jasper represents the earth. We could think of the earth as being a reddish-clay color like a jasper stone.



I believe that the red part of the jasper stone represents the earth, while the crystal part represents Heaven. Therefore, it is the coming together of earthly things and heavenly things. In light of the Temple, we could say that the reddish part represents the altar of sacrifice, while the crystal part represents the altar of incense.

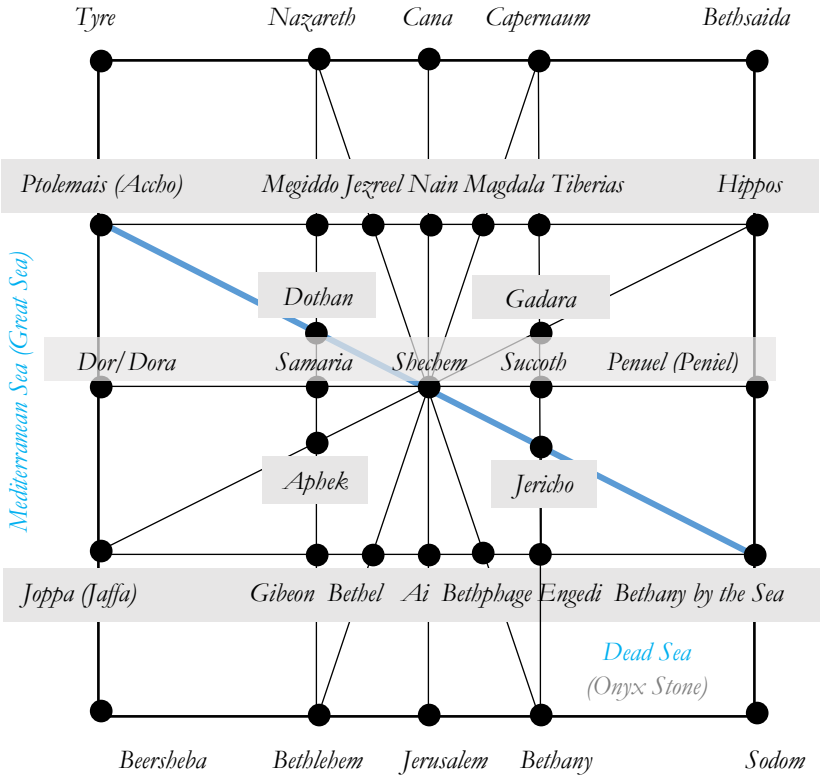
In the New Jerusalem diagram, the **altar of incense** overlaps with the **jasper** stone in the breastplate.



In the New Jerusalem diagram, the **altar of sacrifice** is near the **onyx** stone in the breastplate.

It is interesting to note that 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 the map of Israel's cities, the Dead Sea is in the same place as the onyx stone in the Breastplate diagram.



The Dead Sea is also known as the Salt Sea.

In Genesis 1:11-12, it says the following:

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb

yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.”

The tree of the knowledge of good and evil is a fruit tree, so it goes along with the jasper stone in the breastplate diagram. When the fall of man took place, a sacrifice was needed to cover Adam and Eve. In Genesis 3:21, it says, “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.” (When we study the sixth day of creation, we will learn about the creation of man and various animals.)

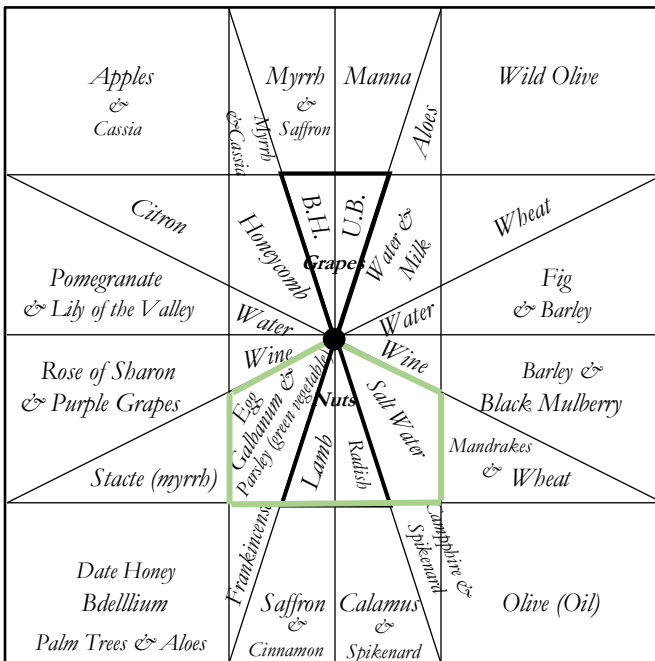
Breastplate Diagram

<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>

The creation of fruit trees is in this section.

