

# Creation

## The Breastplate Part Two

HEIDI RABE

Copyright © 2023 Heidi Rabe

All rights reserved.

ISBN: 8854581455

ISBN-13: 979-8-8545814-5-5

Photography by Heidi Rabe

All rights reserved.

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

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

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

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



## CONTENTS

1	Three Bitter Herbs	3
2	Light of the Moon	41
3	Stars in the Sky	139



*July 2023*

*This picture was taken of me on my 52<sup>nd</sup> birthday by Pinecone Pete's tree. This is where he found me two years ago.*

*There have been many mountains and valleys on this journey, but working on Project Stone has been the highlight of my life. I'm grateful that the Lord has given me an opportunity to see Him with fresh eyes. Each day I pray that I'll see Him more clearly until one day we are face to face 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*



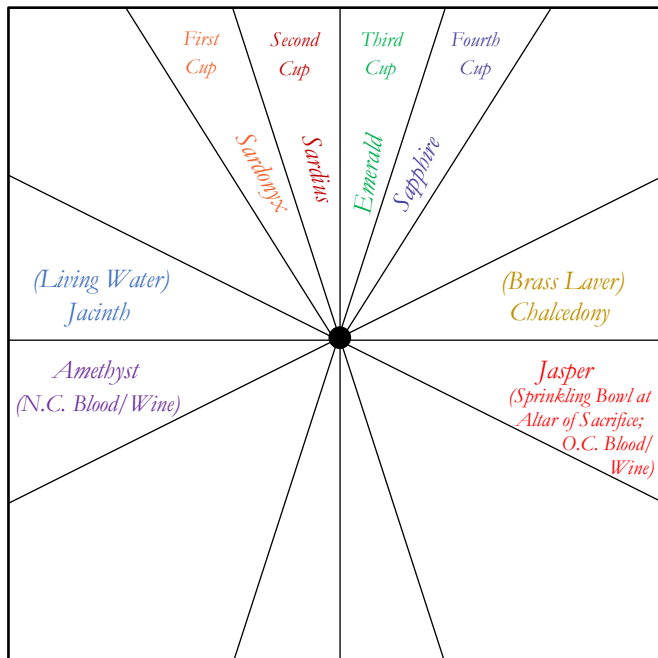


### THREE BITTER HERBS

As we continue with our study of creation in light of the breastplate stones, I'd like to take a closer look at the Passover Seder. In our previous study, we learned that the word *seder* means “order of service.”

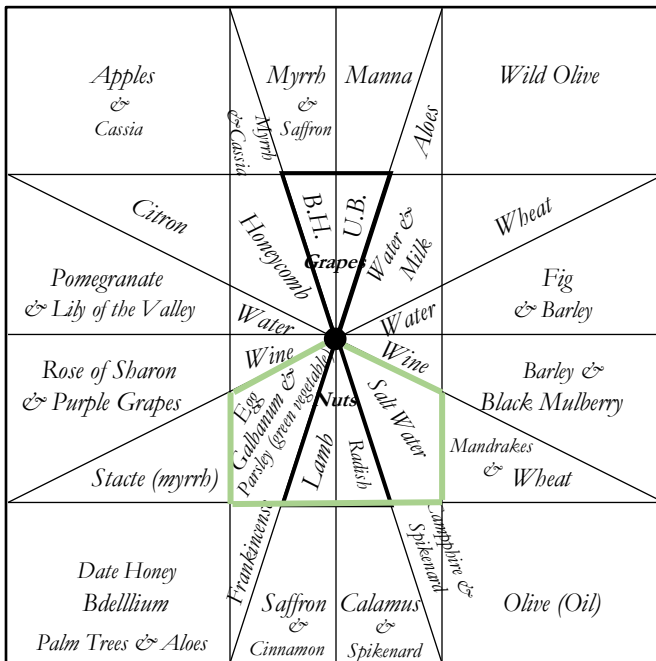
*New  
Jerusalem  
Diagram*

*Each cup  
has red  
wine mixed  
with water.  
We already  
took a look  
at the first  
cup.*



Then, the head of the house washes his fingertips before handling the food. This could take place at the brass laver (chalcedony stone on the previous page). This is where the Old Testament priests would wash their hands and feet for service in the temple.

Then, a servant brings in a portable table of food. I think a part of the portable table could be outlined in green in the diagram below.



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 Pesachim 29).

It is important to point out that one aspect of the diagram is 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 in *Christ in the Passover*, “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).

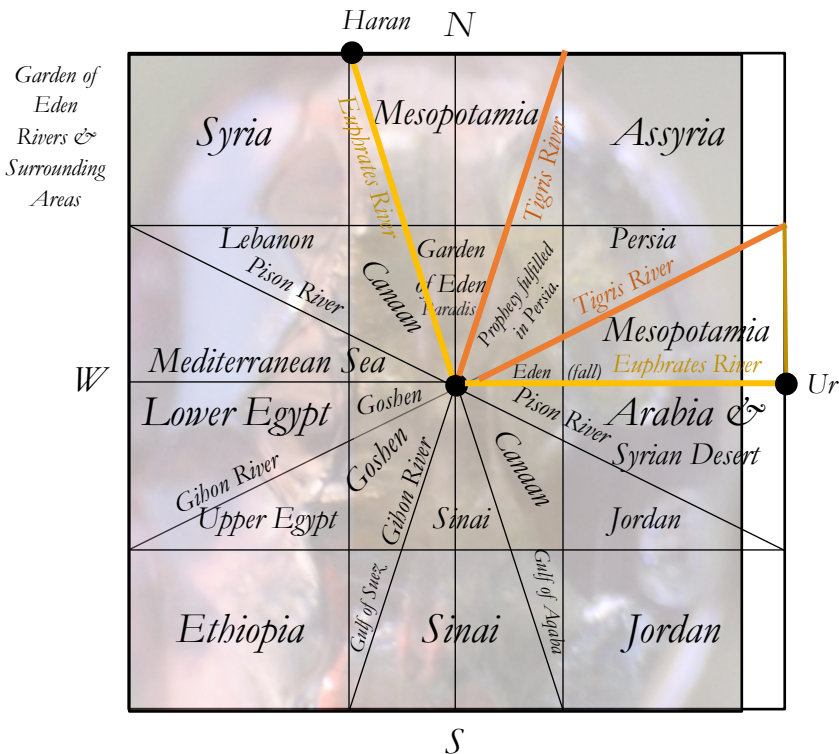
Rosen provides an example for a Passover Seder. During the first course, the leader might say the following:

“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).

After the first course, the food is removed. Then, the second cup of wine is poured. Before drinking the wine, the youngest son asks questions about the meal. Then, the head of the house explains Israel's national history (64).

1. The call of Abraham out of idolatry
2. Israel's deliverance from Egypt
3. The giving of the Law

In the diagram below, I have highlighted the **Tigris River** in orange and the **Euphrates River** in gold. Please keep in mind that everything radiates out from the Lord. Plus, the diagram is likely three-dimensional. Therefore, it won't look like a typical map that we are used to seeing.



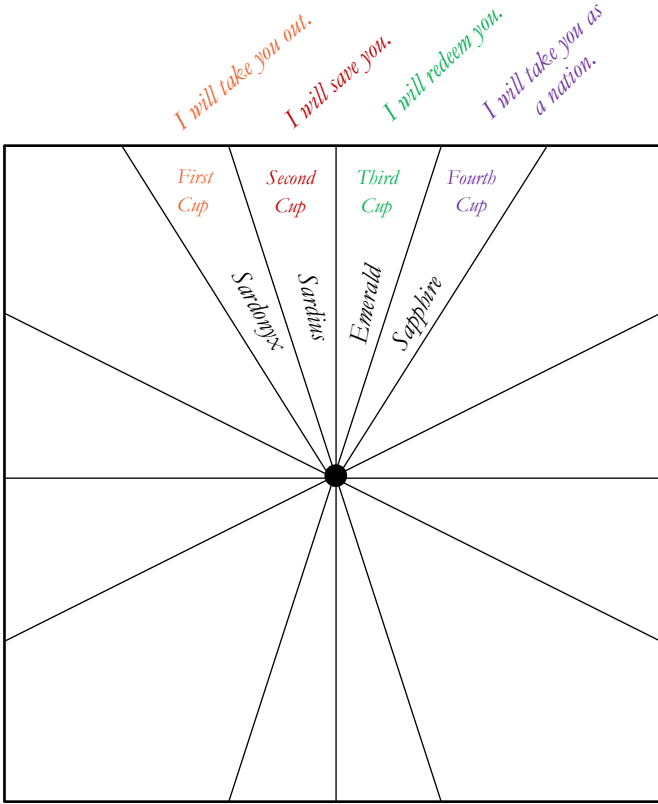
Abraham's family was originally from Ur (Genesis 11:28), but they later moved to Haran (29:4). Haran is likely where God called Abraham out of idolatry.

In our previous studies, we learned about Israel's deliverance out of Egypt, as well as the giving of the Law. Let's go ahead and take a look at those events in the diagrams.

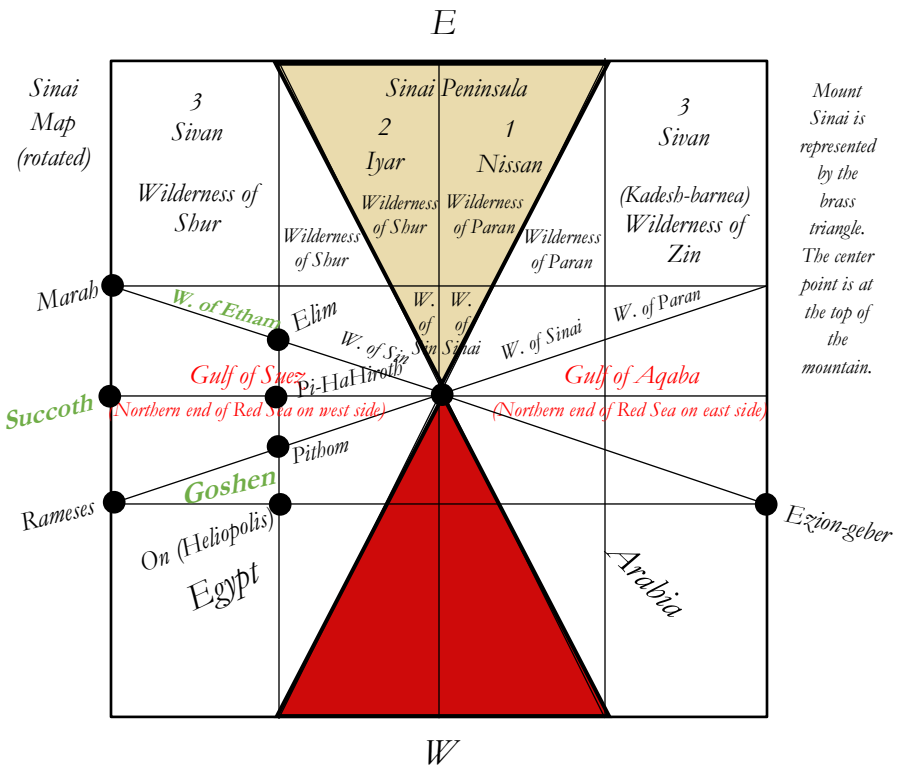
As previously noted, during the Passover meal (also known as the Passover Seder), four cups of wine are consumed. Each cup represents a different aspect of the Israelites' journey out of Egypt (Exodus 6:6-7).

*New Jerusalem Diagram*

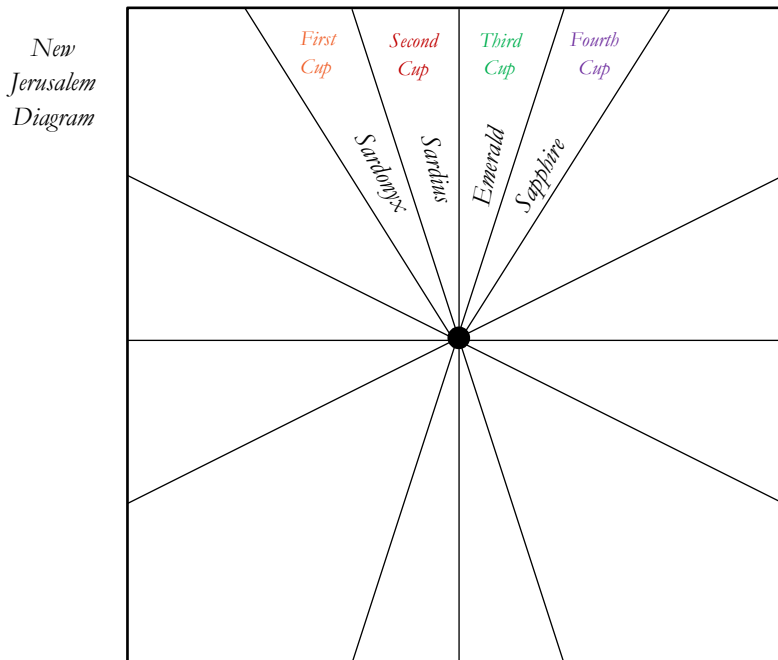
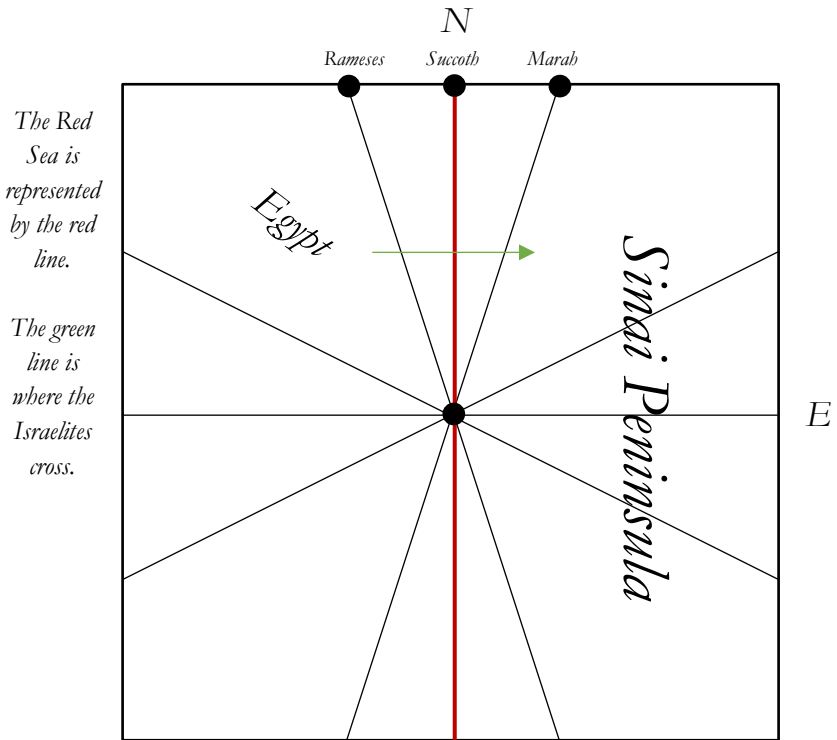
*Please note that the city of Haran on the previous page is in between the first and second cups on this page.*



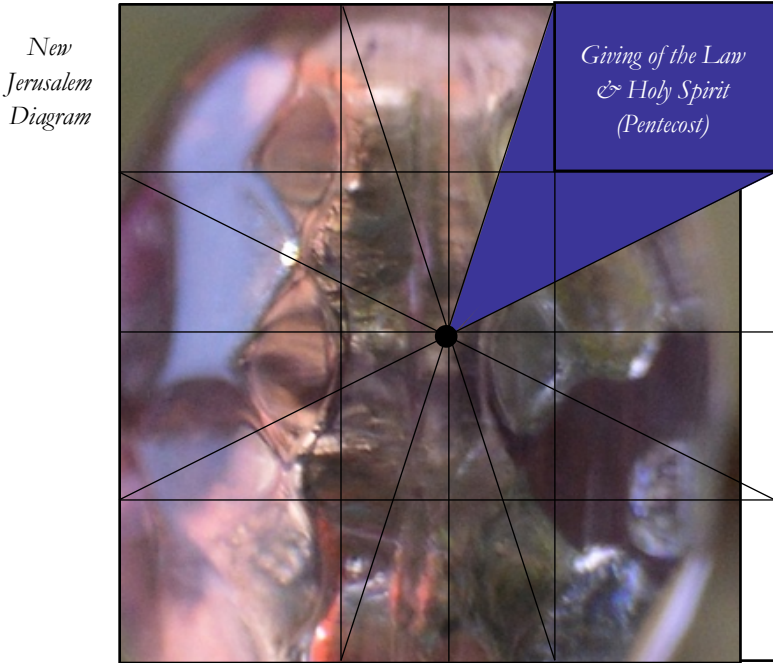
When God brought the Israelites out of Egypt, they left the land of **Goshen** (highlighted in green). In Exodus 13:18, it says that “God led the people about, through the way of the wilderness of the **Red sea.**” Then, “they took their journey from **Suc’-coth** and encamped in **E’-tham**, in the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



As we rotate the map (north up), the Israelites’ journey begins on the northern side of the diagram (see the next page). Please note that the beginning of their journey out of Egypt intersects with the first and second cups.



Finally, the giving of the Law, as well as the giving of the Holy Spirit, go along with the sapphire stone in the New Jerusalem foundations. This overlaps with the fourth cup.



### *Fortified & Strengthened*

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

In Exodus 15:23, the Israelites arrive at Marah—the bitter waters. When the Lord shows Moses a tree, he casts it into



the water, which causes it to become sweet (v. 25). This points to the bitterness of sin on the cross, as well as the sweet gift of Salvation that we receive from the price Jesus paid (on the tree). Remember, the second cup (sardius) represents salvation. (See the diagram on page 7.)

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

### *Food & Drink*

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

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

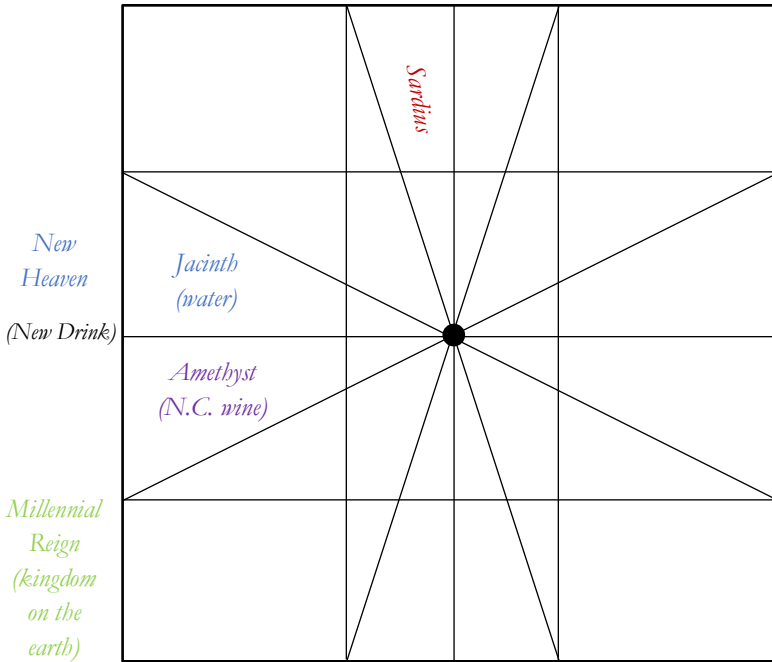
In Psalm 69:21, King David writes prophetically about the Lord's crucifixion. He says, “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” The Hebrew word for “meat,” according to the *Strong's Concordance*, is *barumth*, which is food. Therefore, Jesus was offered both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

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

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

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

*(Bitter Cup)*



### *Jesus' Cup*

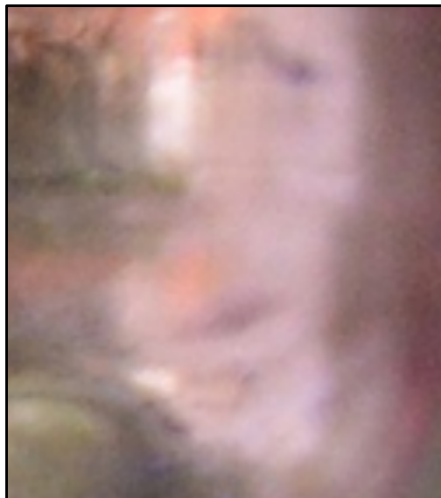
After Jesus eats the Passover meal with His disciples, and before His arrest, He prays in the Garden of Gethsemane. In Matthew 26:39, it says, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” The Greek word for “cup,” according to the *Strong's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

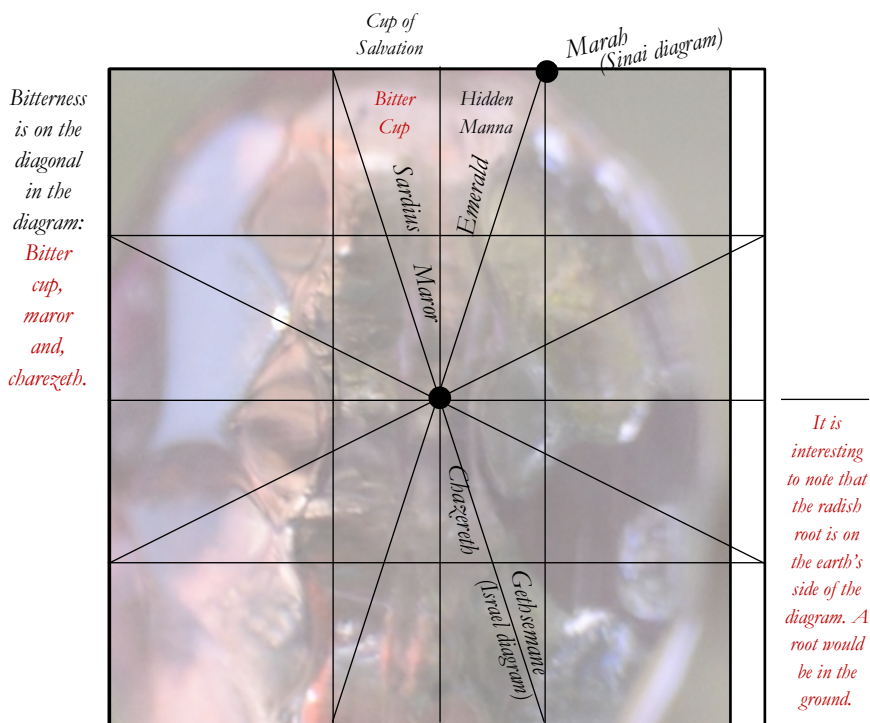
kingdom.

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

### *Second Prayer*

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

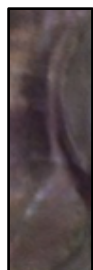




### *Chazereth & Maror*

In addition to the *karpas*, there are two other bitter herbs: the *chazereth* and *maror*.

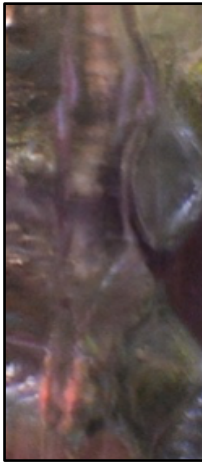
The *chazereth* is a whole root, usually a radish root. In the main miracle picture, there could be an illustration of a radish root. In the diagram above, please note the *chazereth* section.



*Chazereth:  
radish root*

According to Rosen:

“The root reminds us of the bitterness of slavery in Egypt and the greater bitterness of slavery to sin. We are told as believers to ‘get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice.’ And to ‘be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you’ (Ephesians 4:31-32)” (129).