Portable Table

At this point in time, I would like to return to the Passover Seder. It is interesting to note that the word *seder* means “order of service.” So far (in this order) we have learned about the first cup of wine, which is mixed with water. Then, the head of the house washes his fingertips before handling the food. Then, a servant brings in a portable table of food. In the diagram below, I think a part of the portable table could be outlined in green. It fits within the larger green tabernacle on the earth (see pages 82 & 146).



We know from Genesis 1:11 that grass and herbs are created on the third day. In light of the Passover Seder, a raw vegetable like parsley, lettuce, or even celery would be considered the first course (or an appetizer).

Karpas is the name of the first course. During Bible times, Jewish people considered it a bitter herb. The head of the house (the head of the feast) would dip the vegetable into salt water or vinegar. Then, he would pass it around to everyone at the table. (Please note the placement of the green vegetable and salt water in the diagram on the previous page.)

The Talmud states: “Just as lettuce at first tastes sweet and then bitter, so did the Egyptians treat our ancestors. At first they settled them in the best part of the land...but later they embittered their lives” (Yerushalmi Pesahim 29).

It is important to point out that the diagram illustrates the Passover table.

During the first course (*karpas*), the people recite the following: “Blessed art thou, Lord God, King of the Universe, who creates the fruit of the earth.” Then, according to Rosen, “everyone dips the greens into salt water and eats” (92). He says that “the greens represent life, which is often immersed in tears, represented by the salt water” (93).

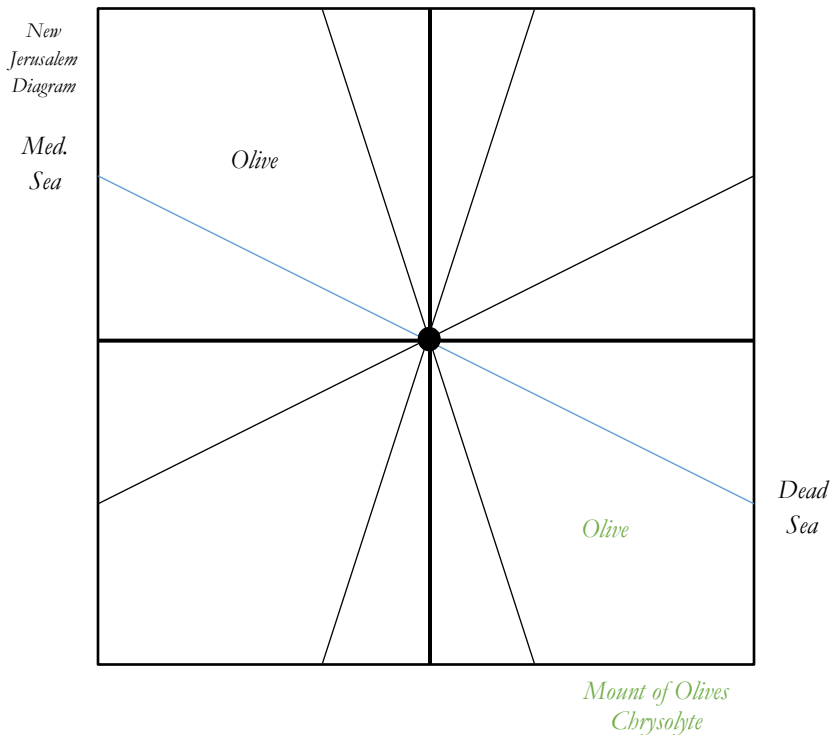
Rosen provides an example for a Passover Seder. During the first course, the leader might say the following:

“The greens remind us of life. The salt water represents tears. We immerse the greens in the salt water in thankfulness that we are redeemed, for we recognize that a life without redemption, is a life immersed in tears” (129).

Salty Tears

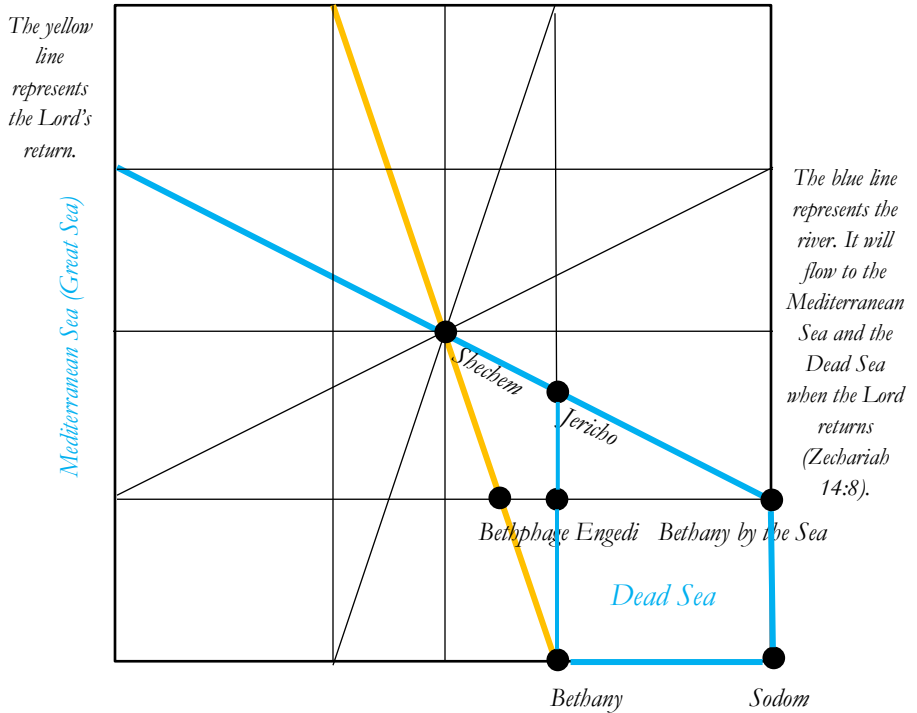
When we studied the foundations of the New Jerusalem, we took a detailed look at salty tears. Let's go ahead and review that information.