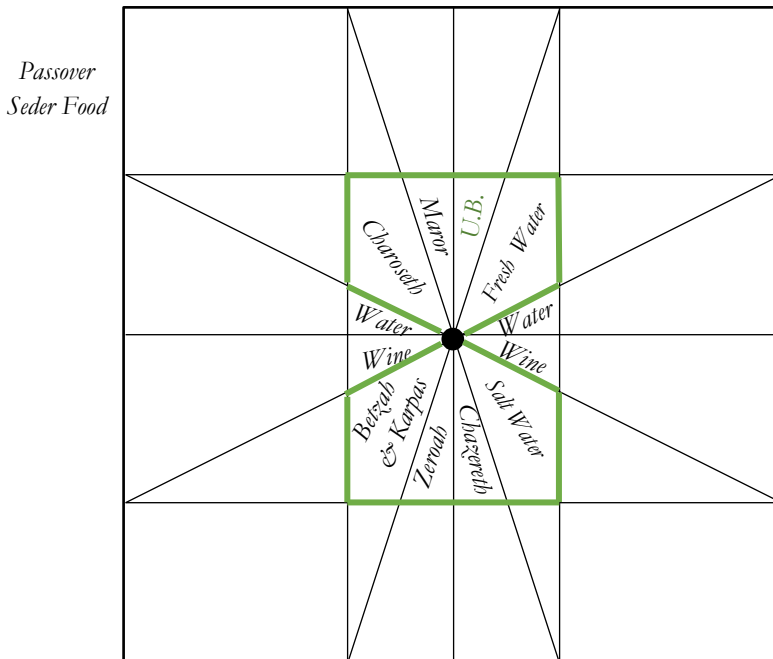
*Chazereth:  
radish root*

The *maror* is ground horseradish, and the word actually means “bitter.” During a Passover Seder, the leader may say the following, according to Rosen:

“The bitter herb reminds us of the tears the Israelites shed when they were slaves in Egypt. We are to eat enough of the maror to allow our eyes to tear as well and also to remember that when Messiah returns ‘a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity’ (Zechariah 13:1)” (130).

At this time, in a modern Seder, the people will “eat a small helping of horseradish [*maror*] with matzo,” according to Rosen (130).

It is important to note that matzo is **unleavened bread** (U.B. in the diagram).



Let’s return to an ancient Seder for a moment. After the youngest son asks the questions, the father explains Israel’s national history. Then, the food is brought back.

In previous studies, I outlined part of the table in green. I think it is possible that the portable table could be larger. I have outlined what could be the **entire portable table** in the diagram above.

After the food is brought back, Rosen explains that the following happens (64):

1. The father explains the lamb, bitter herbs, and unleavened bread.
2. The people sing the first part of the Hallel (Psalms 113 & 114).
3. They drink the second cup of wine.
4. They wash their hands a second time since they are about to eat the unleavened bread.

The head of the feast then breaks one of the wafers (of unleavened bread) and blesses it. There are two blessings, according to Rosen (64):

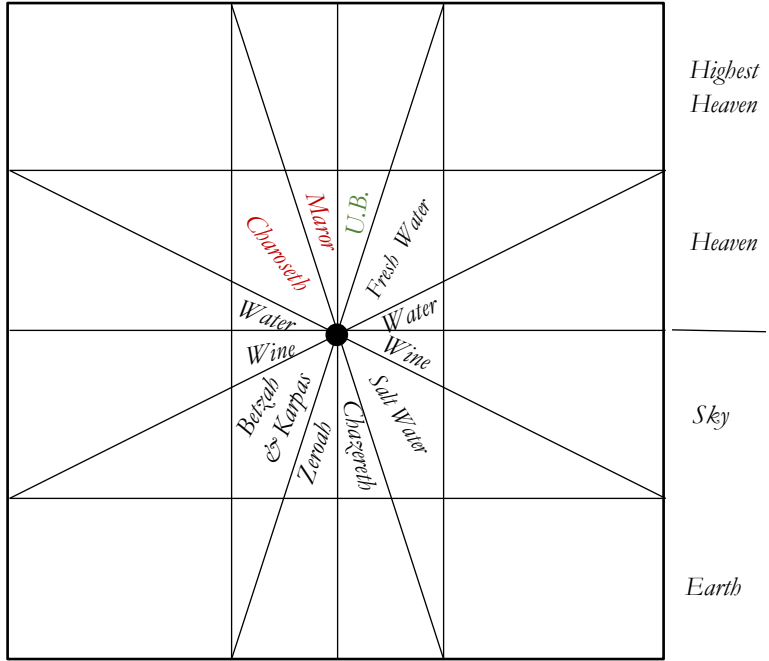
1. The first is a prayer of thanksgiving to Him who brings forth bread from the earth.
2. The other is a prayer of thanksgiving for the commandment to eat unleavened bread.

Rosen says that “traditionally, these blessings were spoken over bread that had first been broken in order to show humility, remembering that the poor had only broken bits of bread to eat” (64).

The host then gives a piece of broken bread (U.B.) dipped in bitter herbs (*maror*) and sweet *charoseth* to each person. It is interesting to note that these elements are on the heavenly side of the diagram.

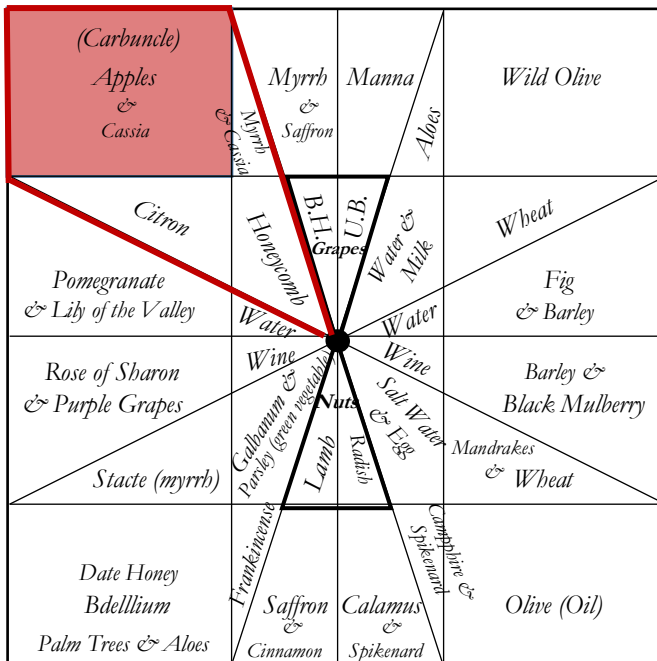


The unleavened bread (U.B.) is broken, and then dipped in *maror* and *charoseth*.



The ingredients for the *charoseth* are outlined in dark red.

Cassia is a type of cinnamon, and it could be one of the ingredients.



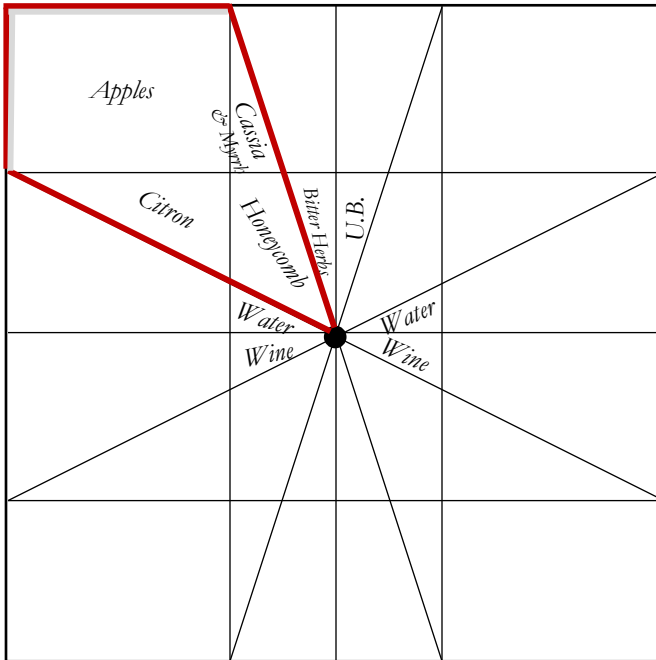
## *Charoseth*

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

*Feast of Trumpets  
(Rosh Hashana)*

*The sardonyx stone (red sard and white onyx) is a New Jerusalem foundation.*

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



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

## *Ground Down*

At this time, let's take a closer look at the purpose of the sardius stone. Interestingly enough, the root word for sardius is *lithos*, which is "a stone," either literally or figuratively. It also refers to a "millstone," which is used to grind grain.

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

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

When the Israelites gathered the manna, they "ground it in a hand mill or crushed it in a mortar" (Numbers 11:8, NIV). The King James Version says that they "beat it in a

mortar.” I am sure you are beginning to see the direction we are heading.

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

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

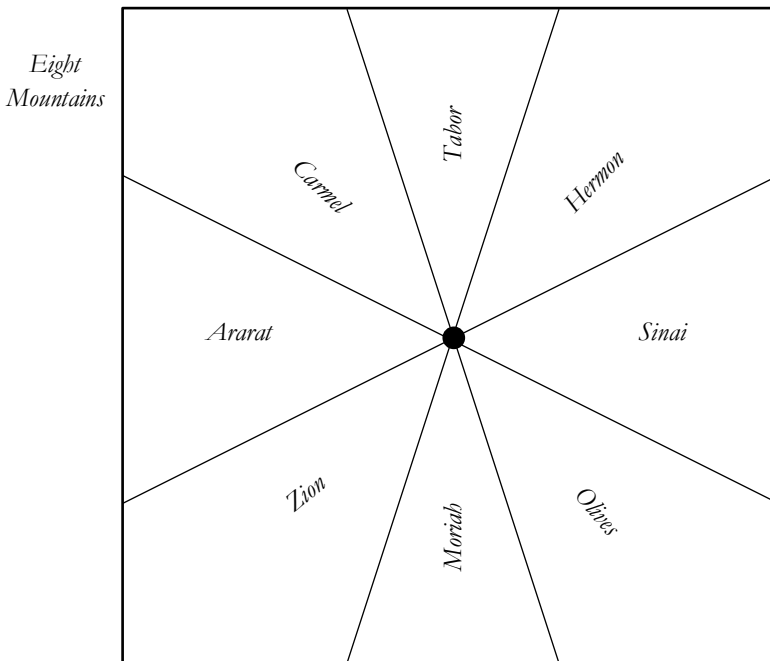
It is heartbreaking to think of all the humiliation and pain that the Lord went through for you and me. When Jesus was sentenced to be crucified, the soldiers made fun of Him. They twisted together a crown of thorns for His head and clothed Him in a purple robe (Mark 15:17; John 19:2).

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

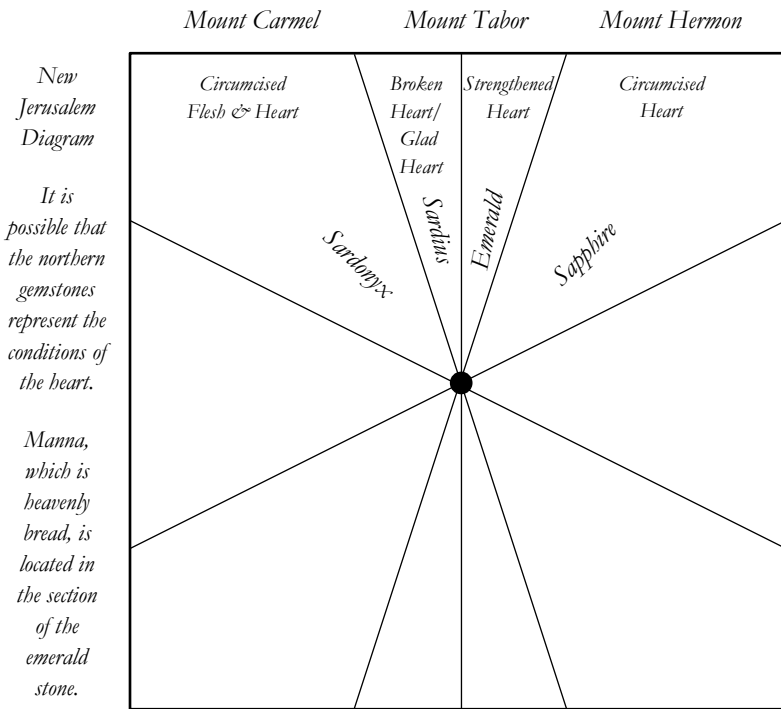
## Mount Tabor

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

I'd like to take a moment to mention Mount Tabor, which is in the same location as the sardius and emerald stones. According to the *Strong's Concordance*, the Hebrew name *Tabour* means "broken region." I think the root words are fascinating as well. One is *tebar*, which is "to be fragile" or "broken." And the other is *shabar*, which is "to burst," "break (down, off, in pieces, up)," "brokenhearted," "crush," and "destroy."



Psalm 104 speaks of numerous things that the Lord provides for His people, as well as all of creation. For example, “He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth” (v. 14). In addition to this, the Lord gives “wine that maketh glad the heart of man...and bread which strengtheneth man’s heart” (v. 15).



### *A Noticeable Change*

Oftentimes, people wonder how a loving God can judge people harshly. However, in Revelation 19:2, it says that His judgments are true and righteous. It is important to remember that Jesus took the punishment we deserve.

Please keep in mind that the Lord went through, what we could call, a tribulation on our behalf. He went through it, so we wouldn't have to endure those future hardships. Now that is love!

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

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

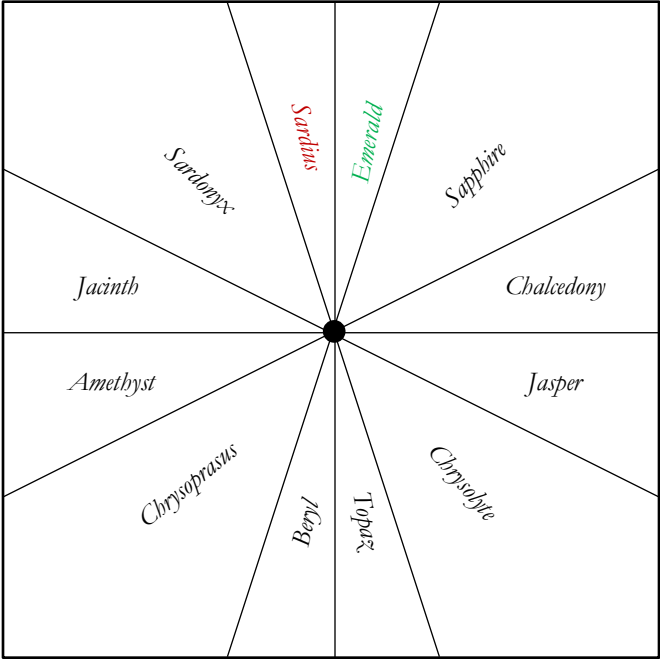
When the Holy Spirit corrects our sinful ways, it may seem harsh at times, but it is actually loving. When we come to Christ, noticeable changes take place. We are no longer the people we used to be. That's not to say that we won't sin at times, but the point is that we don't have to remain in that sin.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

Once we realize the great sacrifice that Jesus has made on our behalf, we shouldn't have to wonder how a loving God can judge sinful man. Jesus paid the price for us. If we reject Him, this is a personal choice, one we will have to live with for eternity. Tribulation will follow the rejection of Jesus, and eternal separation and punishment will be the end result. This is difficult to hear, but we should be thankful that we can hear the Good News of the gospel before it is too late.

*Mount Tabor*

*Sardius*    *Emerald*  
*(Blood)*    *(Body)*

*New  
Jerusalem  
Diagram*







It is interesting to note that the sardius stone and the emerald stone are in similar sections when we compare the New Jerusalem diagram (previous page) to the breastplate diagram (below).

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

## *Blessings of the Sun*

When Moses blesses the children of Israel, he says the following about one of the sons:

“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof...”

(Deuteronomy 33:13-16).

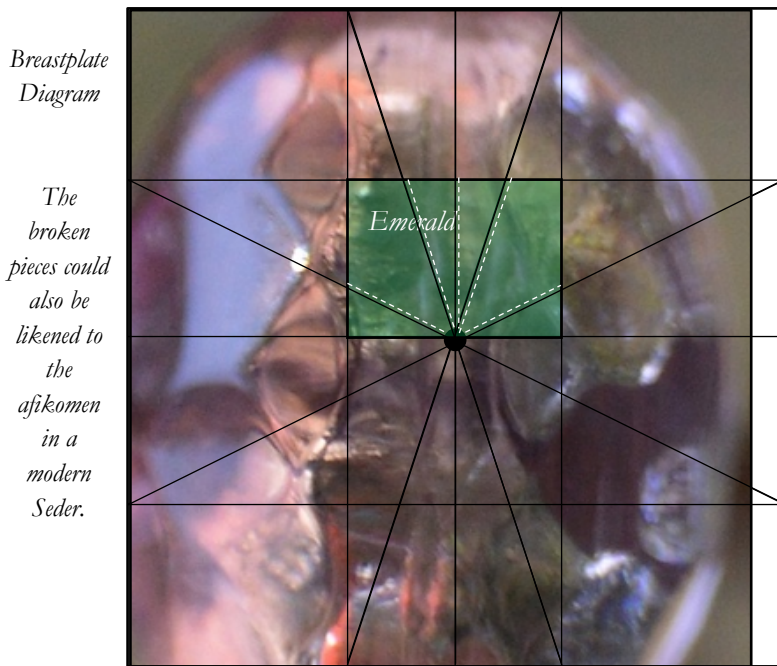
When we consider the sun, verse 14 describes “the precious fruits brought forth by the sun....” Without it, we wouldn’t have fruits, vegetables, or green grass for the animals to eat. We wouldn’t have the warmth of the sun during a cold winter’s day. And we wouldn’t be able to actually see during the day.

If it weren’t for the light of the Son, we wouldn’t have direction for our lives. We would walk in a spiritually dark place without His guidance. We would be separated from the light of God—from His heavenly light and presence.

In light of the Holy City (the New Jerusalem), the beloved disciple explains that “there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light.” This is the reason it is often called the *City of Light*.

In Psalm 84:11, it says that “the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.”

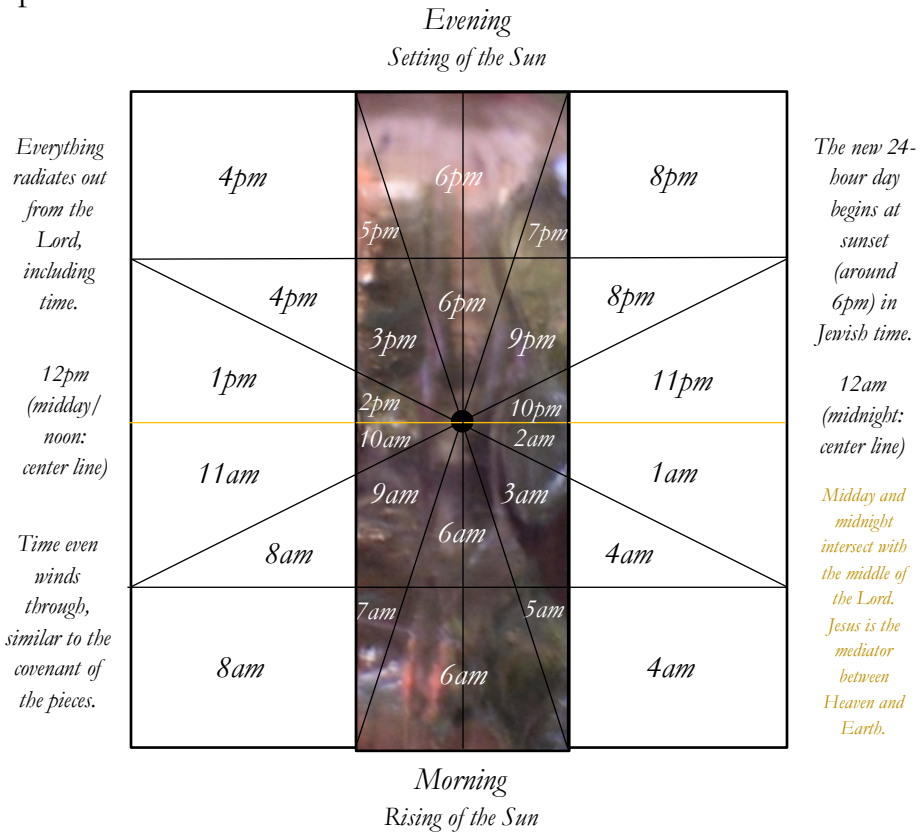
It is interesting to note that Jesus’ face is in the same section as the emerald stone in the breastplate. This is also known as the “bread of the face.”



In addition to the sun, the emerald stone 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.

In Psalm 113:3, it says, “From the rising of the sun unto the going down of the same the Lord’s name is to be praised.”



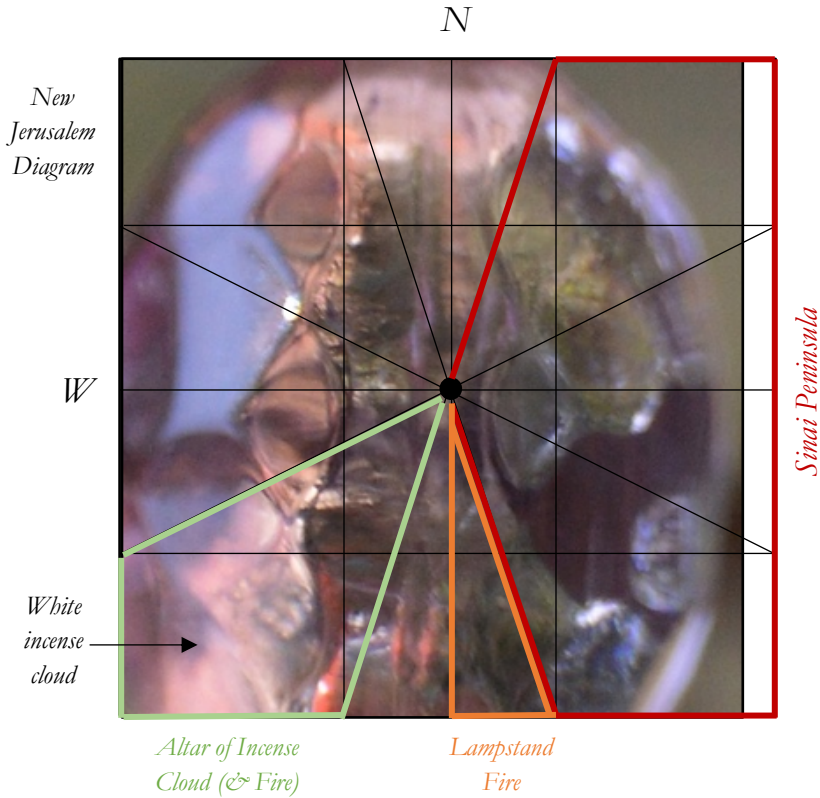
In the diagram above, the sun rises and sets in line with the body of the Lord Jesus.