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



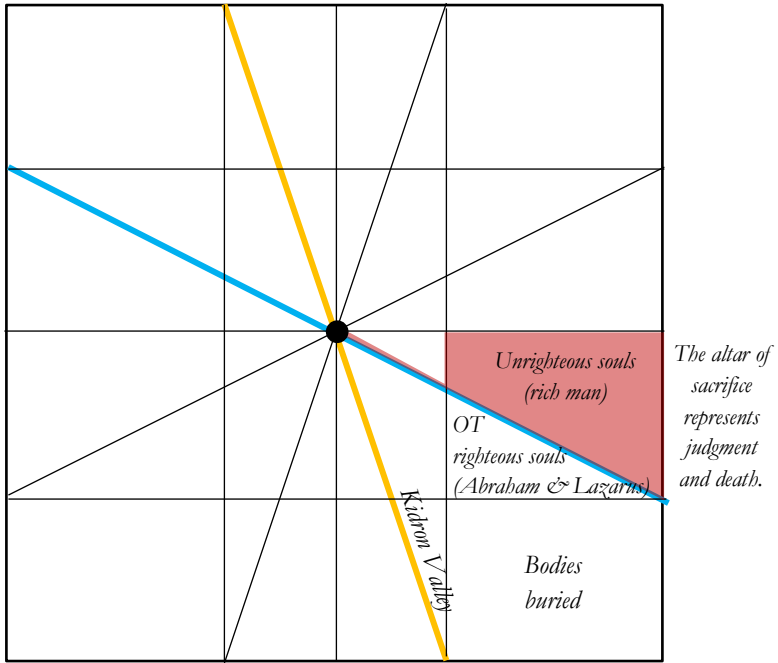
This section of the diagram is interesting since it represents the resurrection of life (from death). It also shows the salty tears from different people. The one sea that is known for salt is the Salt Sea, better known as the Dead Sea. I actually

floated in this sea when we visited Israel. In light of what I know now, I probably wouldn't float in it again.



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

When Lazarus died, the angels carried him to Abraham's bosom. And when the rich man died, he was buried (v. 22). In verse 23, it says that "in hell he [the rich man] lift up his eyes, being in torments, and seeth A'-bra-ham afar off, and Laz'-a-rus in his bosom."



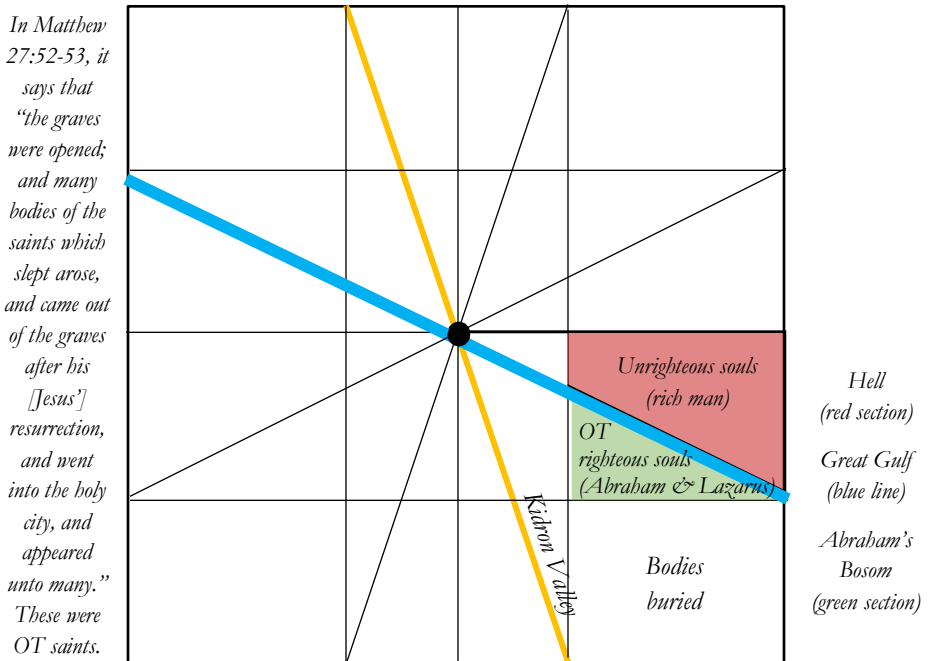
Without a perfect sacrifice, the unrighteous will remain unrighteous. The Perfect Lamb (sacrifice) is Jesus. Therefore, if people do not accept Him as Savior and Lord during the church age and/or the tribulation, they will not move forward in the Temple. In a sense, they will remain at the altar of sacrifice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

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

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

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

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



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

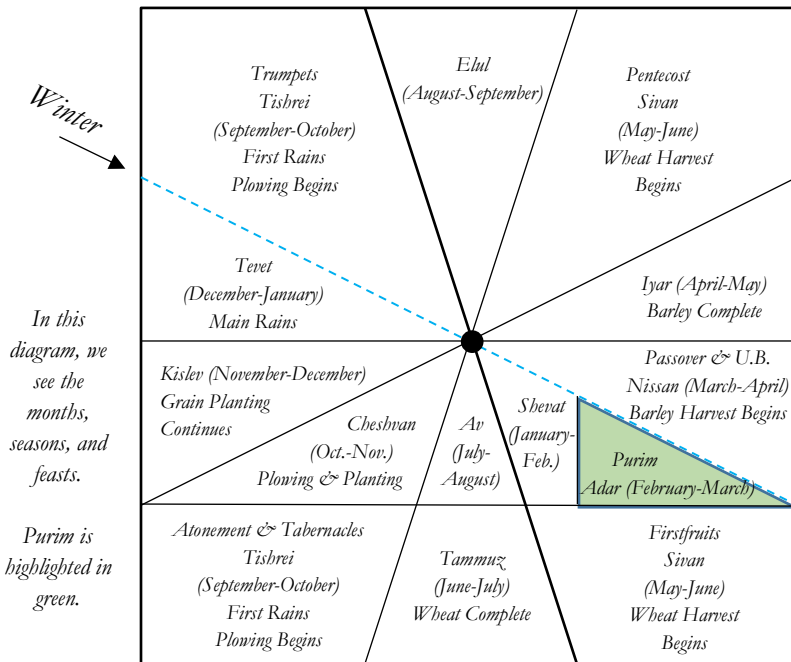
The blue line shows the separation between paradise (the place of Old Testament righteous souls) and hell (the place of unrighteous souls). The rich man apparently could see Abraham and Lazarus. The blue line, I believe, represents the water. (Of course, this is my very humble interpretation.)

In verse 26, Abraham says that “between us and you there

is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.”

Esther

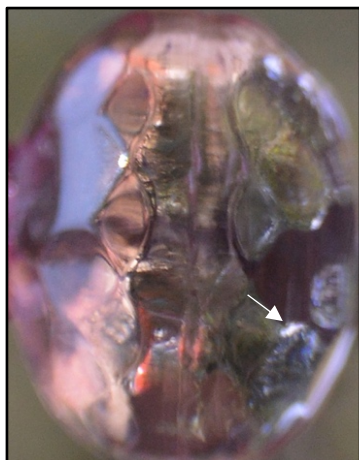
Next, I would like to take a look at Queen Esther, since Purim falls in the same section as Abraham’s bosom. It is important to remember that there are layers of stories, as well as layers of diagrams. Therefore, Esther and Purim are obviously not the same thing as Abraham’s bosom.



In Esther 8:3, it says that “Es’-ther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Ha’-man the A’-ga-gite,

and his device that he had devised against the Jews.” Once again, salty tears are present in this story.

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



The white arrows point to the white head covering.

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



Additional Tears

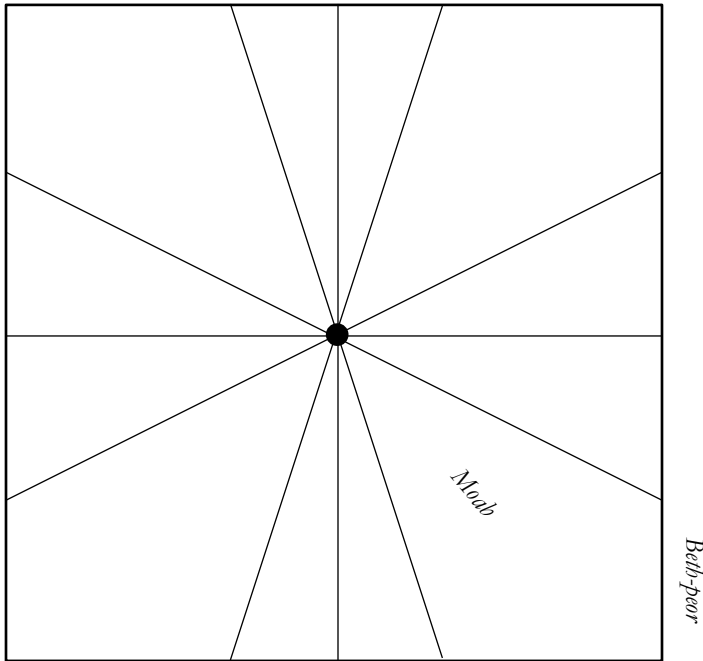
On the east side of the diagram, there is sadness. As we travel to the west side, however, the sadness turns to gladness.