### *Pillars of Cloud & Fire*

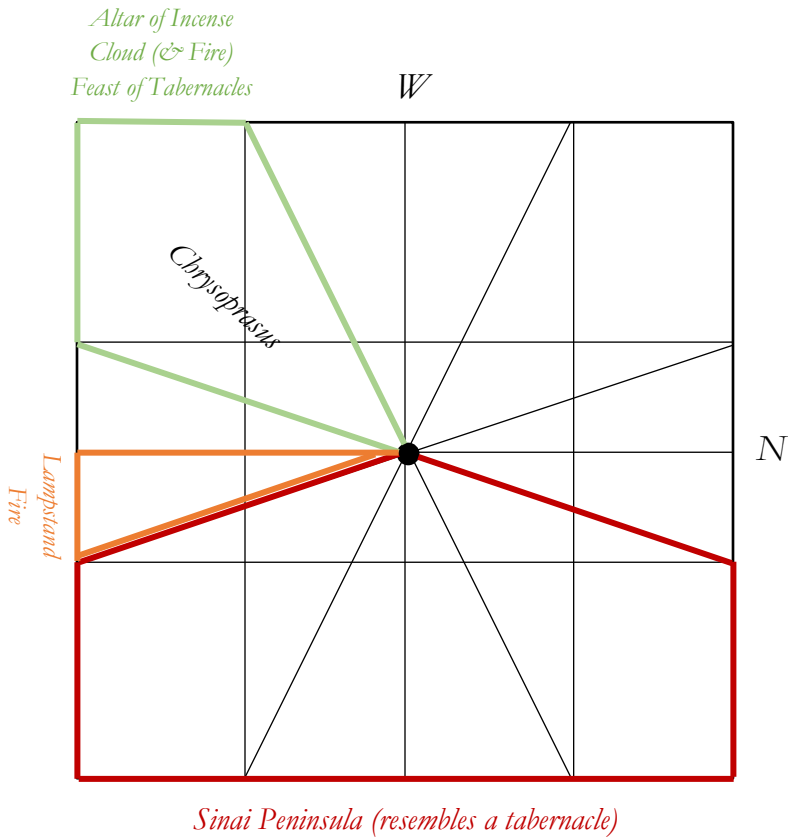
Let’s continue to take a look at the Israelites’ journey. In Exodus 13:21, it says that “the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.”

## Tabernacle Covering

It is possible that the altar of incense in the diagram below represents the cloud and fire. The pillar of fire could also be at the lampstand.



The Sinai Peninsula is outlined with red in the diagram above. When we rotate the diagram, we can see the pillar of cloud and pillar of fire above the Sinai Peninsula (see the diagram on the next page). It is interesting to note that the Sinai Peninsula also resembles a tabernacle. As you may recall, Moses was on Mount Sinai when the Lord gave him instructions for the tabernacle (Exodus 25-27; 30).



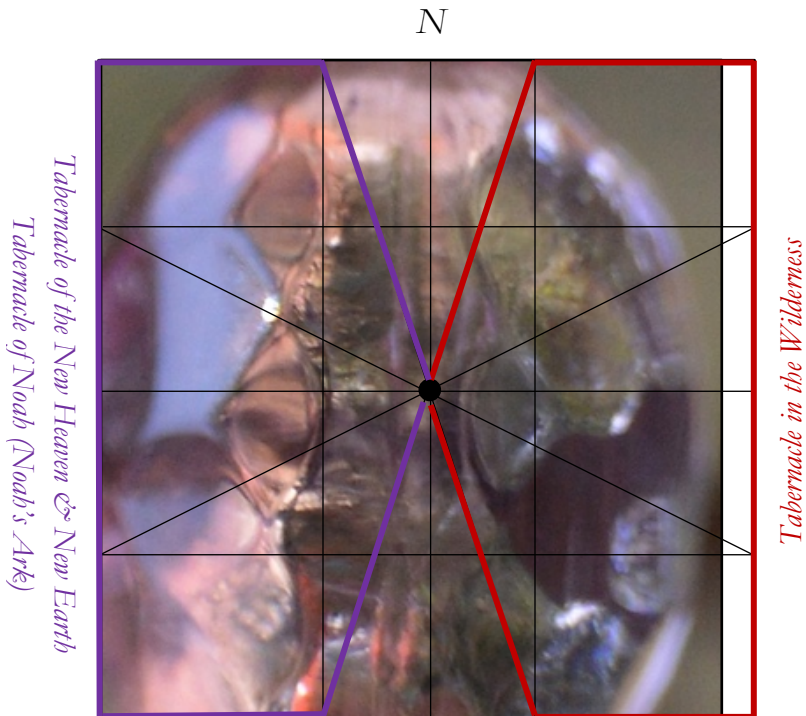
When the Israelites leave Egypt, they do not have the tabernacle or temple yet. Their covering is a pillar of a cloud by day. They also likely stayed in little tents to sleep, similar to a sukkah or a booth.

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

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

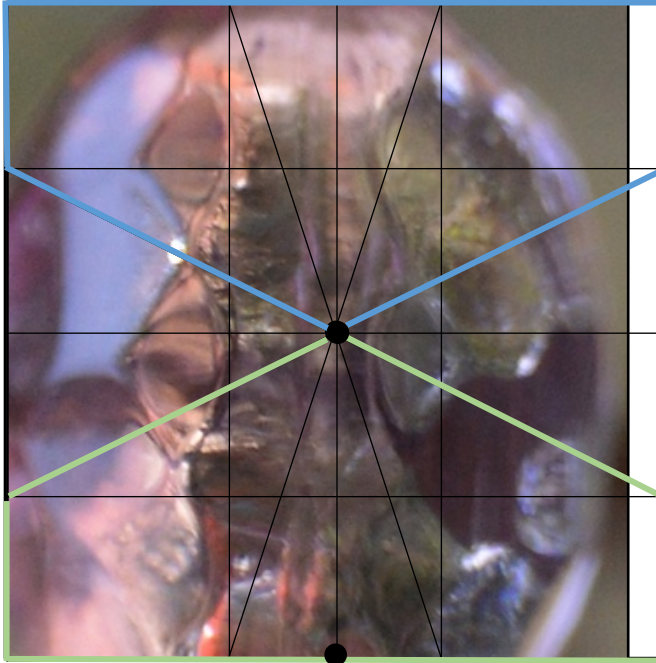
It is interesting to note that there is a tabernacle on each side of the diagram.

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



N

*Tabernacle in Heaven*



*It is important to keep in mind that the Jewish people are planning to rebuild the temple in Jerusalem.*

*Jerusalem*

*Tabernacle on Earth (Temple in Jerusalem)*

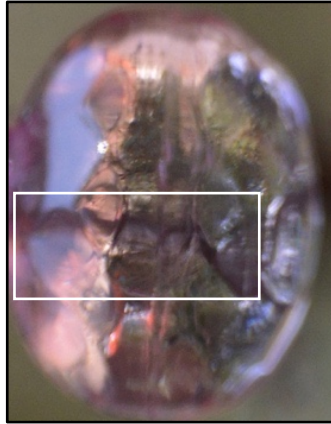
In the Lord's shelter (in the tabernacle of His wings), we find protection from the harsh and bitter things of life.

In Psalm 91:1, it says the following: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Then, in verse 4, it says that "He shall cover thee with his feathers, and under his wings shalt thou trust...."



In one of the main miracle pictures, a dove is especially clear. I have placed a white box around the dove. Its wings are a part of the whirlwind, as well as the crack in the foundation.

*The picture has  
been rotated.*



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

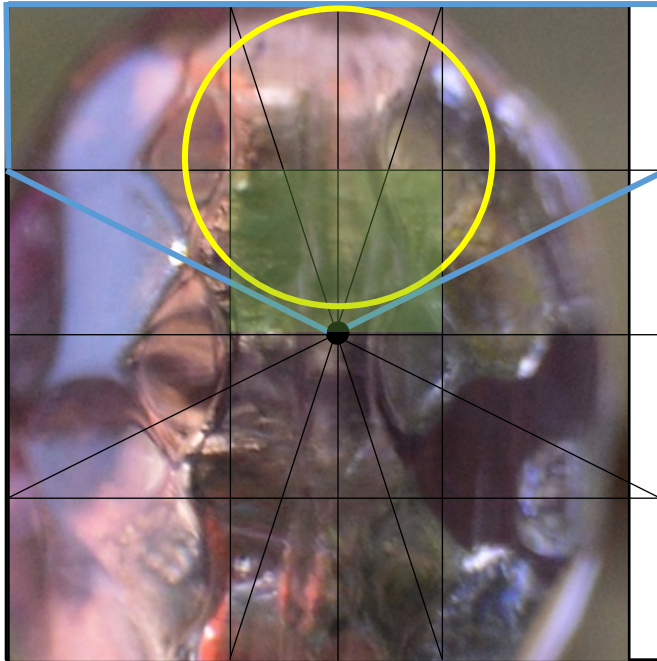
### *Tabernacle for the Sun & Earth*

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.*

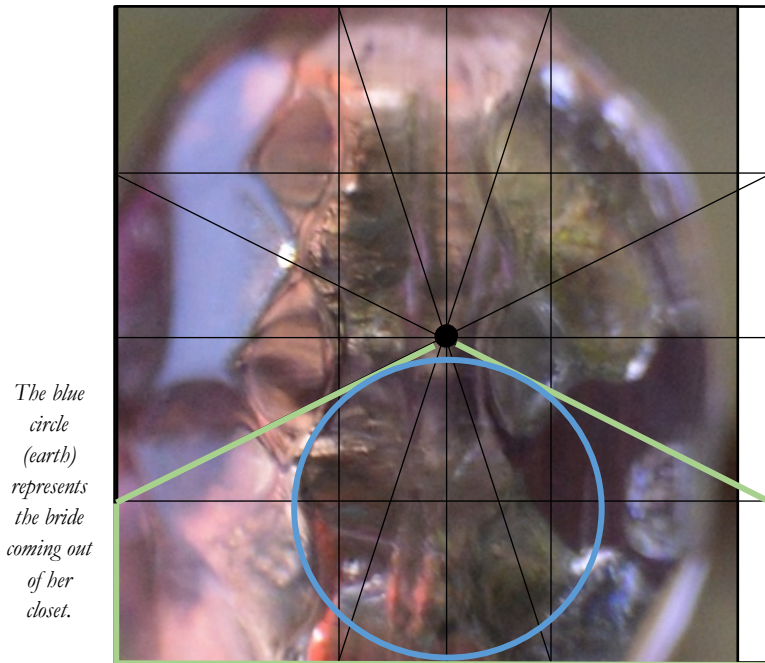


It is important to remember that the emerald specifically represents the sun in the breastplate diagram. This stone is a reminder of the “bread of the face,” and we can see Jesus’ face in this section. (I have highlighted the section for the emerald stone in green in the diagram above.)

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.*

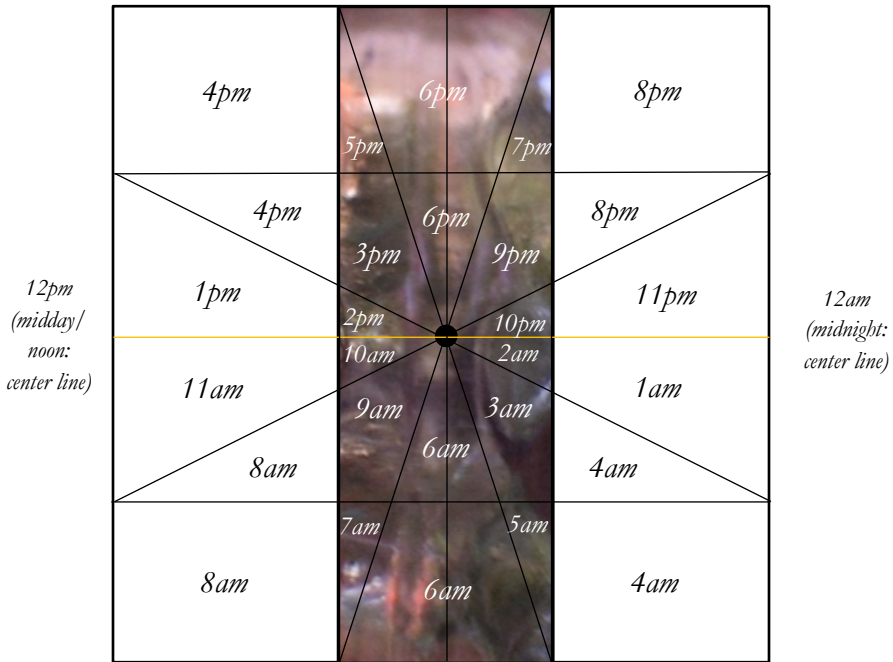
*Tabernacle on Earth (green outline)*

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

One 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 hours around Him.

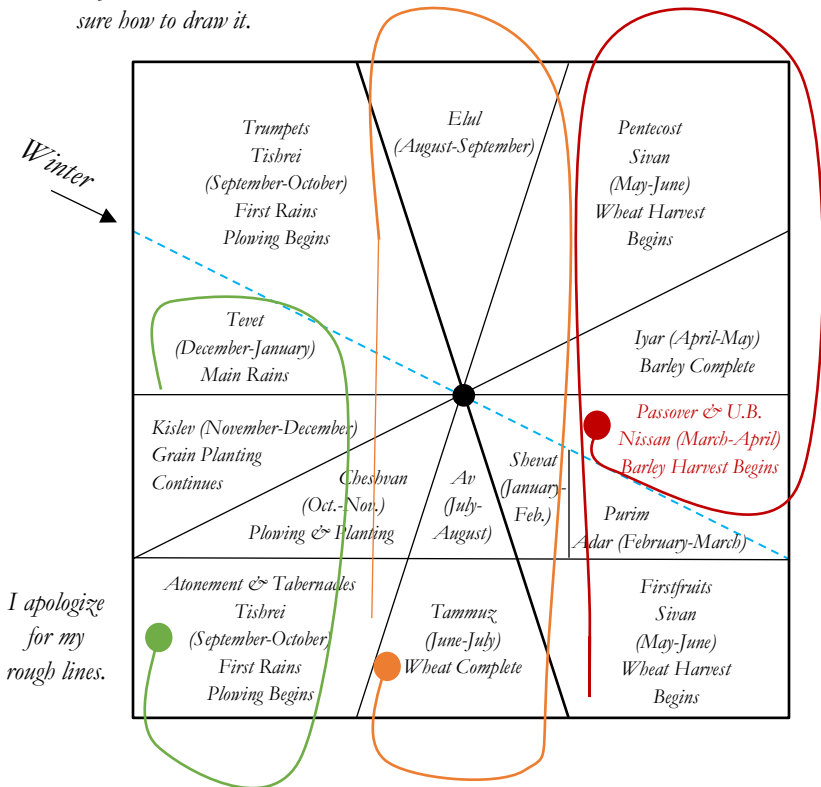
Next, we are going to take a look at the seasons. This is

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.*



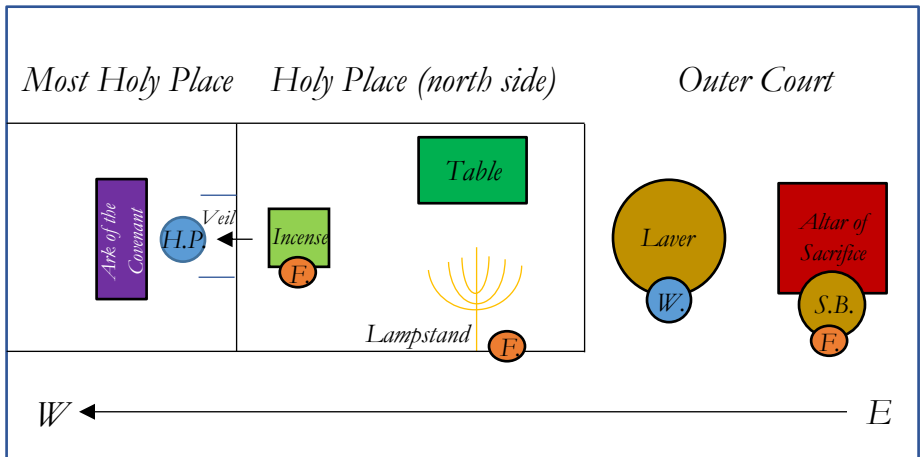
“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night....”

*Genesis 1:16*

## LIGHT OF THE MOON

The focus for this chapter will be the lampstand in the temple, as well as the moon. I'd like to begin by looking at a general layout of the tabernacle on the earth.

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

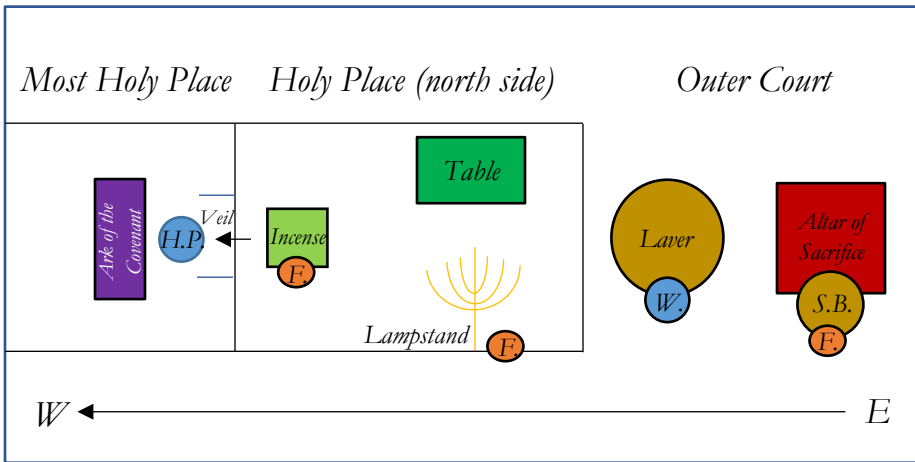


In the tabernacle and temple, the high priest travels from east to west. He begins in the outer court, continues to the

holy place, and then ends in the most holy place (on the Day of Atonement).

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

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



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

**S.B.** Sprinkling Bowl      **F.** Fire

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

The yellow and green are in the holy place. This is in between man (outer court) and God (most holy place). The high priest is the mediator between God and man. As the Great High Priest, Jesus is the ultimate Mediator. In 1 Timothy 2:5-6, it says that “there is one God, and one

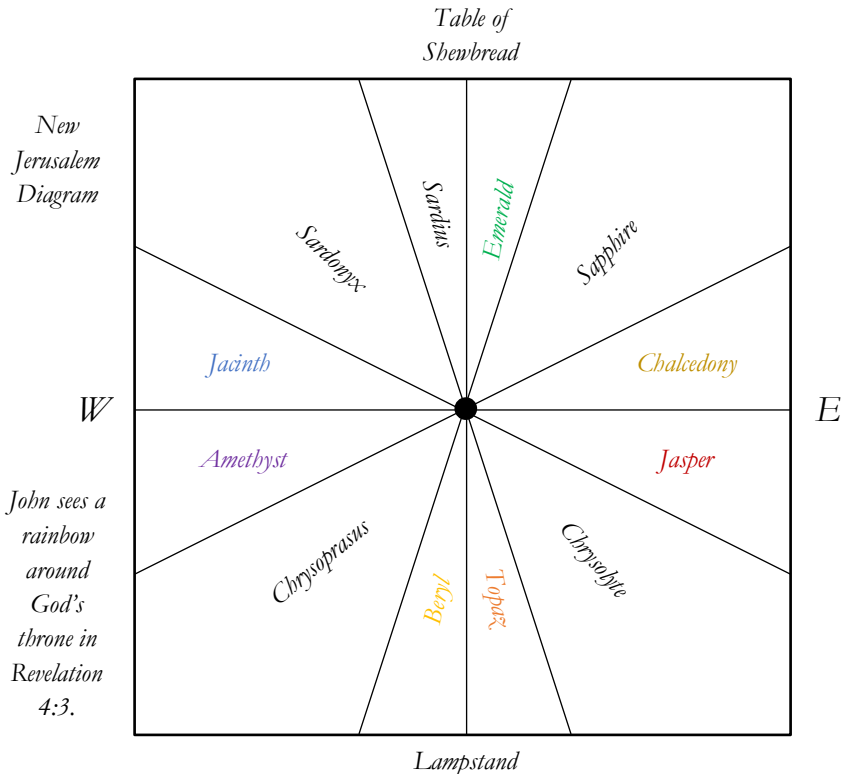


mediator between God and men, the man Christ Je'-sus; Who gave himself a ransom for all, to be testified in due time."

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

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

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

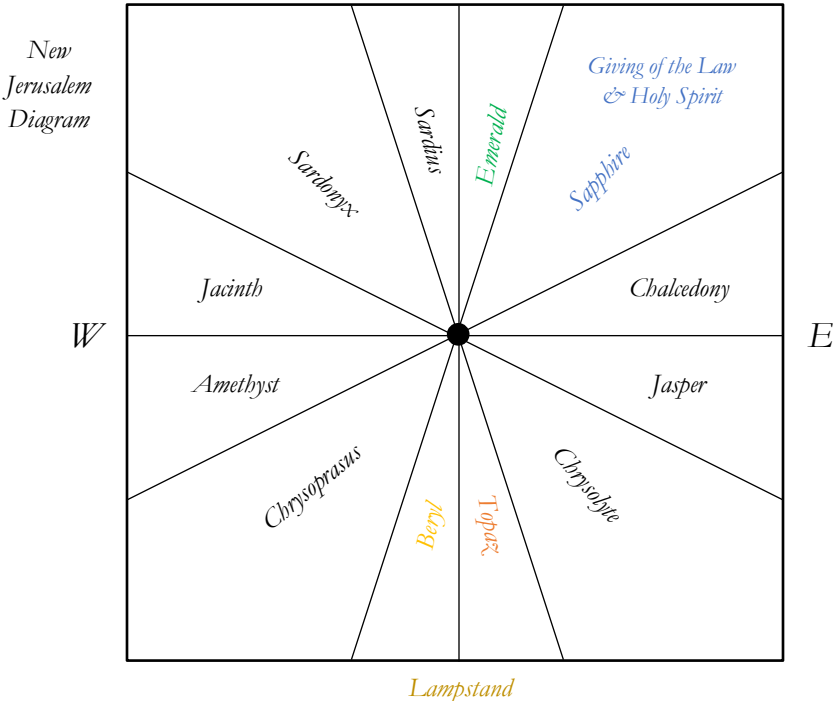


It is interesting to note that yellow and green are in the middle columns (as we travel east to west). These two colors are what would call the “middle colors,” since they are also two middle colors within a rainbow.

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

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

*Table of Shewbread*



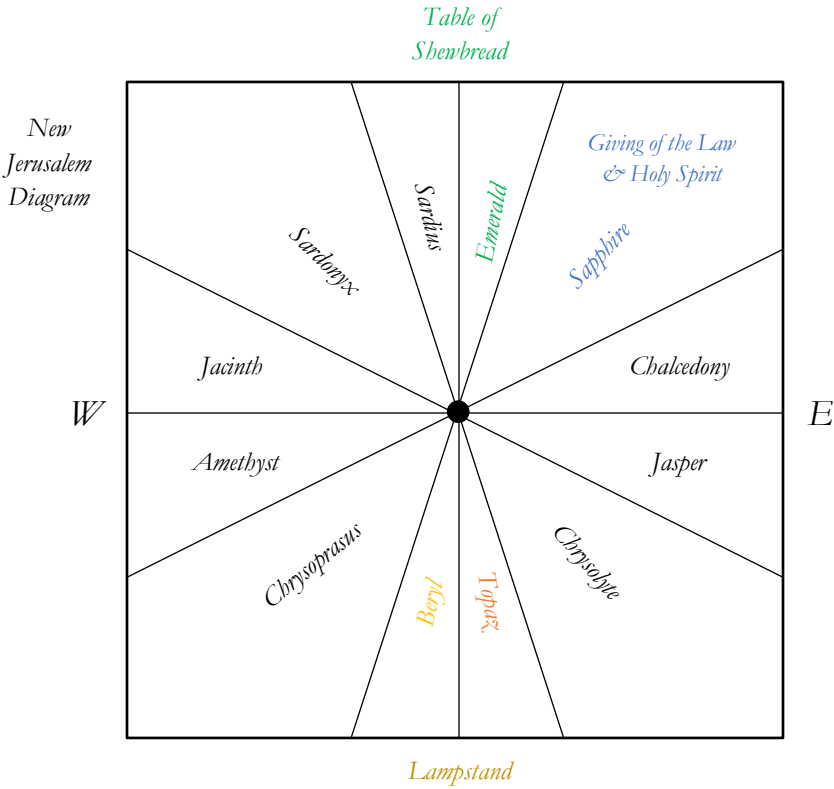
In the previous chapter, we learned a few things about the emerald stone. In light of the temple, we could say that it goes along with the table of shewbread, which is where we find the bread (the body of Christ). It is also where we find the sun in the breastplate diagram.