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

Let's begin with Ruth the Moabitess (Ruth 2:2). When Naomi tells her daughters-in-law to go their own way, they cry (1:9-14). Ruth says, “Intreat me not to leave thee, or to

return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.”

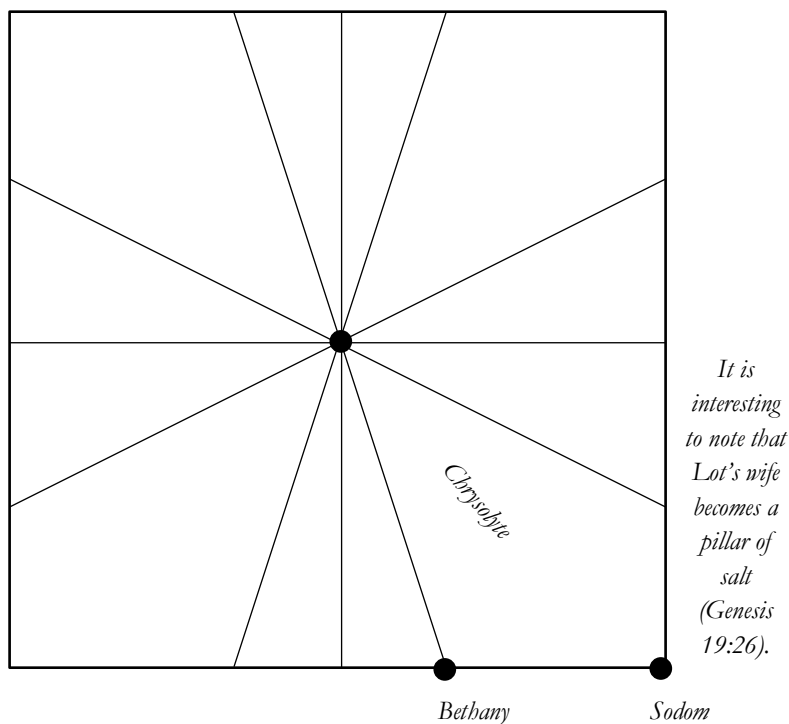
The area of Moab is in the chrysolite section of the diagram.



It is interesting to note that Moses was buried in Moab. In Deuteronomy 34:5-6, it says that Mo’ses the servant of the Lord died there in the land of Mo’-ab, according to the word of the Lord. And he buried him in a valley in the land of Mo’-ab, over against Beth-pe’-or....” The children of Israel wept for him in the plains of Moab for thirty days (v. 8).

Then, in Genesis 18:23-33, Abraham prays on behalf of the

righteous people of Sodom. The city of Sodom is at the tip of the chrysolite section.



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

It is important to note that the chrysolite stone represents resurrection life. (Please keep this in mind as we read the following verses.) In verse 23, Jesus tells Martha that her “brother shall rise again.” Martha says, “I know that he shall rise again in the resurrection at the last day” (v. 24).

Then, Jesus explains, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (v. 25).

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

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

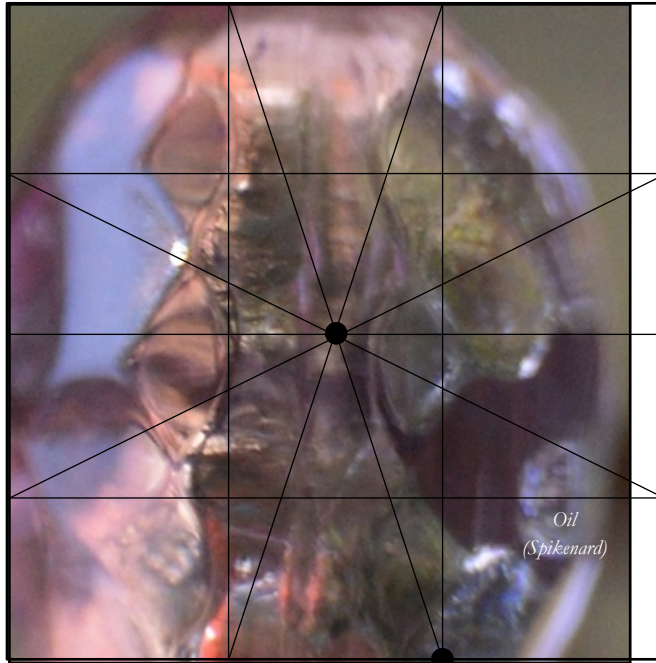
Bethany is an important city since Jesus ascended from this place, and then He will return to it during His second coming (Luke 24:50-51; Acts 1:11).

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

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



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

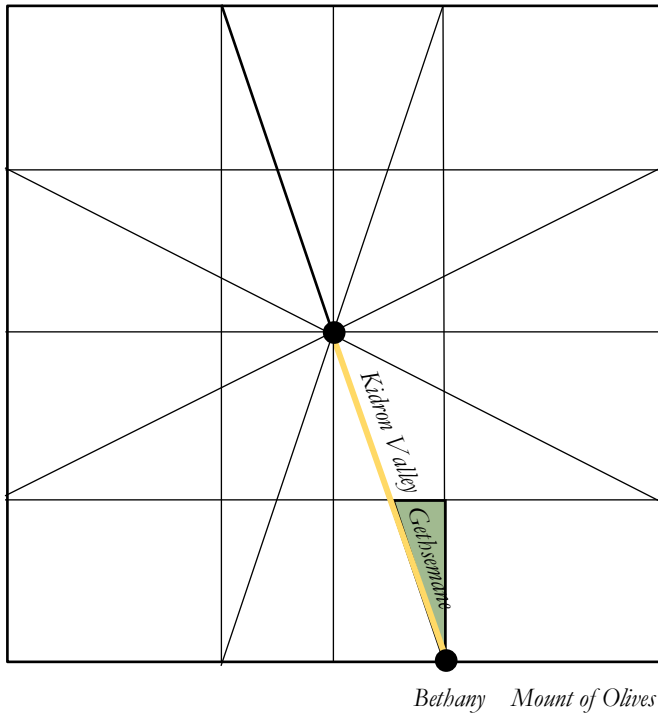


Jesus' (red) Feet Mary of Bethany

John 12:1-3 says the following:

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

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



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

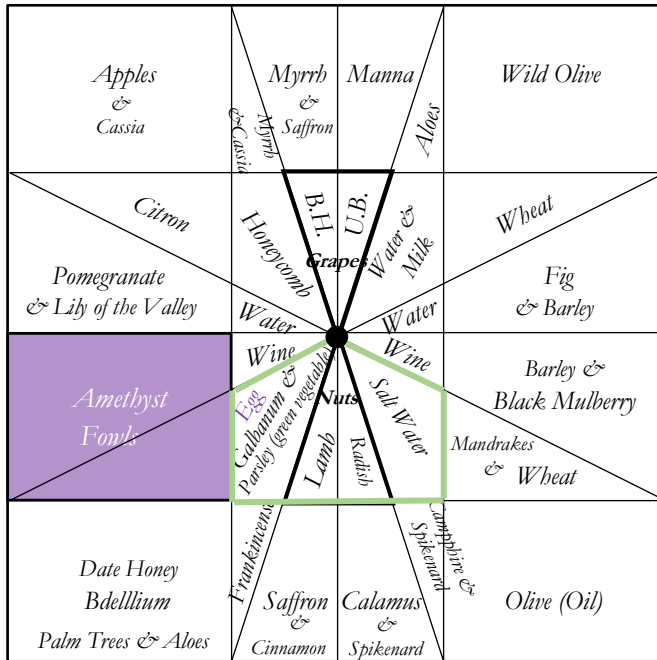
The anguish that Jesus suffered in the Garden of Gethsemane is documented in Luke 22:44. It says that “being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”

Betzah

Apparently, in some modern Seder meals, they begin with a hard-boiled egg that has been roasted. Its name is *betzah*, which translates to “egg.” Rosen explains that “the symbolic name for the egg is *haggigah*, meaning the holiday sacrifice that was made in Temple times” (80). He says that “many interpret this egg as a symbol of new life and hope and triumph over death (resurrection).”

During the modern Seder, they begin with sliced hard-boiled eggs, which they dip in salt water. Once again, the salt water represents tears, since the people are mourning over the destruction of the Temple. The *betzah*, therefore, is eaten before the *karpas*. In the ancient Seder, however, the *karpas* is eaten first.

On the fifth day God created fowls (Genesis 1:21-22). Birds, of course, lay eggs. Therefore, I placed the egg near the fowl section, which is the amethyst stone.



Onyx

Description: The onyx is comprised of layers of chalcedony.

Representation in the Breastplate: Seas

Hebrew Definition:

shoham (7718): from an unused root prob. mean. to blanch; a gem, prob. the beryl (from its pale green color):—onyx.