Please note the second row from the top. This row represents the sun, moon, and stars.

In this chapter, I would like to focus on the sapphire stone.

In the New Jerusalem diagram, it represents the giving of the Law, as well as the giving of the Holy Spirit on the day of Pentecost.



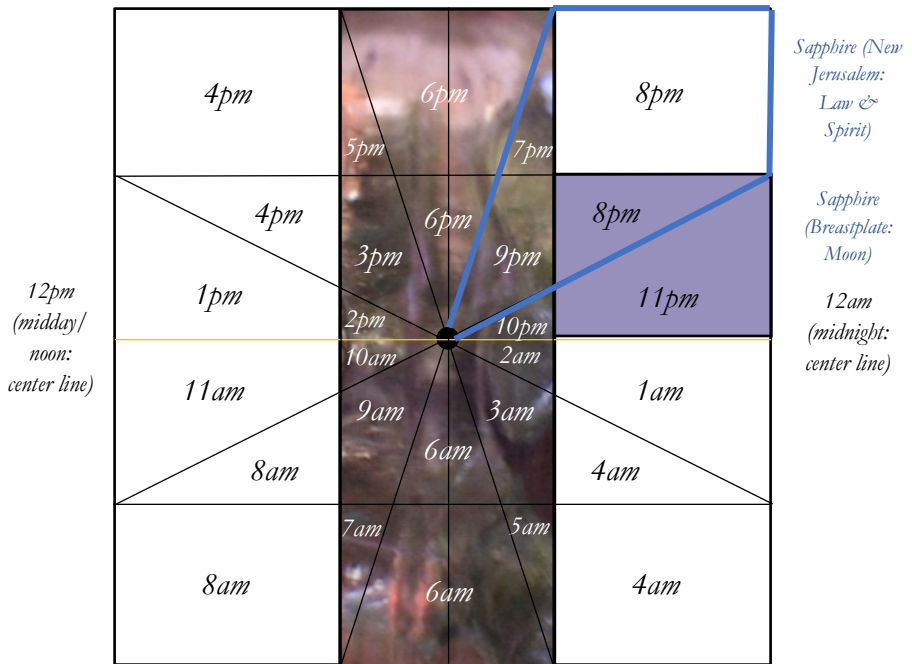
In the breastplate diagram, the sapphire stone represents the moon (see previous page). Pliny the Elder describes the *sappir* as “being like the night sky, spangled with stars.” This description likely points to the lapis lazuli stone.

Although the greater light and lesser light refer to the sun and moon, I think they could also refer to the Son (greater light), as well as the Law and Spirit (lesser light).

In Genesis 1:16, it says that the greater light rules the day, while the lesser light rules the night.

When we look at the times of day, the sapphire stone is on the east side of the diagram where we find nighttime. The moon rules the night.

We also find the giving of the Law, as well as the giving of the Holy Spirit, on the (north-)east side of the diagram.

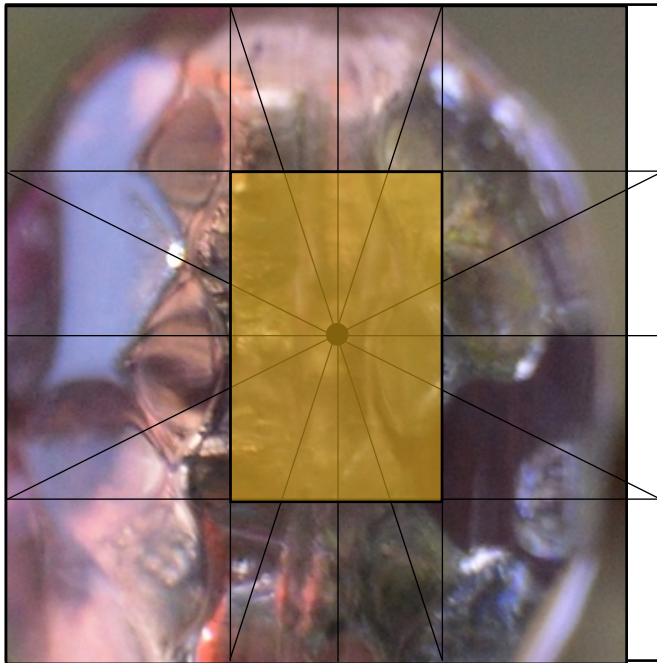


The beginning of the day, as well as the end of the day, intersect with the Lord in the middle column of the diagram. We could think of Him as the embodiment of the Day. It is as if everything radiates out from the Lord, including the hours and the days. In Revelation 22:13, Jesus says, “I am Al’-pha and O-me’-ga, the beginning and the

end, the first and the last.”

One of God’s names is the “Ancient of days.” In Daniel 7:9, it says, “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair on his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.” The Hebrew word for “ancient” in this verse is *‘attiyq*, which means “venerable” and “ancient.”

*It is important to note that God has always existed, even before the beginning of time.*



It is also important to point out that the Lord is on His throne (in the most holy place) in the center of the diagram. This is a representation of the heavenly throne room. I have highlighted the most holy place in gold.

Therefore, the tabernacle/temple on the earth is laid out

differently than what is in Heaven. In the earthly tabernacle, the priest travels from east to west. Therefore, the most holy place is on the west end.

In the heavenly tabernacle, however, everyone surrounds God’s throne, which is in the middle (not the west end). Basically, God’s presence is open to all who belong to Him.

Then, finally, the last example that I would like to point out has to do with creation. I think the following is possible:

1. The earth could represent the outer court (two bottom rows).
2. The sun, moon, and stars could represent the holy place (second row down).
3. The highest heaven could represent the most holy place (top row).

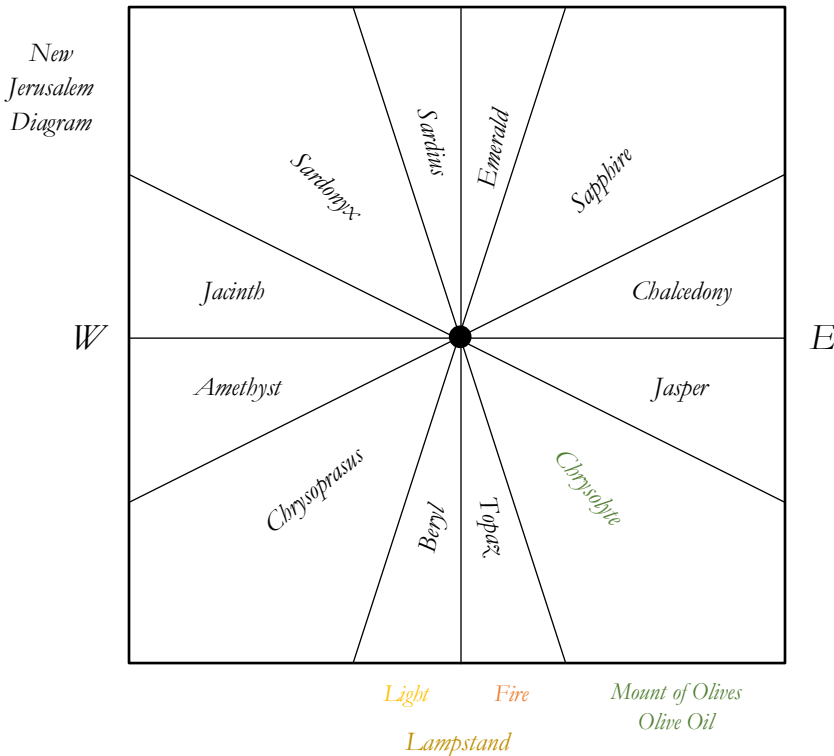
<i>Breastplate Diagram</i>	<i>Carbuncle Father</i>	<i>Sardius Son</i>	<i>Topaz Holy Spirit</i>	<i>Most Holy Place (Highest Heaven)</i>
	<i>Diamond Stars</i>	<i>Emerald Sun Greater Light</i>	<i>Sapphire Moon Lesser Light</i>	<i>Holy Place (Heaven)</i>
	<i>Amethyst Fowls</i>	<i>Ligure Water &amp; Sky</i>	<i>Agate Moving Creatures Whales</i>	<i>Outer Court (water &amp; sky)</i>
	<i>Jasper Grass, Seed &amp; Fruit Tree Dry Land &amp; Earth Cattle, Creeping Things, Beasts of the Earth &amp; Man</i>	<i>Beryl Light</i>	<i>Onyx Seas</i>	<i>Outer Court (Earth)</i>

## Lampstand

In the previous chapter, we took a look at the table of shewbread in the temple. We learned that there are similarities between the True Bread from Heaven (the Son) and the sun.

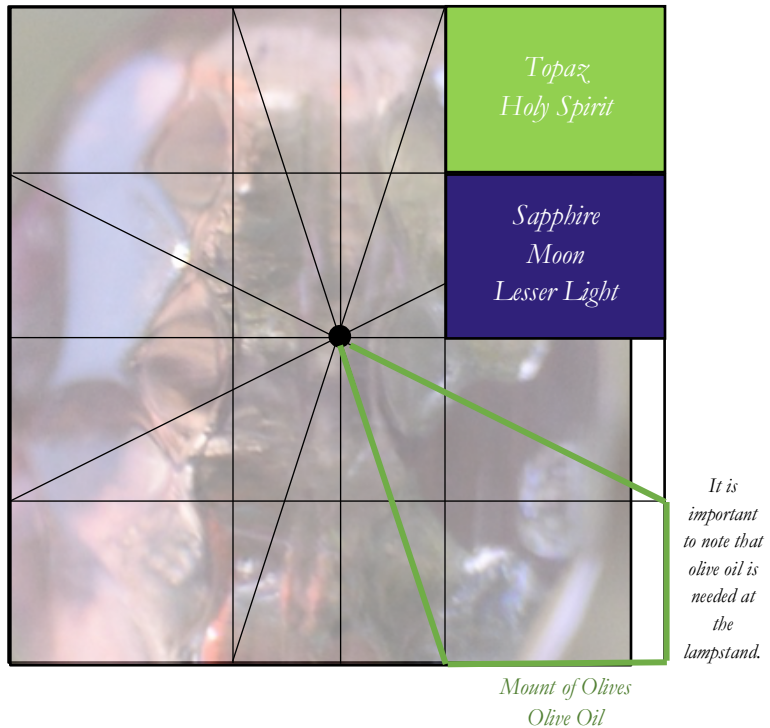
In this section, we are going to take a look at the lampstand and how it is similar to the moon.

First of all, I'd like to point out that the holy place in the temple is dark. Therefore, the lamp provides light for the priests. On a similar note, nighttime is dark, so we rely on the moon and the stars to give us light.





In the New Jerusalem diagram, the chrysolite stone represents the Mount of Olives, as well as olive oil. It is also where we find resurrection life.

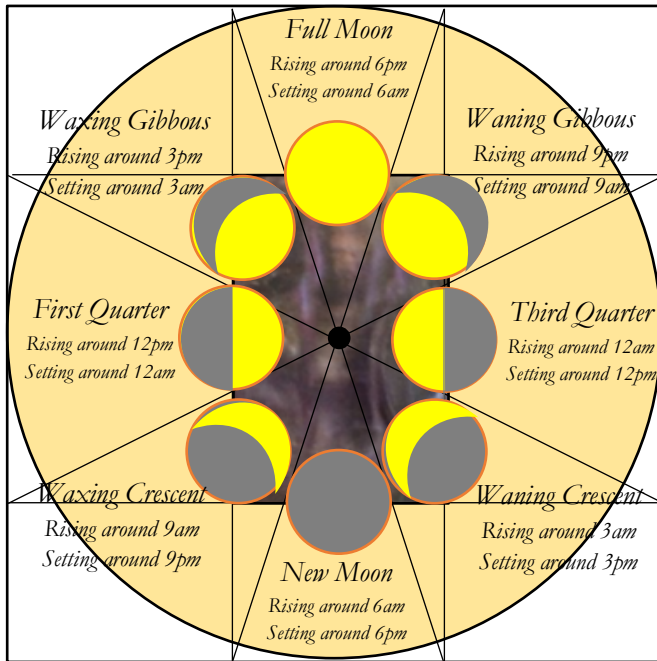


The chrysolite stone is in the same column as the sapphire (moon) and topaz (Holy Spirit).

The Law (the Word of God) brings light to a dark world. And the Holy Spirit indwells believers, who then shine the light (from God) in the darkness.

Those who believe in Jesus are a reflection of God's light. This could be compared to how the moon reflects the sun's light.

It is possible that the phases of the moon are similar to the lampstand in the temple. For example, there are three branches with lights on either side and one on top.

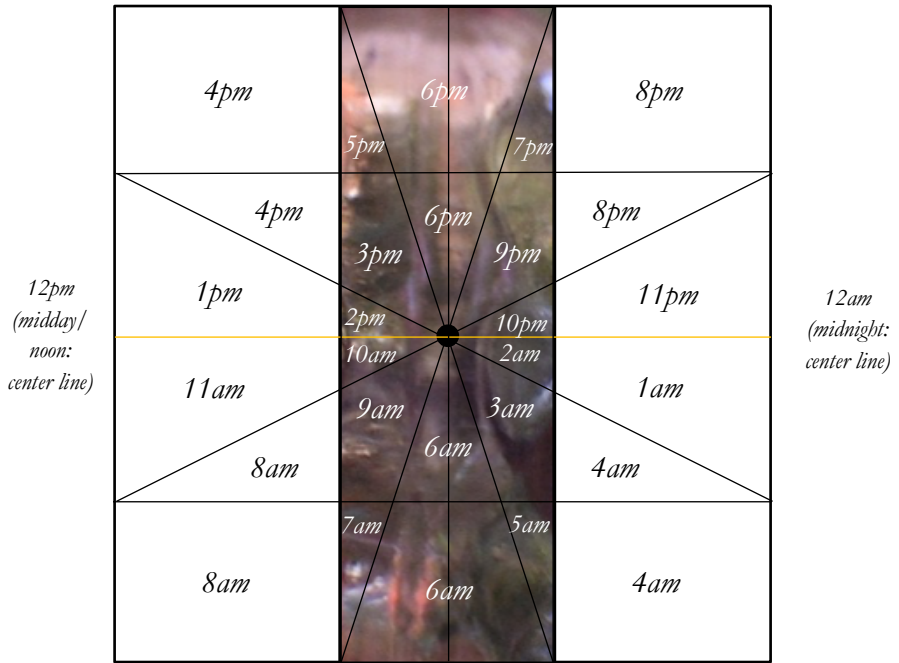


We won't count the new moon since it is dark.

The moon helps stabilize the earth on its axis. It is also important to point out that the moon orbits around the earth once a month (from New Moon to New Moon). As it orbits the earth, the moon and the earth move around the sun.

In the main miracle picture, Jesus is in the middle. Everything radiates out from Him. Everything surrounds the Lord.

## *Times & Seasons*



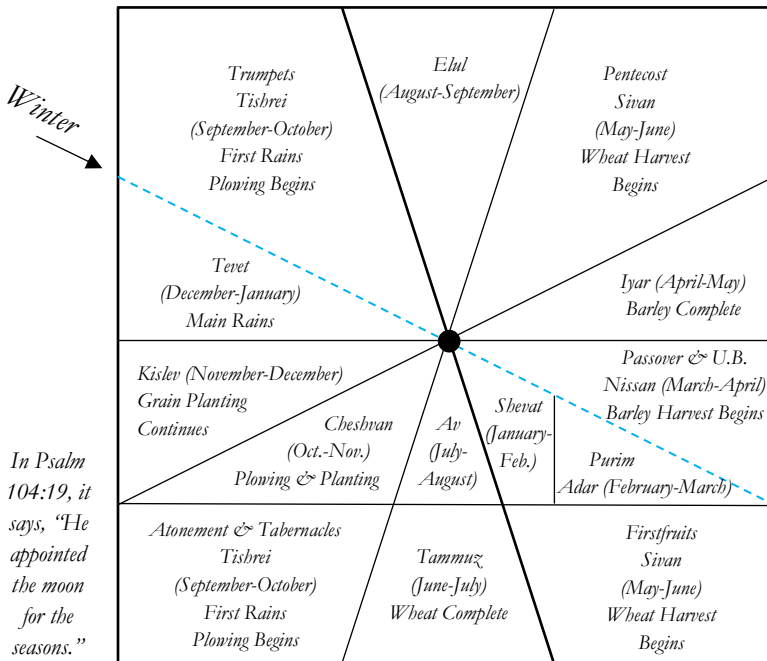
Please feel free to compare the times in the diagram above to the times on the previous page. Please note that the rising and setting times of the moon are in the inner rectangle, which is the most holy place. The  $10 + 2$  on either side of the Lord is equal to 12.

It is interesting to note that the Hebrew calendar (also known as the Jewish calendar) is lunar-based. I recently read that it is lunisolar, which emphasizes the phases of the moon, as well as a complete cycle of seasons in a solar year.

In Genesis 1:14, it says the following:

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.”

In the diagram below, we can see the seasons.



### *Third Cup*

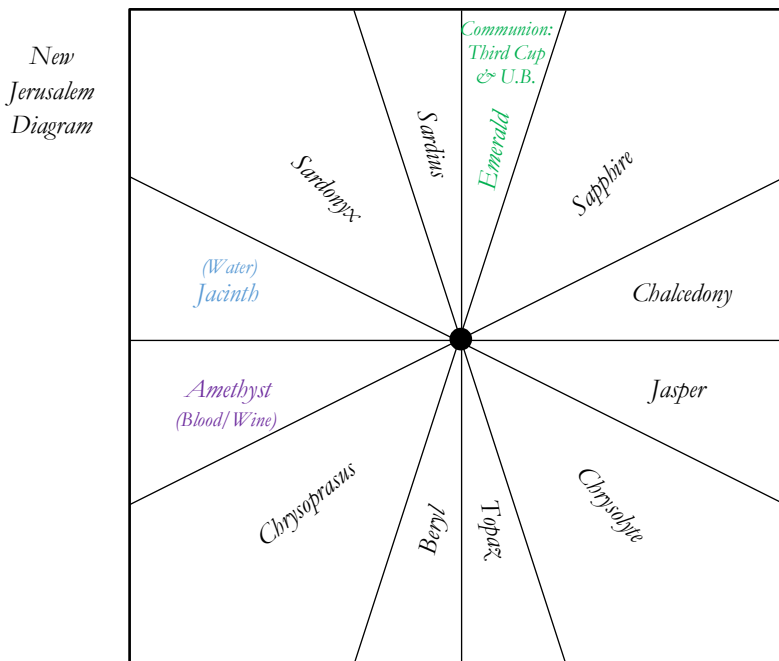
Let's return to the Passover Seder for a moment. It is important to note that we will take a look at the lamb in detail later on in our study. For now, however, I would like to mention that the lamb is the last food eaten during the meal. Jesus introduces communion with the third cup. Therefore, His introduction of communion takes place after they eat the lamb.

In Matthew 26:26-28, it says the following:

“And as they were eating, Je’sus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.”

The third cup and the unleavened bread (U.B.) go along with the emerald stone. They are both represented by the emerald. Jesus is the True Bread from Heaven, and His blood was shed for our sins.

In the diagram below, blood and water flow from the Lord’s side to the amethyst and jacinth. This is on His right side (west side), since blessings are on His right.



### *Fourth Cup*

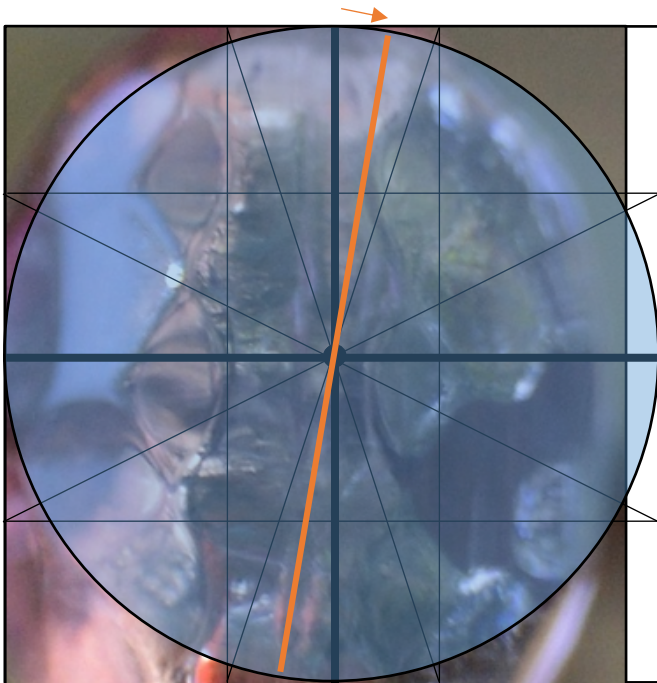
The last cup of the Passover Seder will be our focus as we take a look at the rapture and tribulation.

The following material is from some previous notes: 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.*

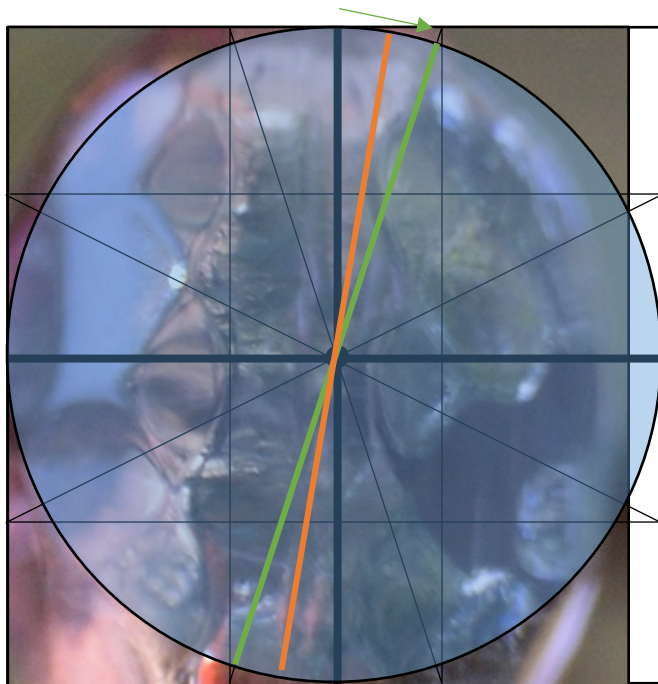


When people theorize that dinosaurs bones are old, it's possible that they are measuring the sin/corruption of the creatures.

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.)

*The center black line to the green line is 24 degrees. This represents the fall of man.*

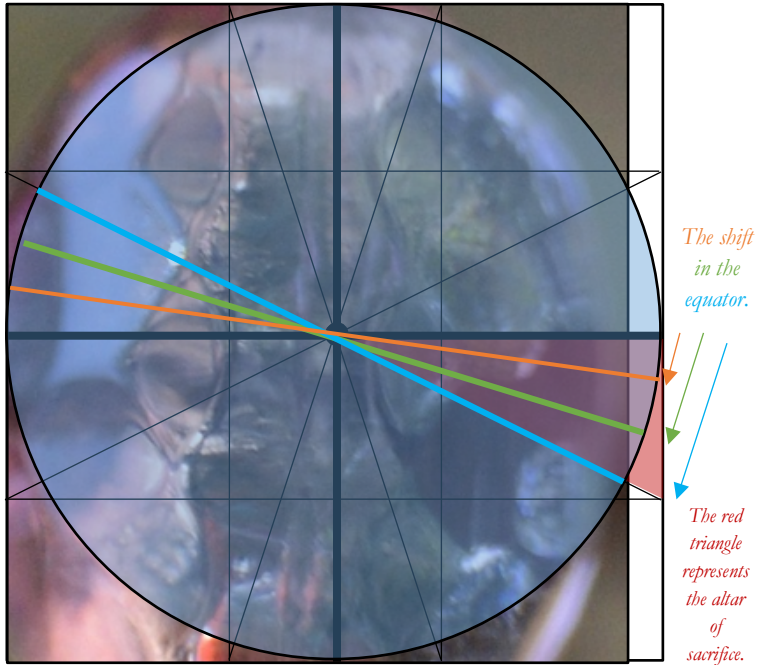
*Therefore, the earth would have tilted 24 degrees from its upright position.*



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.



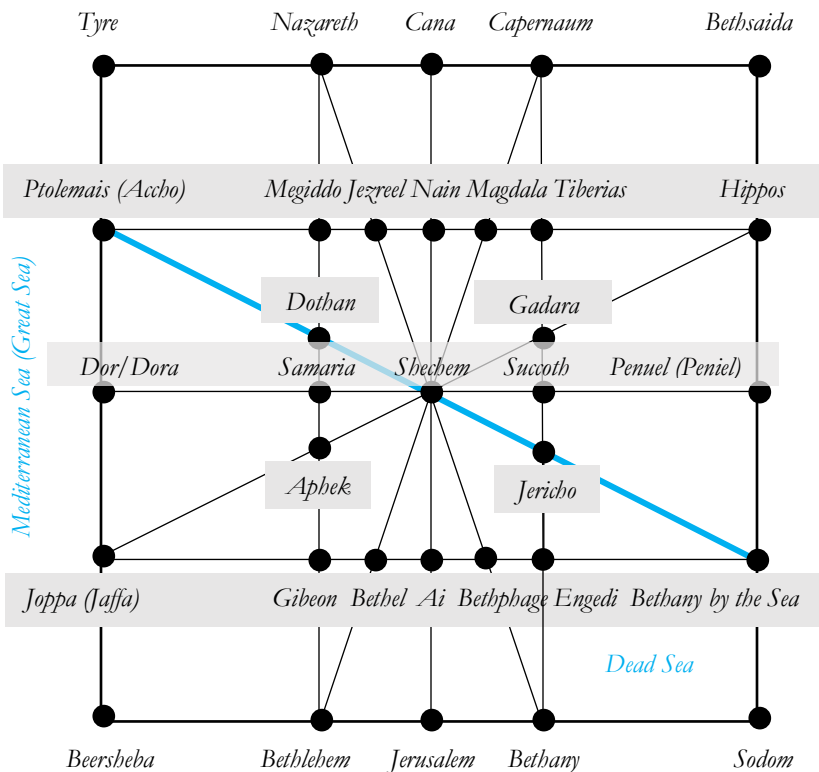
Please take note that there is an extra third in this section of the diagram. The east side is where we find the jasper stone, as well as the altar of sacrifice. This is where judgment takes place. Judgment is to the left of the Lord.

I have highlighted the third line with blue to represent the beginning of 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 Olives, which is before Je-ru'-sa-lem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley;

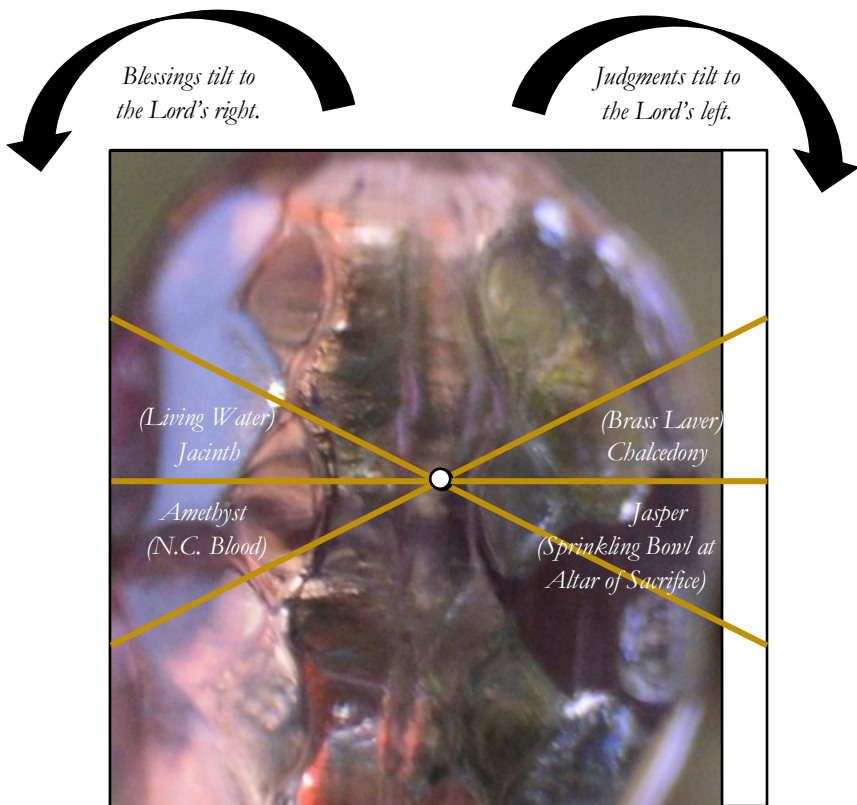


and half of the mountain shall remove toward the north, and half of it toward the south.” Then, in verse 8, it says, “And it shall be in that day, that living waters shall go out from Je-ru’-sa-lem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.”

In the diagram of Israel’s cities (below), the blue line connects the Mediterranean Sea to the Dead Sea. It is the same blue line as the earth’s equator (36 degrees) on the previous page.



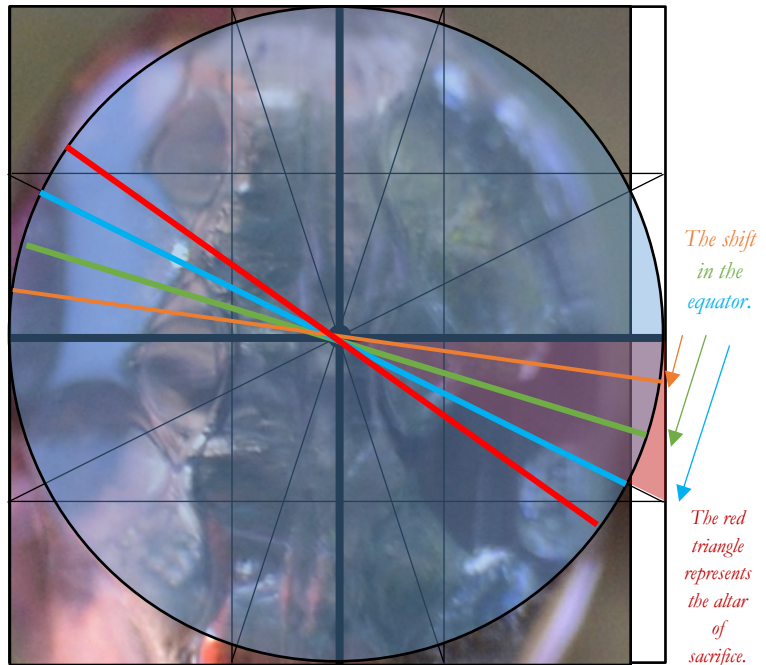
One night, I was trying to understand the last third of the jasper section when I suddenly realized that the two brass mountains/two brass bowls on either side of Jesus are like scales. In this case, they are used to measure judgment (left), as well as blessing (right).



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



There is a sprinkling bowl at the altar of sacrifice that catches the blood. We could think of the overflow at the sprinkling bowl as being like the judgments during the tribulation. It could be likened to God's wrath being poured out. Let's add another line in **red** to illustrate this concept.

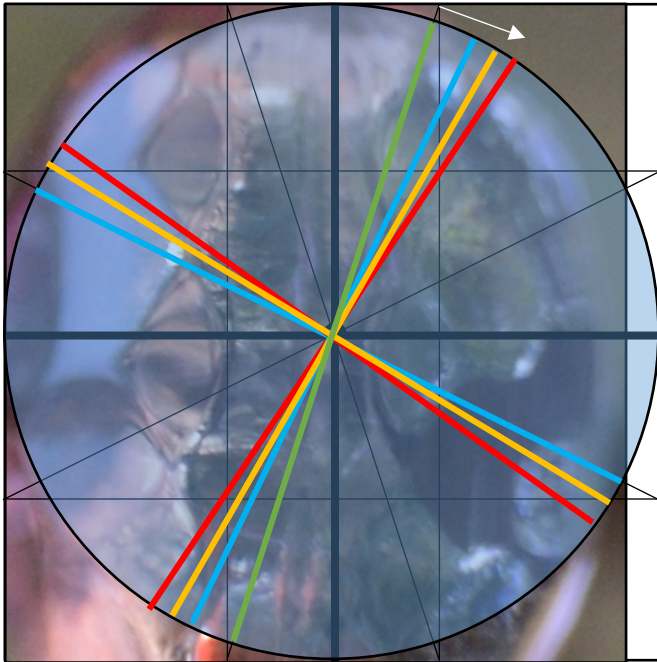
4. Tribulation ends

The **red line** is at **48 degrees**. This is the same as the fourth

cup.

Early this morning, I was trying to understand the fourth cup. That's when I realized that its tilt goes along with the tribulation.

The green line separates the third and fourth cups. The white arrow highlights the fourth cup. It begins at the green line and then stretches to the red line. The green line is at a 24 degree tilt, and the red line is at a 48 degree tilt.



Green: 24 degrees (Beginning of the 4<sup>th</sup> cup)

Blue: 36 degrees (Tribulation begins)

Yellow: 42 degrees (Mid-tribulation)

Red: 48 degrees (Tribulation ends)

I added 36 degrees and 48 degrees, and then divided it by 2 (to get an average).

$$36 + 48 = 42$$

In Revelation 13:3-5, it says the following:

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.”

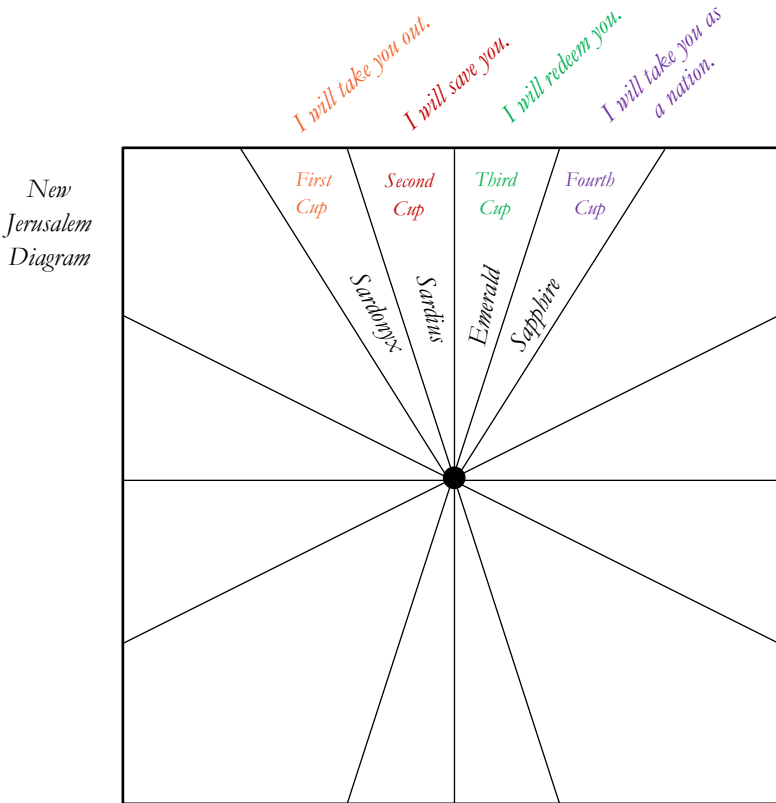
Forty-two months is equal to 3½ years. Since the tribulation will be seven years long, the first half will be 3½ years. In the diagram on the previous page, the yellow tilt is at 42 degrees (similar to 42 months).

When people realize that the antichrist is a false messiah, great tribulation will begin. In the diagram, this is from the yellow line to the red line. (The red line represents 48 degrees).

It is my humble guess that the earth will shift to 36 degrees when the tribulation begins. This will cause the atmosphere to change, and the weather will become more severe. As the tribulation continues, things will get worse. It is possible that the earth's tilt could reach 42 degrees by mid-

tribulation, and even **48 degrees** during the great tribulation (the last 3½ years). Of course, many people will attribute this to climate change.

Let's review the four cups that are consumed during the Passover Seder. Each cup represents a different aspect of the Israelites' journey out of Egypt (Exodus 6:6-7).

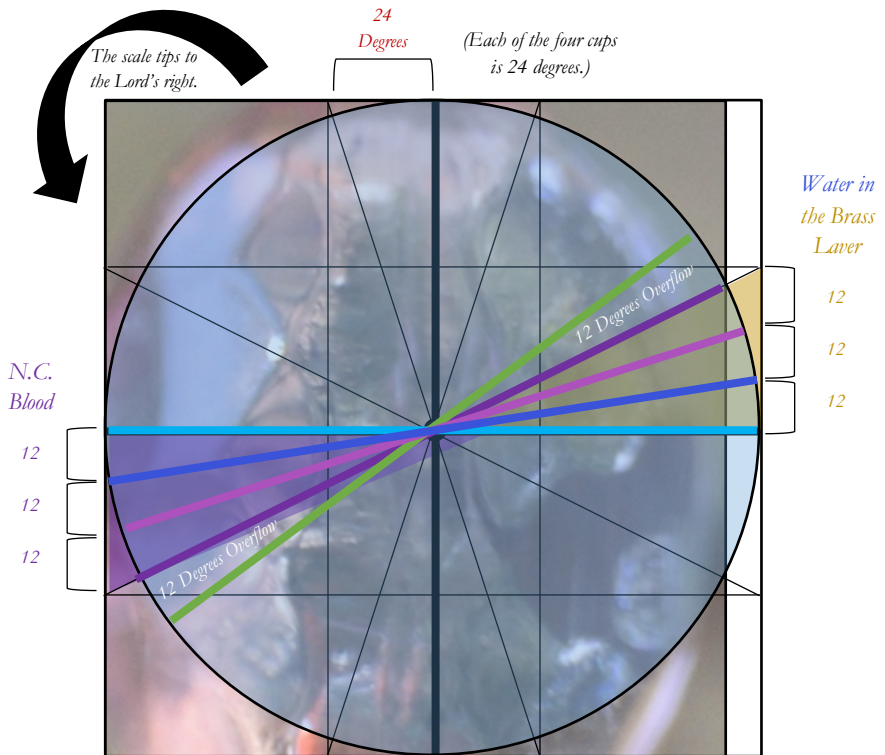


It is interesting to note that the fourth cup emphasizes how God will take His people as a nation. During the tribulation, many Jewish people will come to know Jesus as the Messiah. This group of people will complete the fourth cup, which represents the nation of Israel. (Of course, there

will be Gentiles who will come to know Jesus as well.)

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

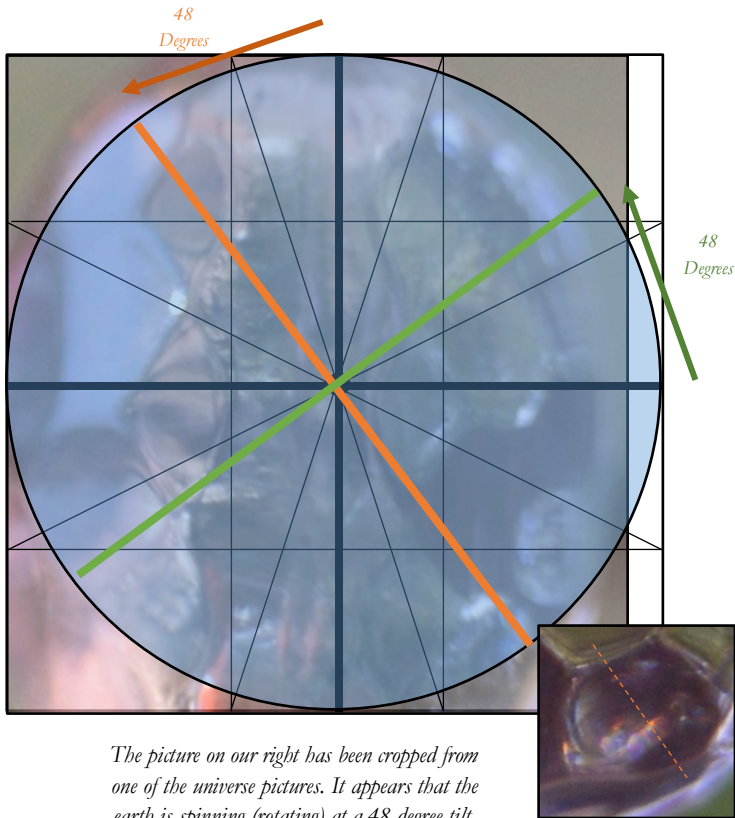
In the diagram below, the **fourth line** goes beyond the brass laver (water) and amethyst (blood). I believe this points to an overflow. God has provided more than enough through the Lord Jesus!



Water (12 degrees) + Blood (12 degrees) = 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. (I tend to think it will happen when Jesus returns.)



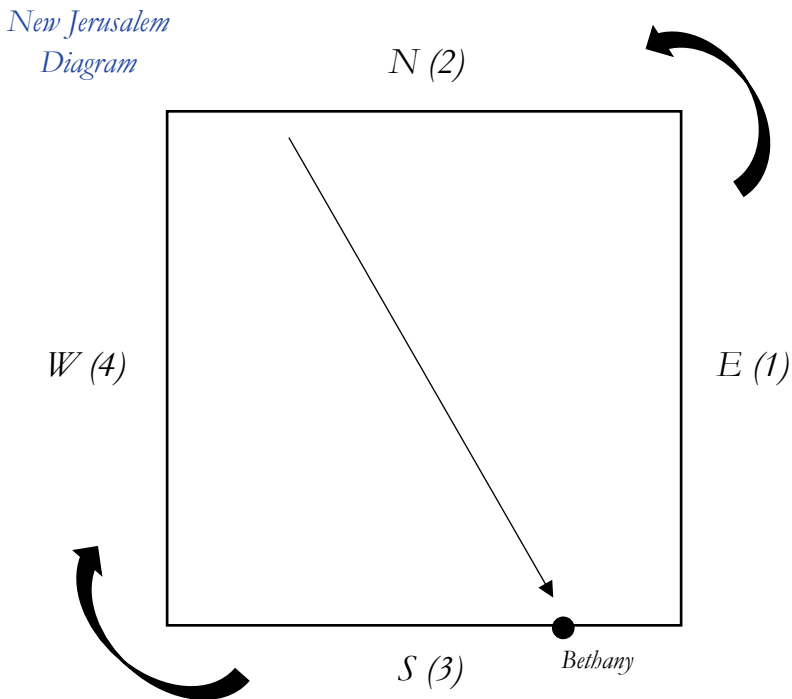
*The picture on our right has been cropped from one of the universe pictures. It appears that the earth is spinning (rotating) at a 48 degree tilt.*

I think it is possible that the earth will begin to rotate clockwise when Jesus returns. I can't quite tell which way it is rotating in the picture on our right.



As you may recall, when the angel shows John the Holy City, the beloved disciple describes the east side with three gates. Then, he describes the north, south, and west (Revelation 21:13).

In the New Jerusalem diagram, we travel in a similar pattern: east, north, cross over to the south, and then end on the west.



When Jesus returns, He will arrive at Bethany. That is when the earth may tilt to 48 degrees (west) and begin to rotate clockwise. (Please note in the diagram above that the arrow on the south is going clockwise to the west.)



*There are two  
universe pictures.  
The first one is  
on this page.  
It looks like fire  
is falling to the  
earth in the lower  
right-hand  
corner.  
This could  
represent the  
tribulation.*





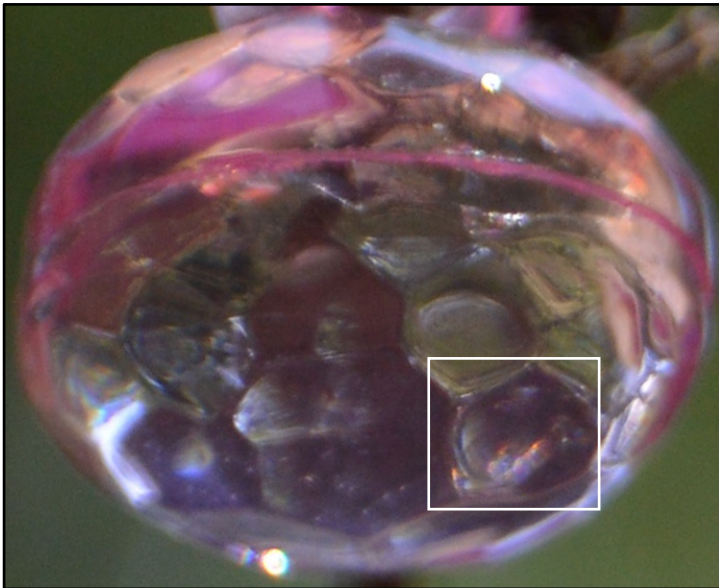
*This is the second universe picture. We looked at a part of it on page 66.*

*The earth is spinning in the lower right-hand corner. It could represent a resurrected earth when Jesus returns.*



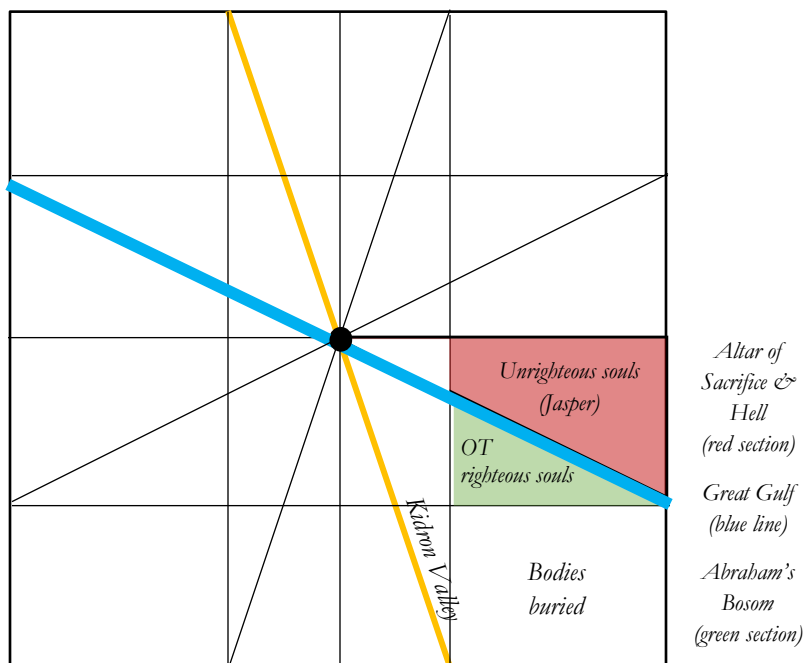
I have often struggled with the difference between a resurrected earth and a New Earth. For example, what exactly is the difference between the two? Thankfully, I think I am finally beginning to see it more clearly. As previously noted, I believe the resurrected earth will take place when Jesus returns.