References: a stone in the breastplate, compared to wisdom, a stone in the garden of God

Pliny the Elder: “There are numerous varieties of the Indian onyx, the fiery-coloured, the black, and the cornel, with white veins encircling them, like an eye as it were, and in some cases running across them obliquely.”



I haven't been able to find an onyx stone for this project. My guess is that it is the Indian onyx, which resembles the sea. It sometimes has sea-green layers mixed in with other colors.

The texture that I use in the breastplate onyx is about as close to what I hope to find one day.

Jasper (Third & Sixth Days)

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



Representation in the Breastplate: grass, seed, fruit tree, dry land, earth, cattle, creeping things, beasts of the earth, and man

Hebrew Definition:

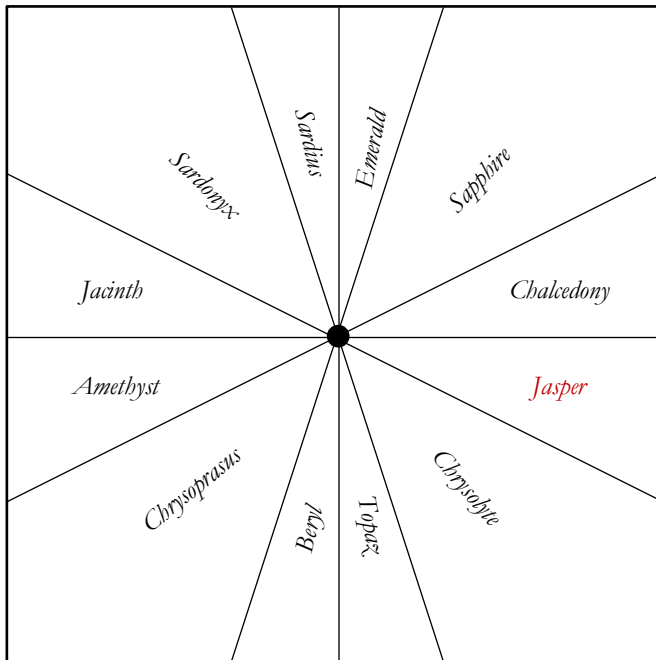
yashpeh (3471): from an unused root meaning to polish; a gem supposed to be jasper (from the resemblance in name):—jasper.