I placed a white box around the resurrected earth in the picture below.



For the first time, I think the New Earth will actually be completely new. Currently, the earth has fire in its core. This could point to judgment and perhaps even Hell.

As we look at the New Jerusalem diagram, the altar of sacrifice is at the jasper stone on the Lord's left. This is also where we find Hell (in the diagram).



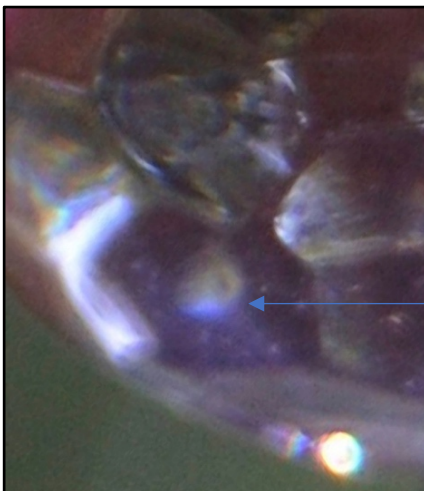
The big difference between the earth and the New Earth is, of course, the issue of sin. Since the New Earth will be completely *cleansed* of sin (or free from sin), I think it is possible that it will have water in its core.

In the picture on the previous page, the New Earth is coming into full view on the left by the flying angel. Please note the green on the top part and the blue on the bottom. The green doesn't have sections like the countries on our current earth. Due to earthquakes and all kinds of storms, divisions have been made, which have divided lands and people. On the New Earth, however, I believe the green

will be one large piece of lush land. We won't have severe weather, so no more earthquakes.

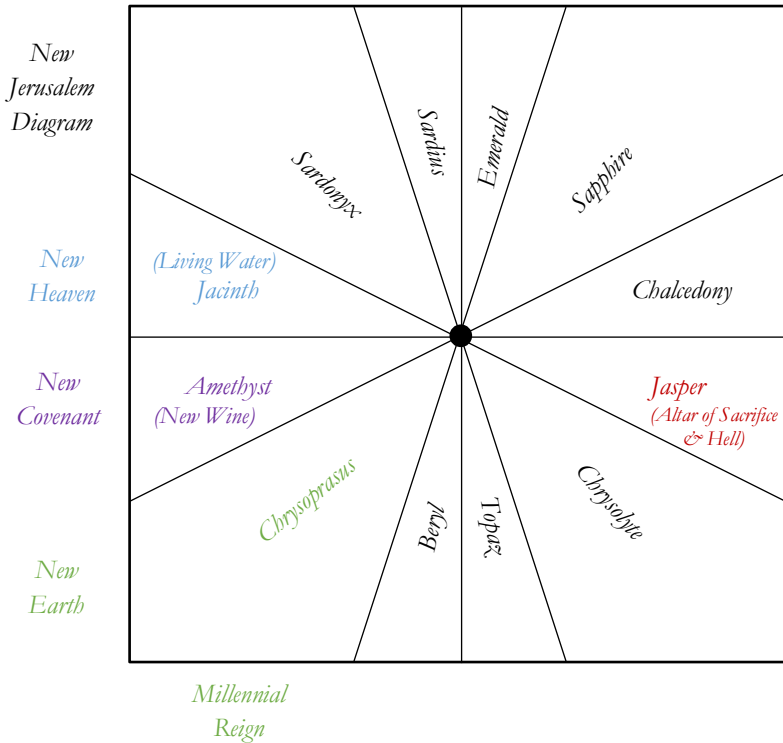


The blue color on the bottom of the New Earth could be the color of the jacinth stone (New Jerusalem diagram) or the ligure stone (breastplate diagram). It represents living water, which flows from God's throne. This water could be at the very heart of the New Earth.

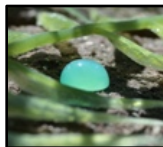


*In John 7:38, it says,  
"He that believeth on me,  
as the scripture hath said,  
out of his belly shall flow  
rivers of living water."*

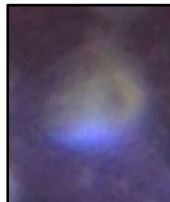
For years, I figured that the amethyst stone represents the New Earth. The amethyst represents the New Covenant, as well as new wine, so it is an important foundation for the New Heaven and New Earth.



In the New Jerusalem diagram, however, I think that the New Earth could go along with one of two stones: the chrysoprasus or the emerald. Both stones are green.

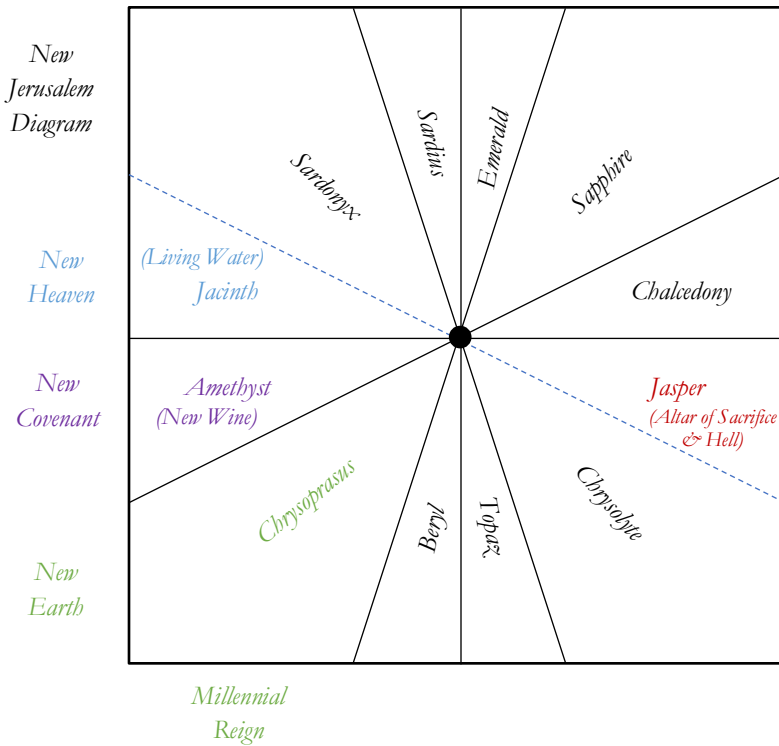
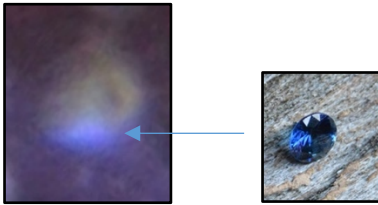


*Chrysoprasus*



*Emerald*

As previously noted, living water goes along with the jacinth stone in the New Jerusalem diagram.



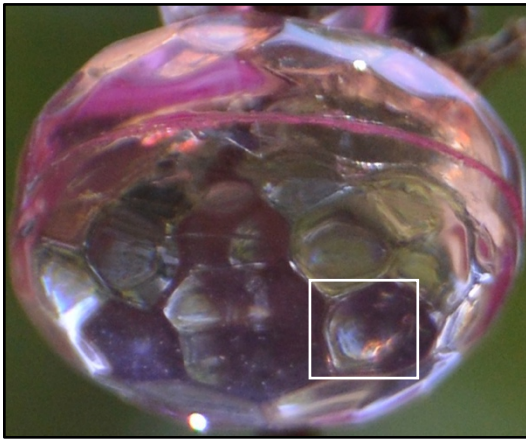
Please note that the jasper stone is diagonal from the jacinth stone in the diagram above. They both border winter (blue dotted line), which could be significant. It could point to our present **earth (jasper)** with fire inside, as well as the **water** on the inside of the New Earth (**jacinth**).



It is important to note that the water which flows along winter brings new life.

Late last night I fell asleep quickly and then awoke quickly minutes later. I suddenly realized how to interpret the earth in the two universe pictures.

Let's begin with the first universe picture.

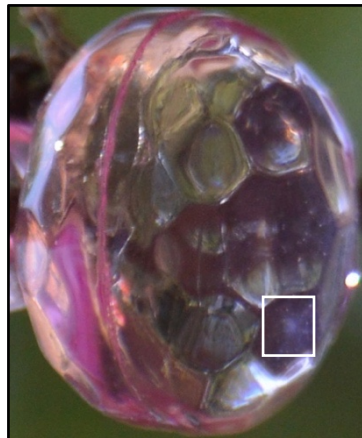


*The fire falling to the earth likely represents judgment during the tribulation. I placed a white box around it. This represents the death of the earth.*

As we rotate the picture counter-clockwise, we see the burial of the earth.

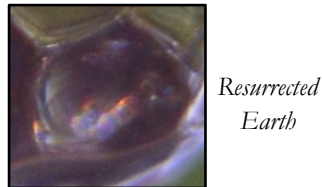
*I outlined the burial of the earth with a white box in the lower right-hand corner.*

*It's like it's buried in the universe.*



The second universe picture was taken right after the first. I believe it is a continuation of a sequence of events.

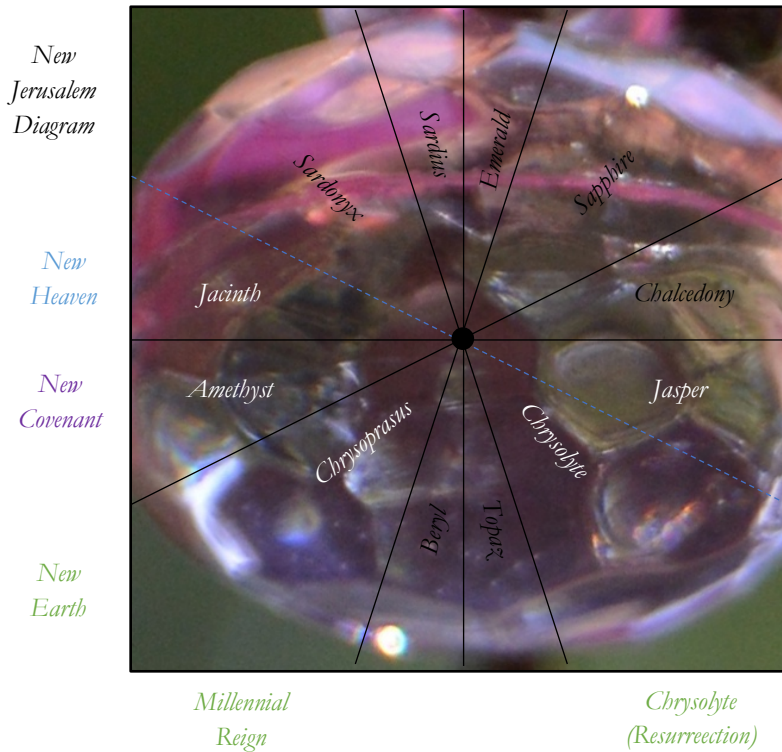
In the previous picture, we saw the death and burial of the earth. In the picture below, we see the resurrection of the earth in the lower right-hand corner. This is our current earth that will go through the tribulation (death and burial), and then it will be resurrected when Jesus returns. I believe it will still have fire at its core since there will be additional judgments that will need to take place after the millennial reign.



The New Earth is in the lower left-hand corner.

The New Earth is in the chrysoprasus section of the New Jerusalem diagram.

The chrysoprasus stone could also represent the “chambers of the south” (Job 9:9). These are unexplored areas of the universe. They are areas that are hidden from sight.

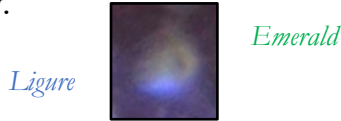


It is interesting to note that the chambers of the south could also be likened to the secret place with the Lord. In Psalm 91:1, it says, “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.”

Another idea is that the chambers of the south could be similar to the bridegroom’s chamber. In Joel 2:16, it says to

“let the bridegroom go forth of his chamber, and the bride out of her closet.”

This morning, when I awoke, I suddenly saw how the New Earth is represented in the breastplate diagram. The green emerald is on top. This represents the Lord’s eternal provision and glory.

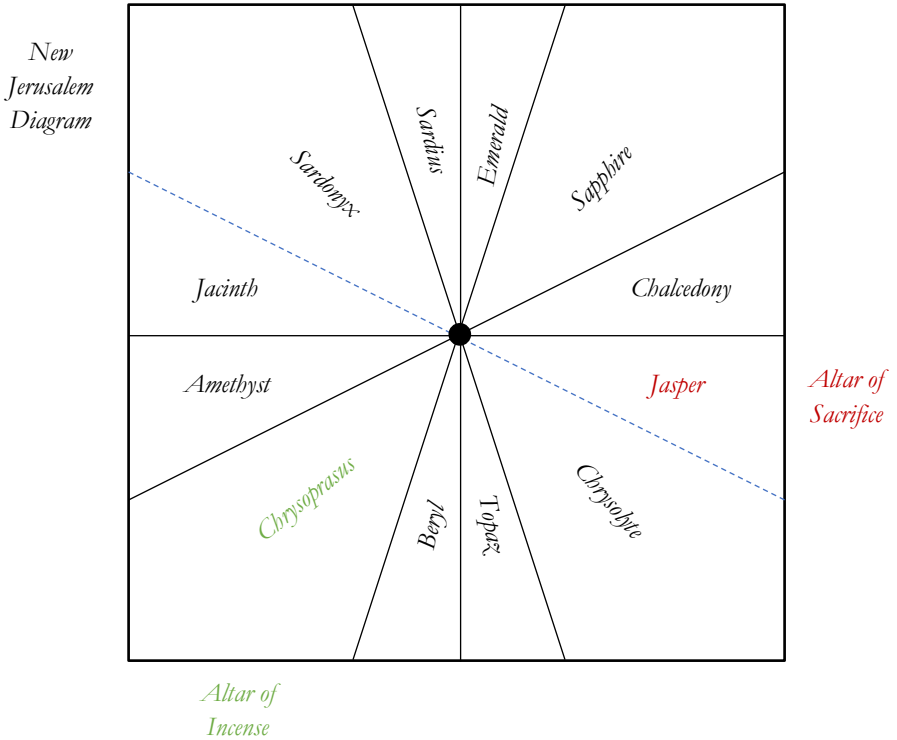


The blue ligure is on the bottom. This represents Living Water that flows from the Lord’s side, as well as His throne.

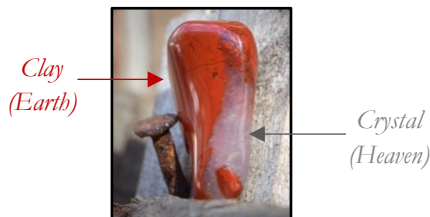


I placed an orange box around the emerald and ligure in the diagram. This box represents the most holy place. We could also think of it as the Bridegroom’s chamber.

Before we take another look at the breastplate, I would like to point out the altar of sacrifice and altar of incense in the New Jerusalem diagram.



In the breastplate diagram, the jasper stone overlaps with the chrysoprasus (see the diagram on the next page). The breastplate jasper could encompass both the altar of sacrifice, as well as the altar of incense. The red part is similar to the clay of the earth, while the crystal part is like Heaven.



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> Fovls	<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

The red part is similar to the natural part of life, while the crystal is like the glorious part of God’s creation.

*Clay*  
(Natural)

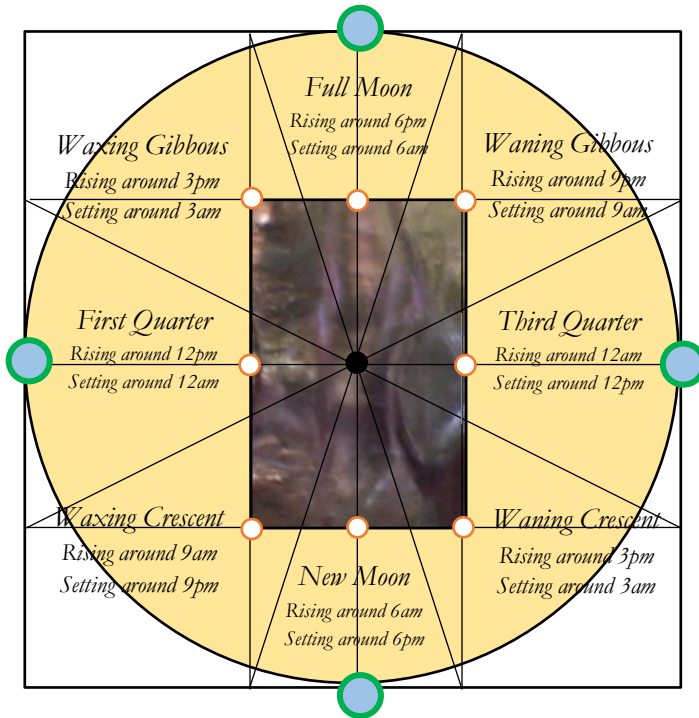


*Crystal*  
(Glorious)  
  
The crystal  
points to the  
altar of incense,  
since our  
worship rises up  
to God.

The clay of the earth points to death at the altar of sacrifice, since we eventually return to the ground in a broken form like dirt or clay.

## *New Moon*

At this point in time, let's take another look at the phases of the moon. In the diagram below, the white dots represent the moon's path. As it orbits the sun, it follows the inner rectangle, which represents the most holy place.



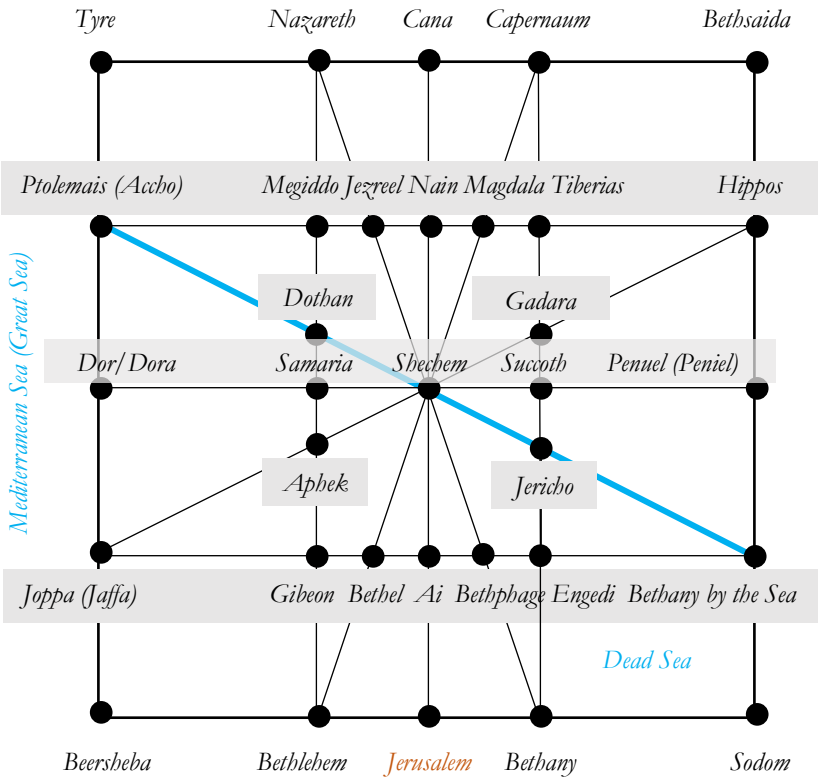
In the diagram above, the earth travels around the outer square. The blue dots represent the path of the earth.

It's important to keep in mind that this is a bird's-eye view. Plus, it's also three-dimensional. Therefore, if we were to pull the diagram up from the center point, the sun, moon, and stars would float in space.

Apparently, the new moon marks the beginning of the lunar month. This is also when the Israelites would bring

their sacrifices to the Lord. In Numbers 10:10, it says that “in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God...” Then, in Psalm 81:3, it says, “Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.”

Please note that **Jerusalem** is in the new moon section in the diagram below. The people would bring their offerings to the temple in Jerusalem.

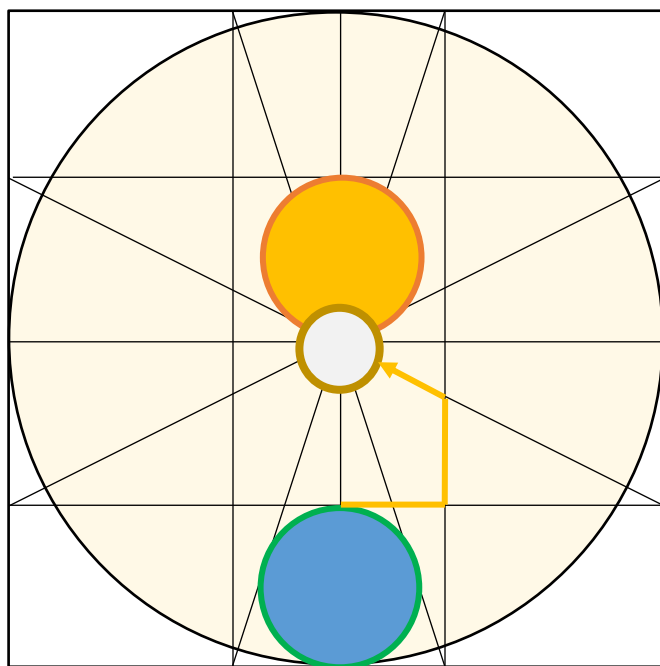




## *Solar Eclipse*

Let's go ahead and take a look at Joel 2:1. Some of the phrasing in this particular verse is similar to the offerings and sacrifices mentioned on the previous page. It says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand" (Joel 2:1).

It is interesting to note that a solar eclipse can only happen during a new moon phase. (Please note where the new moon phase is on page 81).



During a solar eclipse, the moon passes in between the sun and earth. In the diagram above, the gold line shows the path of the moon. (Of course, this is just my best guess.)

During a solar eclipse, the moon casts a shadow on the earth. The moon blocks our view of the sun, causing the sun to appear dark.

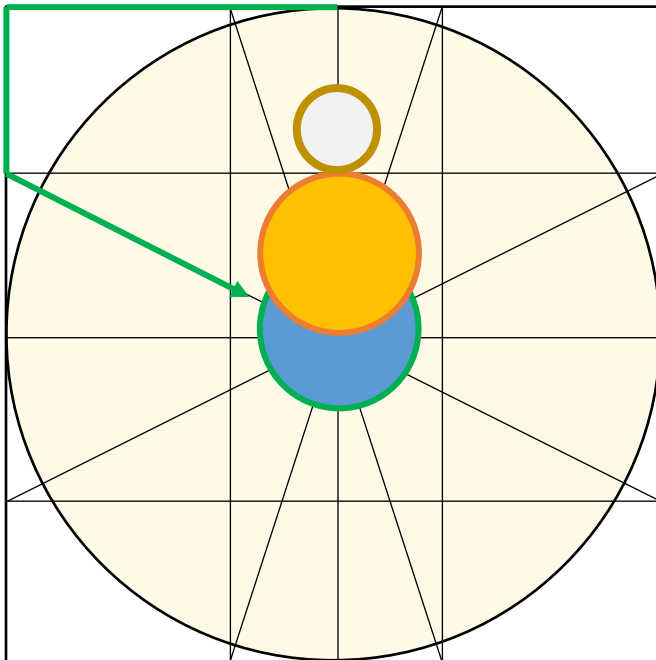
In Joel 2:10, it says that “the earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.” Then, in verse 31, it says that “the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.” I think it is possible that the dark sun in these verses could refer to a solar eclipse.

### *Lunar Eclipse*

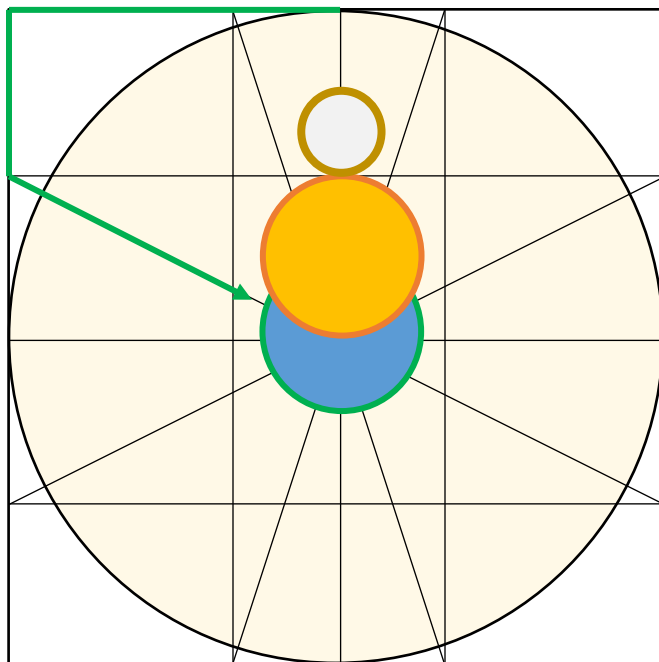
Next, let’s take a look at a lunar eclipse. This can only take place during a full moon. (Please note where the full moon phase is on page 81.)

*During a lunar eclipse, the earth passes between the sun and moon.*

*Remember, the diagram is three-dimensional.*



During a lunar eclipse, the earth passes between the sun and moon. Remember, the diagram is three-dimensional.



When the earth passes in between the sun and moon, it cuts off the sunlight, which causes an eclipse.

A blood moon happens when the sun's light is diffused into the shadow cast by the earth. This causes the moon to have a reddish color, which is why they call it a blood moon.

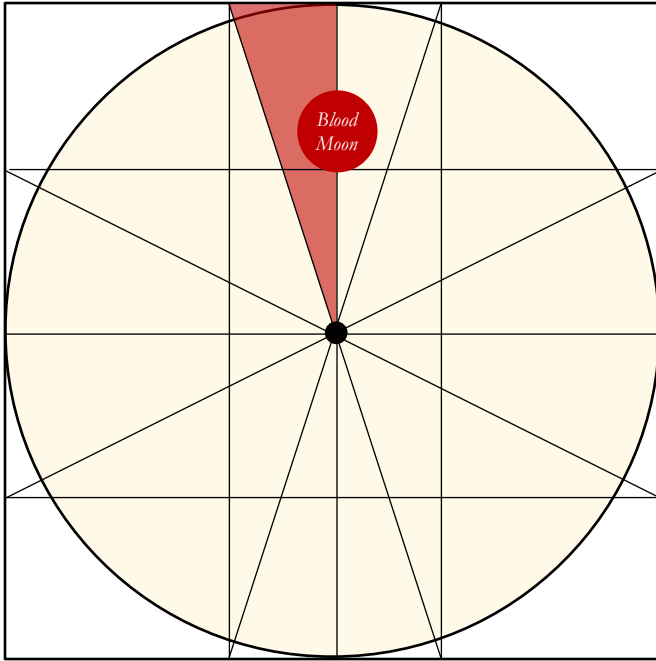
Interestingly enough, the sardius stone represents blood in the New Jerusalem diagram (see the diagram on the next page). It also represents the bitter cup that the Lord experienced on our behalf.

The full moon (full blood moon) intersects with the sardius section of the diagram.

*Sardius  
Second Cup  
(Bitter)*

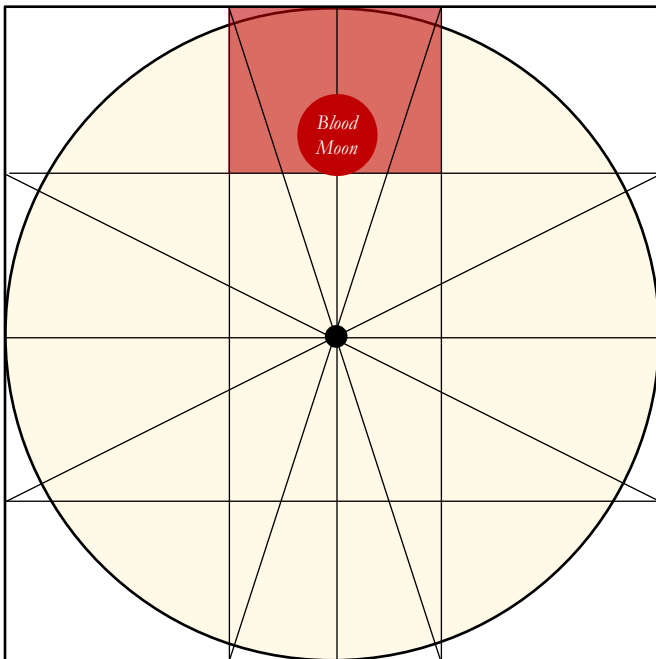
*New  
Jerusalem  
Diagram*

*When a full  
moon is  
eclipsed by  
the shadow of  
the earth, it  
is a blood  
moon.*



*Breastplate  
Diagram*

*The sardius  
stone  
represents the  
Son, Jesus,  
who  
experienced  
the bitter cup  
on our behalf.*



The sardius stone is also referred to as the “blood stone,” since it has a blood red color. Of course, it also resembles the blood moon!



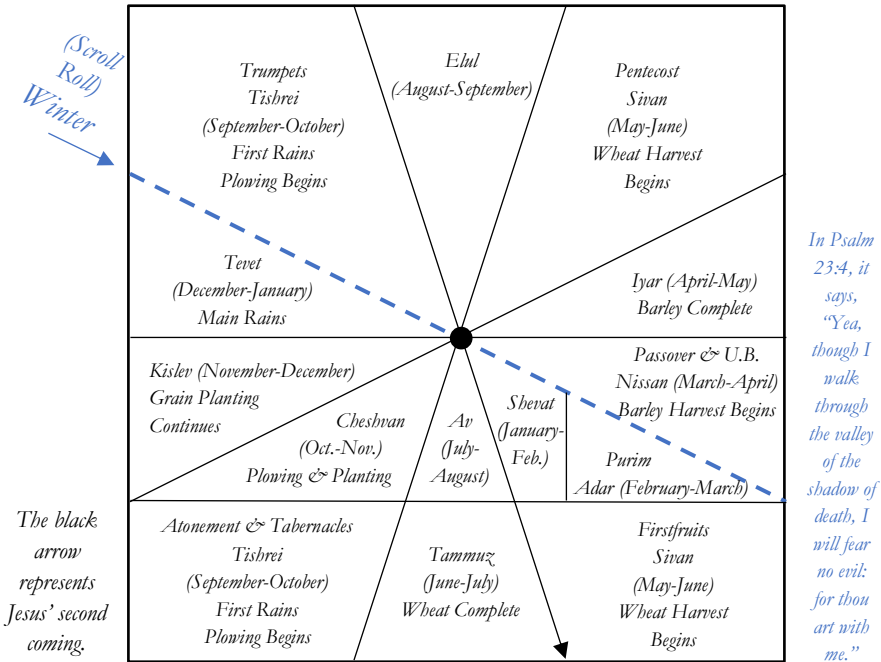
### *Sixth Seal*

At this point in time, we are going to take a look at a few verses that talk about the tribulation. In *Creation, The Breastplate Part One*, we learned about the lily of the valley and the rose of Sharon. I believe that the scroll John describes in Revelation is rolled like a lily along the winter line in the diagram (blue dotted line). And the seals are like the rose of Sharon, which I believe is actually the saffron of Sharon. We will only take a look at the sixth and seventh seals.

In Matthew 24:20-21, Jesus says, “But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

Once again, please note the blue dotted line in the diagram on the next page. This represents winter.

As previously noted, 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)*

In Matthew 24:29-30, Jesus says the following:

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

Please note that in the previous verses the sun is darkened (solar eclipse) and the moon does not give light (lunar eclipse). This is mentioned in a similar way during the sixth seal.

In Revelation 6:12, John says the following:

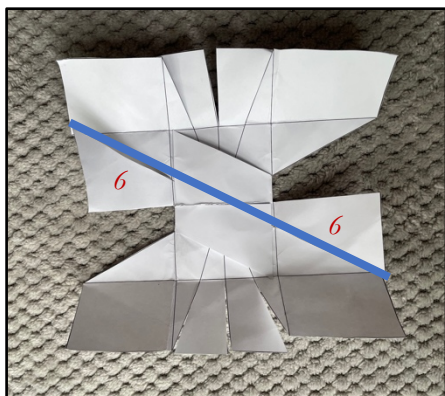
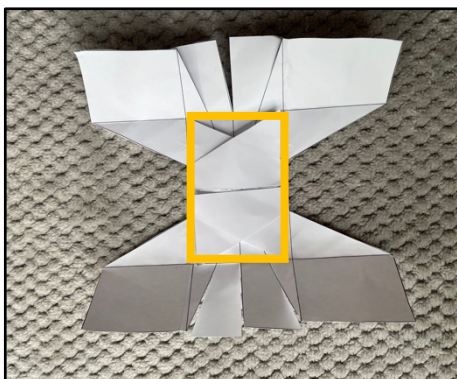
“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.”

It is interesting to note that the sixth seal is in the same place as the jasper and jacinth stones. (They likely come together [are sealed] at or near the center point.) The jasper represents the altar of sacrifice, while the jacinth stone represents Living Water. One points to death, while the other points to life. Along the winter line in the diagram, life is hidden way (like a body in a tomb), and then as the water flows, new life comes forth (resurrection).

I have marked the flaps for the sixth seal (with the number 6) in the diagram on the next page. Winter is in blue.

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.*



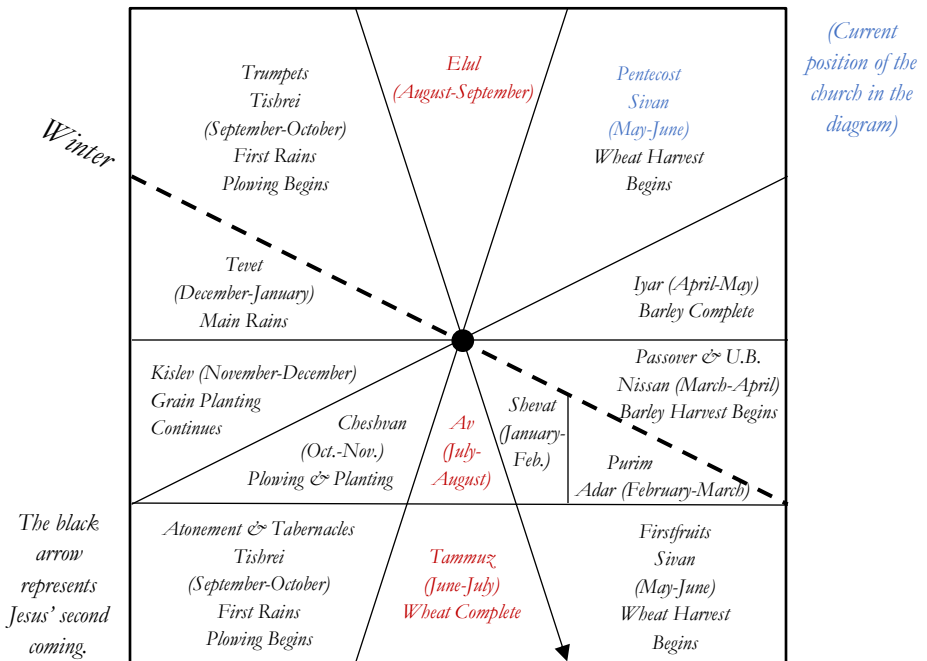


## *Tammuz, Av & Elul*

I was curious when the next solar eclipse is predicted to take place in Jerusalem. I did a little research and discovered that it is scheduled for August 2, 2027. Of course, God is in charge of the universe, so He can do whatever He pleases. If everything continues as planned, however, the solar eclipse will likely take place in Jerusalem on August 2, 2027.

As I was thinking about the dates and times, I began to think more about seasons. Only the Father knows the exact times of end times events. Therefore, I tend to think it is a better idea to approach our study in terms of seasons.

We are currently living our lives in the [late spring/early summer](#) part of the diagram, where we find the giving of the Law and the giving of the Holy Spirit (*Sivan*).



The middle column of the diagram is the hottest time of year. It represents the summer (*Tammuz, Av, and Elul*), as well as the beginning of autumn.

It is interesting to note that God is often compared to the sun. For example, in Psalm 89:36, it says, “His seed shall endure for ever, and his throne as the sun before me.” I really like this verse, since it emphasizes the light (and glory) of the Lord’s throne.

When a solar eclipse happens, it is as if the moon comes before the Lord (the Son-shine). It is important to remember that the sapphire (lapis lazuli) represents the giving of the Law, as well as the giving of the Holy Spirit, in the New Jerusalem diagram. It also represents the moon in the breastplate diagram. Therefore, when the moon comes before the throne during a solar eclipse, it is as if the glory of the Lord is magnified in the Law and the Spirit. I think this could be the time that the rapture takes place.

When the sun shines on the moon, a shadow is cast on the earth. Basically, the earth is darkened. When the Holy Spirit is removed from the earth (along with God’s people), the earth will be dark spiritually and naturally. Lawlessness will abound. The tribulation will either begin or it will worsen, depending on your interpretation.

I’d like to return to the sixth seal for a moment. In Revelation 6:14, it says that “heaven departed as a scroll when it is rolled together.” I think it is possible that this verse is pointing to Heaven being closed or separated after

the rapture (the catching away) takes place. There will be a dividing line, so to speak, between those who are protected in the Lord and those who will experience tribulation.

Let's continue with verses 15-17:

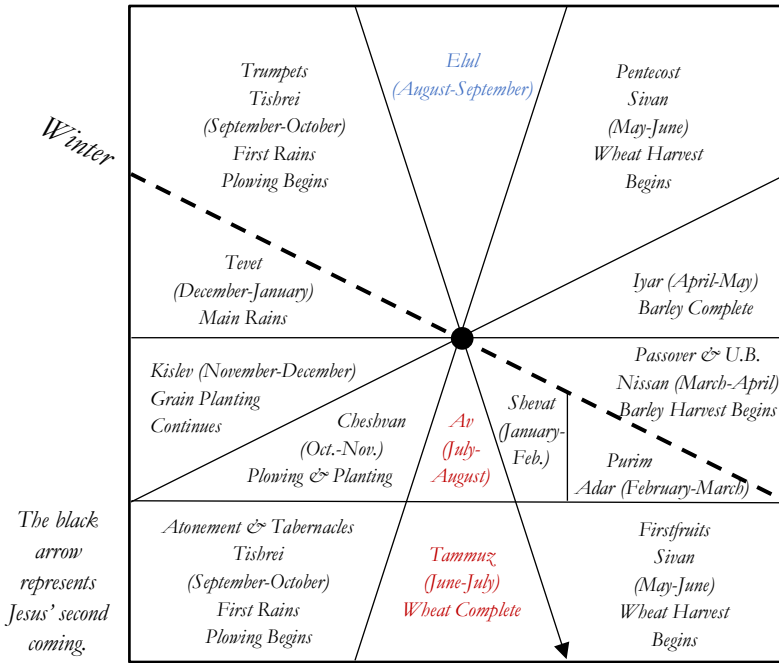
“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”

This describes the people who will be “left behind.” They will be afraid to look at the face of God. This could be likened to a lunar eclipse, where the earth passes before the Lord's throne. The result will be a blood (sardius) moon. Remember, the sardius stone represents blood, as well as bitterness. During the tribulation, there will be death and hardship. People will be afraid. Some will come to know Jesus as the Messiah, but many will be angry at God.

It is important to note that the sardius stone is in the middle column, where we find summer. (See the diagrams on pages 86 and 91.)

As we take a look at the summer season, I'd like to point out a few feasts. In the Hebrew month of *Tammuz*, the Jewish people remember “the breach of the walls of

Jerusalem before the destruction of the Second Temple,” according to Wikipedia. This takes place on the seventeenth day.



There are a few interesting things worth mentioning about the lower section of the diagram, where we find *Tammuz* and *Av*. For example, when we studied the tables of stone (the Ten Commandments) that were given to Moses, we learned that there were two sets. One set was from Heaven, possibly sapphire (lapis lazuli). And the other was from the earth, possibly jasper. It is likely that the **jasper set** corresponds with the months of *Tammuz* and *Av*, while the **sapphire (lapis lazuli)** corresponds with *Elul*. One is of the earth, while the other is from the heavens.

## *Glory of the Law & Lord*

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



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

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

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

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

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

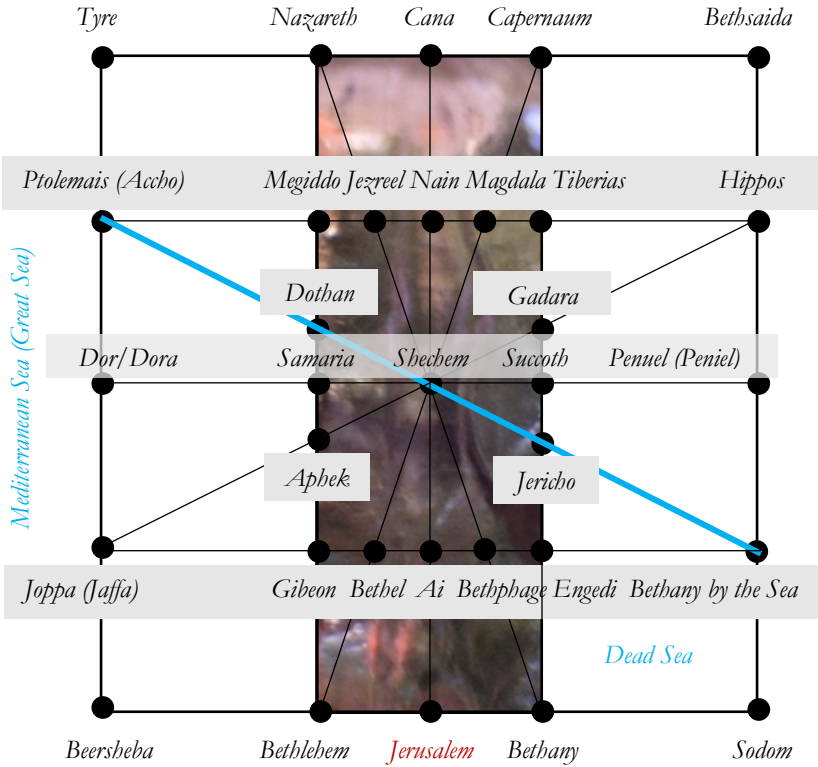
(Please see Genesis 2:7; 1 Corinthians 15:47).

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



# Av

It is interesting to note that the destruction of both temples is remembered on the ninth of *Av*, which is called *Tisha B'Av*. In the diagram, **Jerusalem** is at the bottom in the middle.



Jesus is the Temple. His body was *destroyed*, and both temples in Jerusalem were destroyed. In the picture above, Jesus' body is in line with Jerusalem.

Another interesting point is that the city of Ai is on the border of *Tammuz* and *Av*. About two or three years ago, I

figured out where the cities belong in the diagram. This was by far the most challenging part of this entire project. Of course, there is always room to improve on my interpretation. Basically, the cities radiate out from the center of the Lord. Therefore, it doesn't look like a typical map that we're used to seeing.

Just recently, I noticed that the ancient city of Ai has a similar spelling as the modern-day AI, which stands for "Artificial Intelligence." I think it is possible that we are looking at a pattern of evil being destroyed. First, we read about the city of Ai getting destroyed by Joshua and the Israelites (Joshua 7-8). It is important to note that the name *Ai* translates to "heap of ruins" in Hebrew. On a similar note, I think that the modern-day AI will be destroyed during the tribulation. I wouldn't be surprised if the anti-christ uses it to produce sermons or teachings in the temple in Jerusalem (when it is rebuilt).

In Ecclesiastes 1:9, it says that "there is no new thing under the sun." In the diagram on the previous page, please note that the cities of Ai and Jerusalem are both under the Son, Jesus, as well as under the sun. (Remember, the emerald stone represents the sun in the breastplate diagram. This is the same place as Jesus' face.)

Artificial Intelligence attempts to place itself above God's Word. In 2 Corinthians 10:3-5, it says the following:

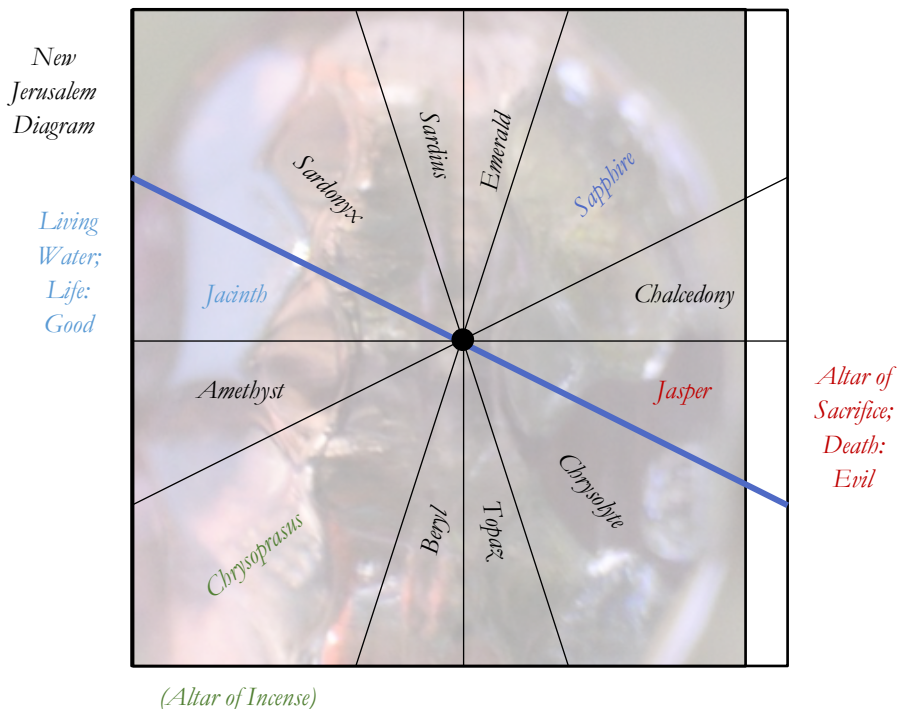
"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not



carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

In the diagram, let’s review where we find 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.

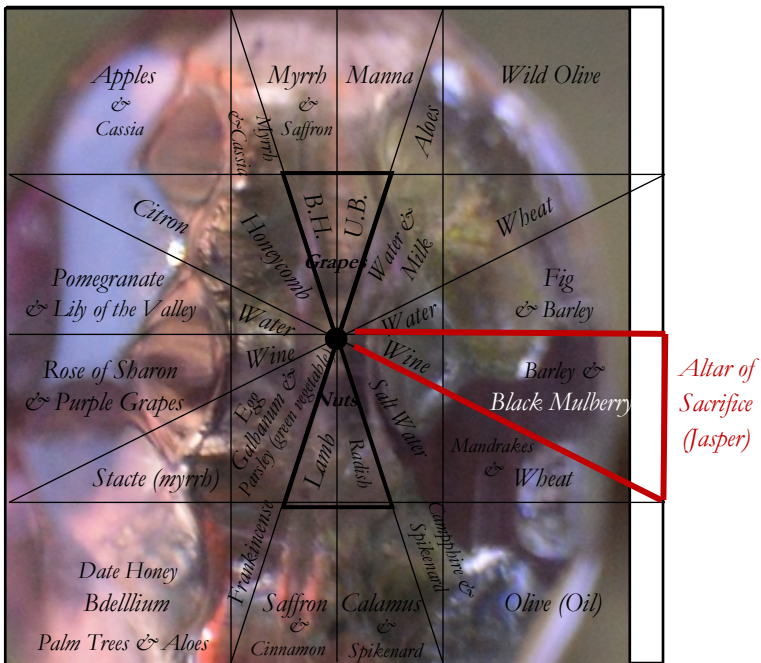
It is possible that the trunk of the tree of the knowledge of good and evil falls in the chrysoprasus section of the New Jerusalem diagram. This stone represents the altar of incense in the temple.