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

Breastplate
Diagram

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

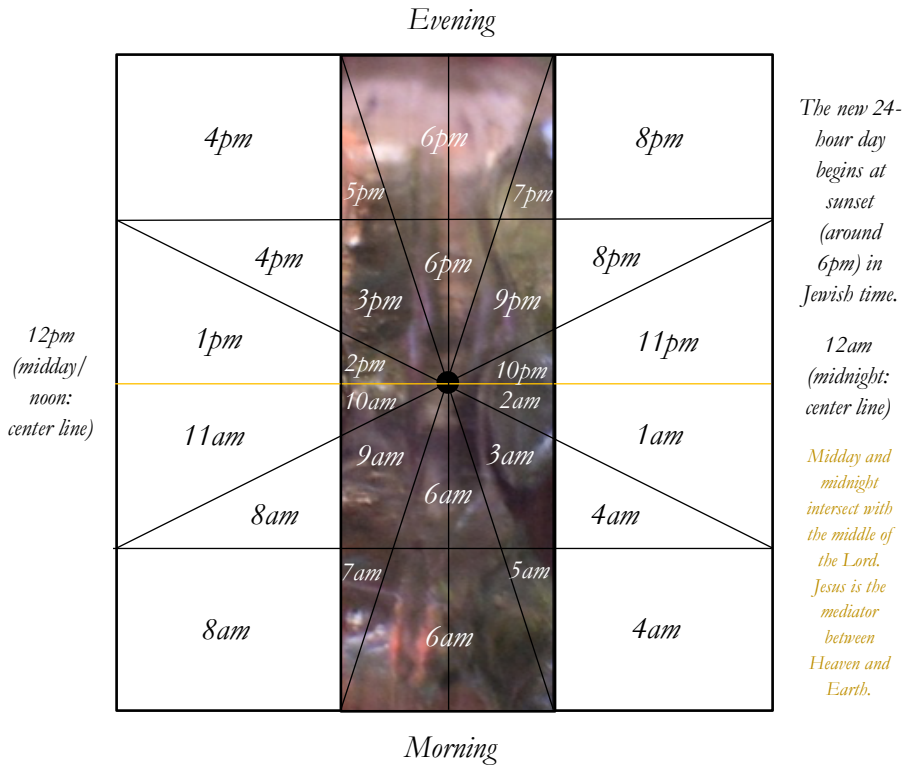
New
Jerusalem
Diagram



*Altar of
Sacrifice*

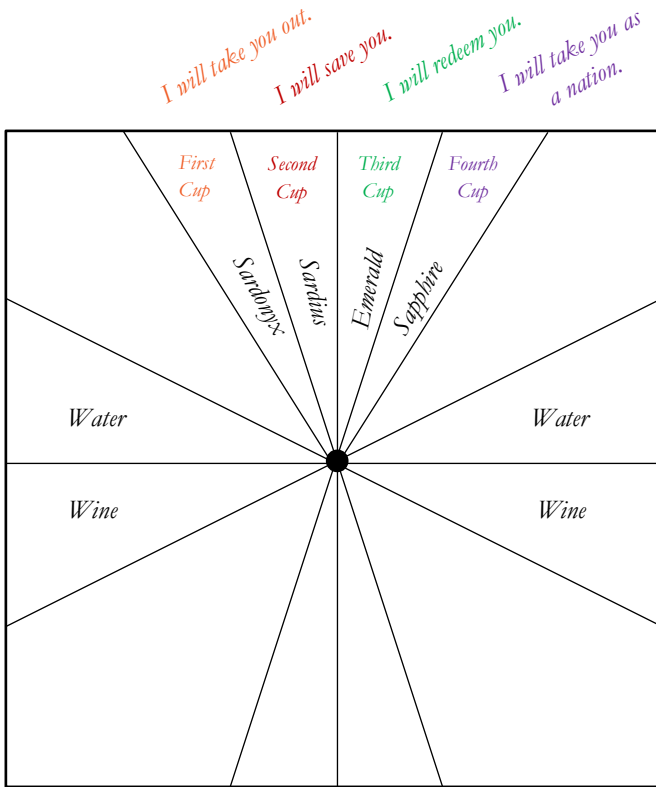


“And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good”
 (Genesis 1:12).



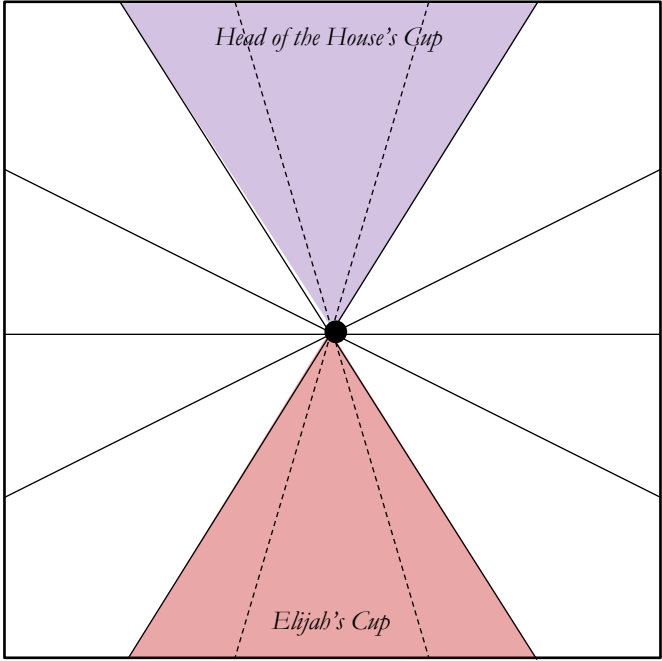
“And the evening and the morning were the third day”
 (v.13).

Review of cups:



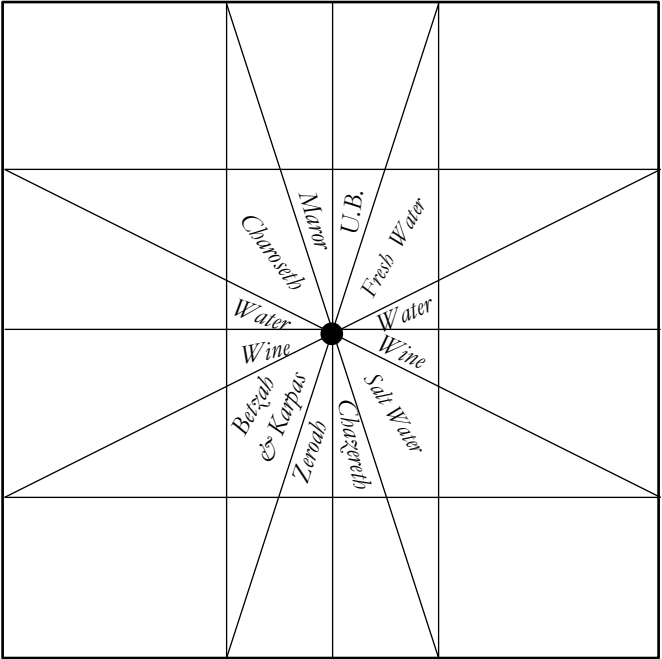
“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over” (Psalm 23:5).

Each cup could take up the entire triangle. On the other hand, each one could fall within the dotted lines. It depends on your interpretation. I lean towards the larger cups.



Passover Seder Food

(U.B. is Unleavened Bread)



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