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).

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.

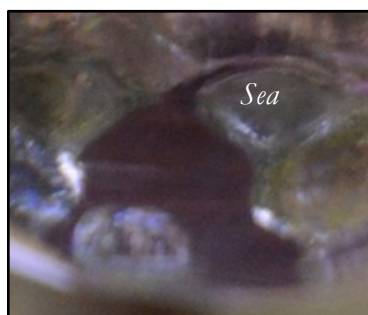


It is my humble interpretation that the tree of the knowledge of good and evil could be a black mulberry tree. Please note that the black mulberry falls in the jasper

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.

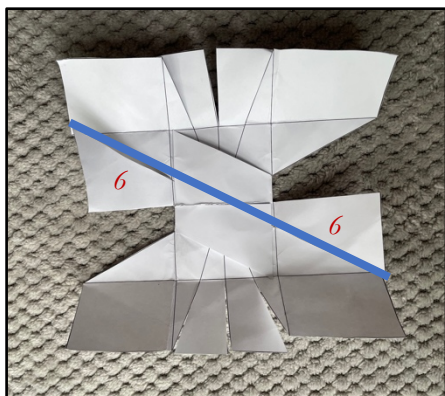
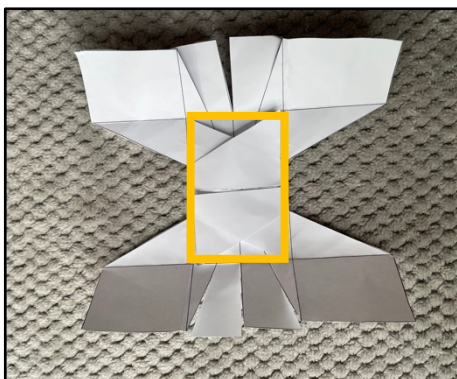


The black mulberry tree (in the picture) could also represent the sea. It is as if the tree is being cast into the sea.

It is also interesting to note that the sixth seal opens along the jacinth and jasper stones. These are the same places as “good and evil” (in the tree of the knowledge of good and evil).

The sixth and seventh seals resemble burial cloths.

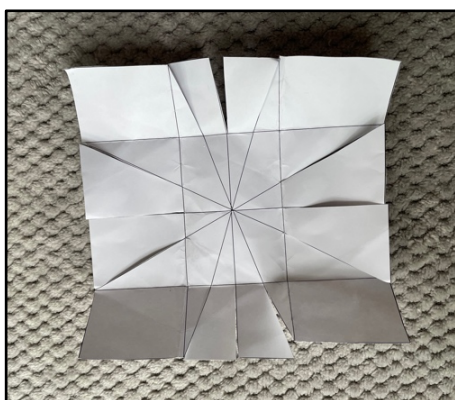
*I placed a yellow rectangle around the last two seals.*



*Sixth Seal*

*Seventh Seal*

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



### *Menachem Av*

I would like to mention that *Av* literally means “father.” Oftentimes, Jewish people will add *Menachem* to this word, which means “comforter” or “counselor.” Therefore, the name is the following: *Menachem Av*. This name is a reminder that God is there to comfort them during troubling times. During the tribulation, God will comfort His people. He will counsel them as they are confronted with situations that you and I will likely never have face.

### *Rosh Chodesh Elul*

As the Hebrew month of *Av* comes to a close, we arrive at *Rosh Chodesh Elul*. This is the first day of *Elul*, and it is a time of introspection and repentance.

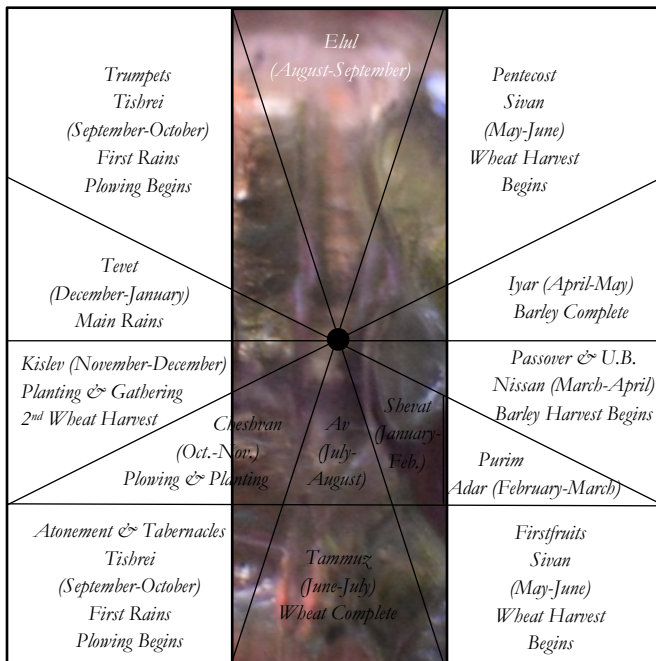
What is fascinating about this time of year is that it helps people turn away from evil and turn to good. Interestingly enough, this is similar to what we have been studying with the tree of the knowledge of good and evil. In Joshua 24:15, it says that “if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.”

### *Elul*

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

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

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



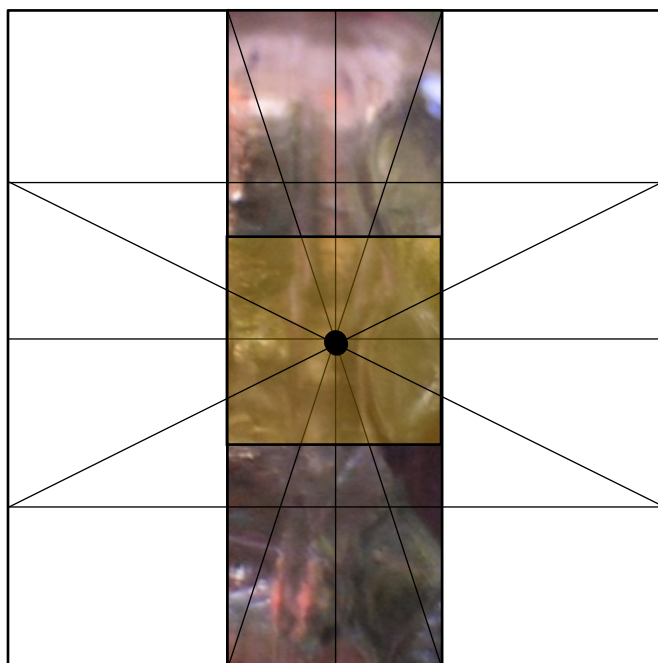
Isn’t it fascinating that we can see the Lord’s face in the miracle picture in this particular section of the diagram? It is also where we find the emerald stone, which represents

the bread of the face.

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

It is interesting to note that as believers in Jesus, we should remember how we have been forgiven through His death, burial, and resurrection. We have been restored to a right relationship with God through our Lord.

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

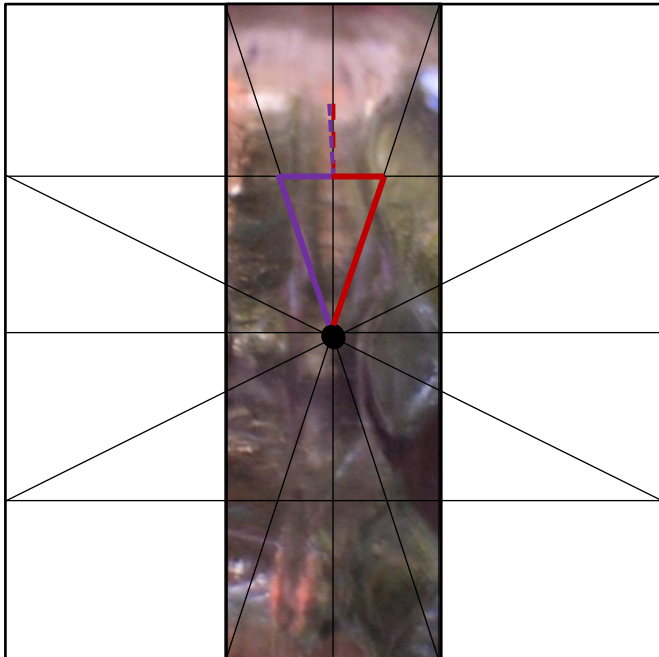


The Hebrew month of *Elul* can be likened to the following phrase: “I am my beloved’s and my beloved is mine.” This refers to one’s relationship with God. We can find this phrase in Song of Solomon 6:3.

The Hebrew letter *lamed* is found two times in the Hebrew word *Elul*. It is the English letter “L.”

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

***ELUL***

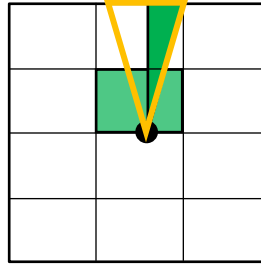


It is interesting to note that the letter *lamed* resembles a



shepherd's staff. It is the largest of the Hebrew letters, and it represents the King of kings!

The month of *Elul* also likely points to the rapture (or catching away) of the church. One aspect of the emerald stone is that it represents this event.



The month of *Elul* is outlined with a gold triangle in the diagram above.

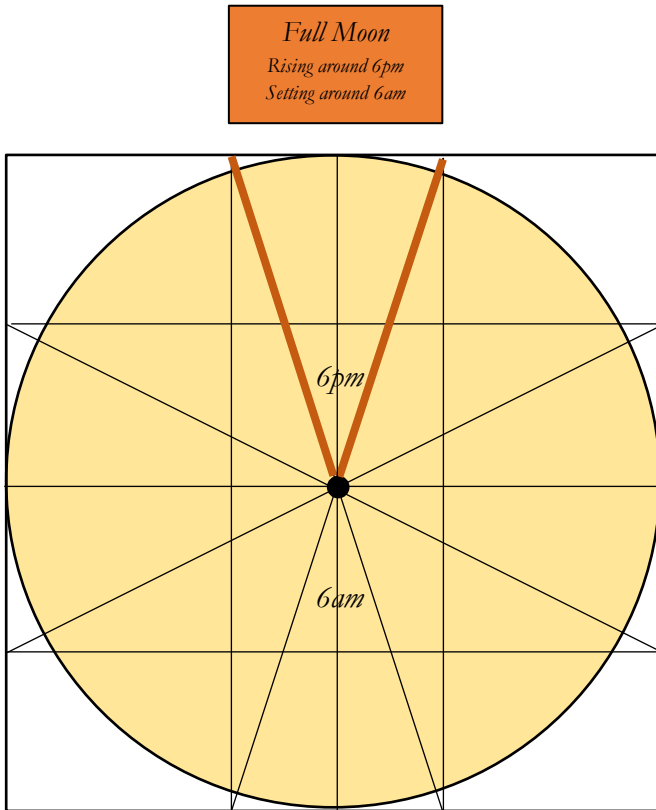
### *Phases of the Moon*

I'd like to take a moment to look at the different phases of the moon in the diagram. It has been challenging, but I've done my best to interpret the waning moon on the Lord's left, and the waxing moon on the Lord's right. Remember, judgment is to the left, while blessing is to the right. That could be why we see an increase of light on the Lord's right.

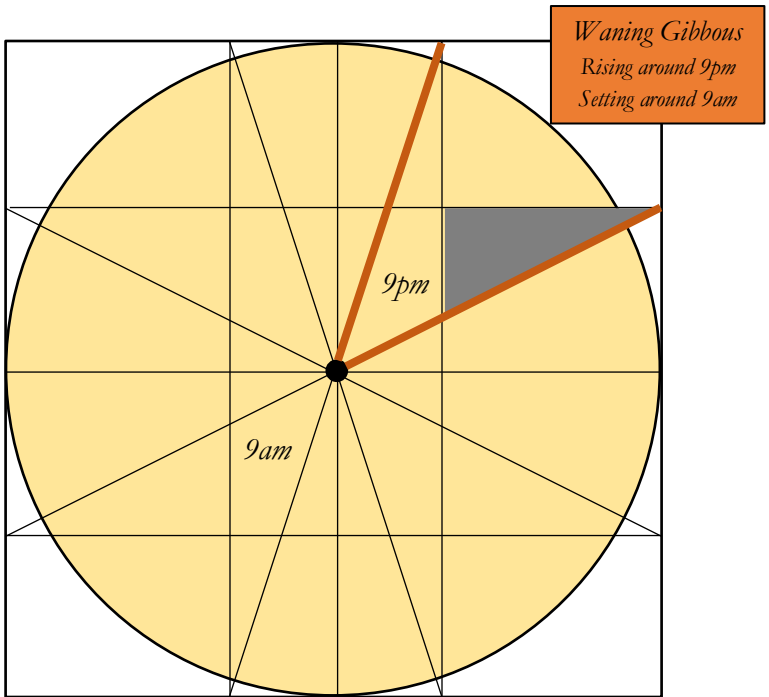
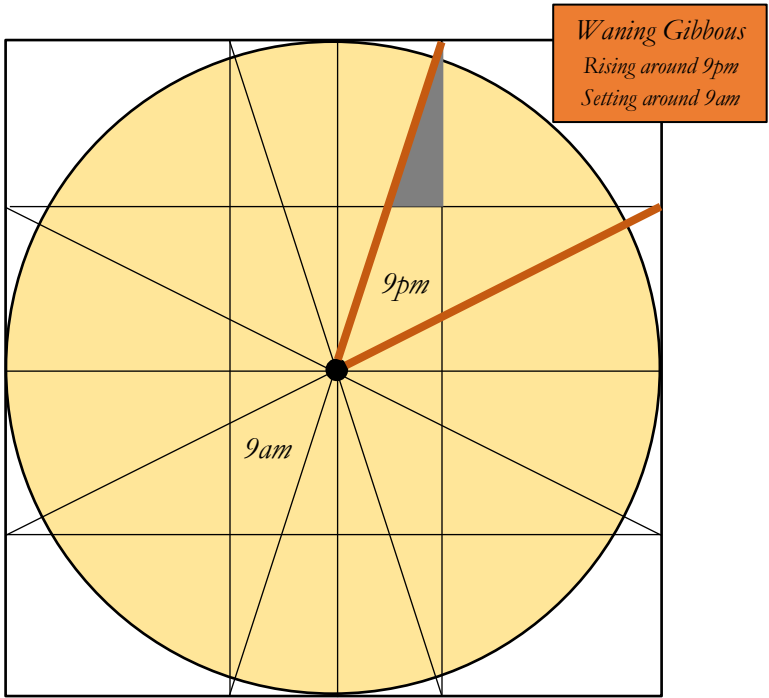
We will begin with the full moon, which is at the top of the diagram on the next page. I may include a verse or two as we progress through the various stages.

In Psalm 89:36-37, it says, "His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

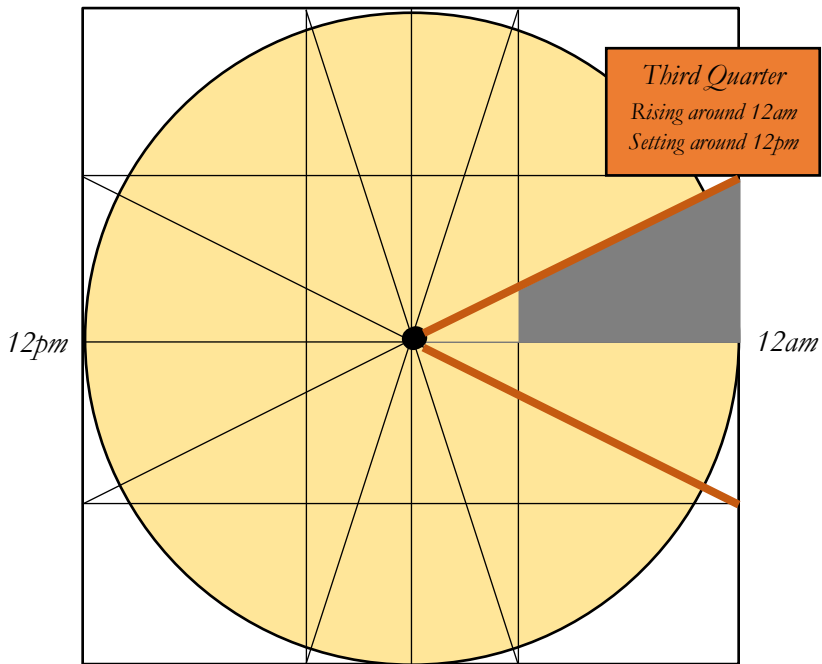
In Psalm 104:19, it says, “He appointed the moon for seasons: the sun knoweth his going down.”



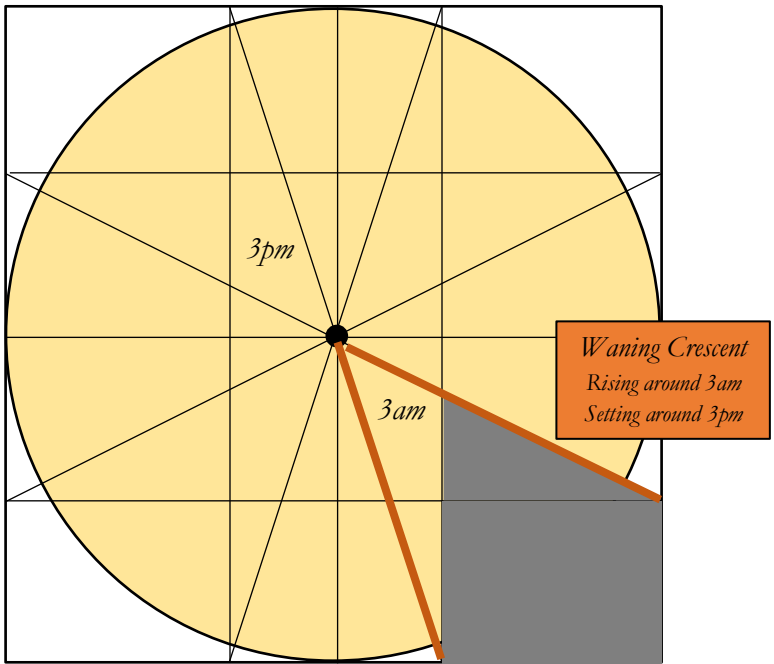
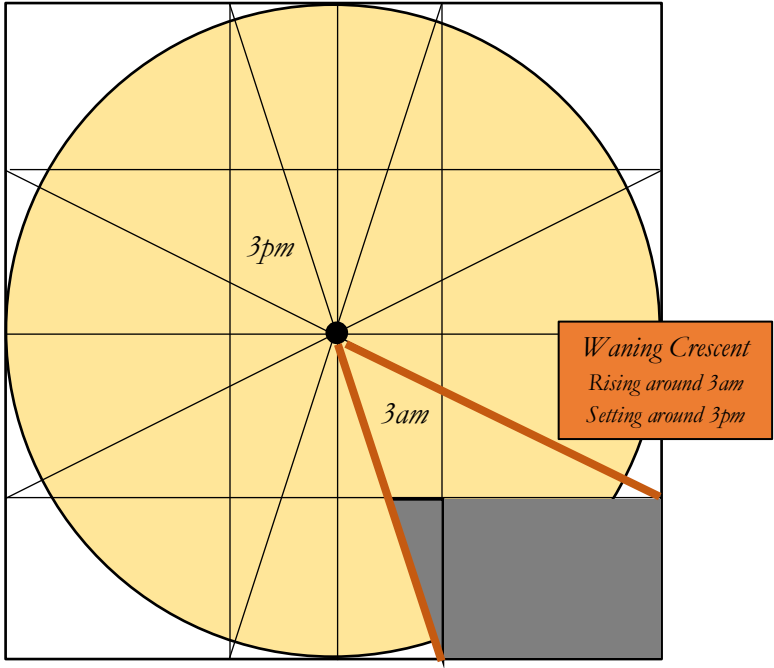
In Psalm 113:3, it says, “From the rising of the sun unto the going down of the same the Lord’s name is to be praised.”



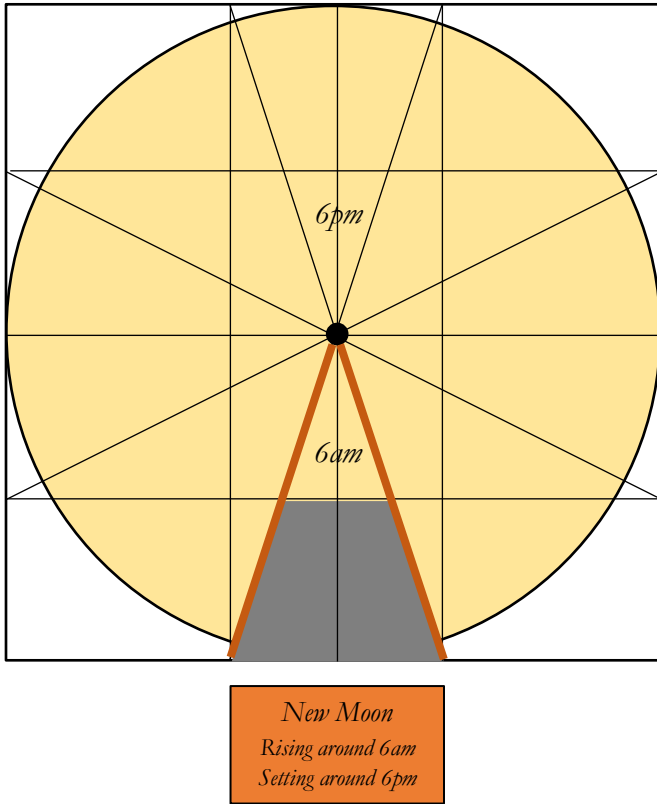
In Matthew 25:5-6, it says that “while the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”



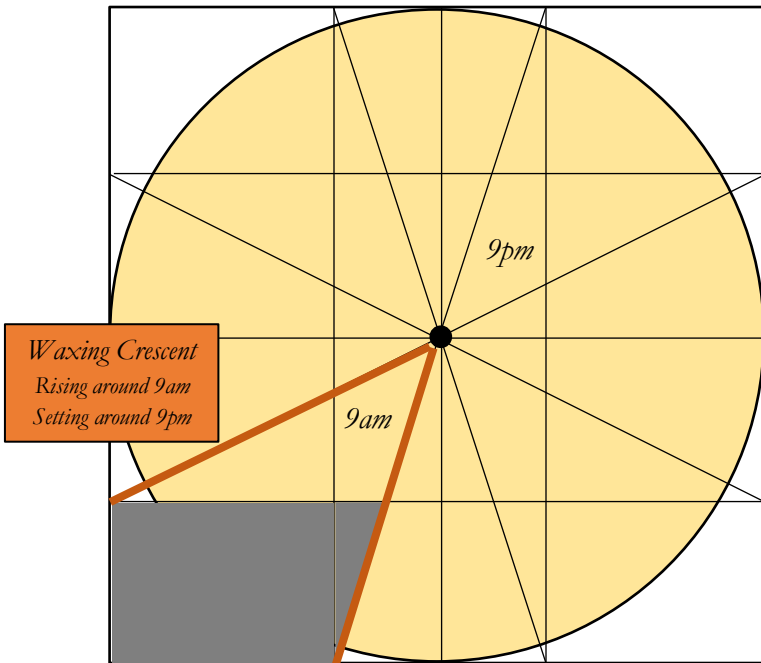
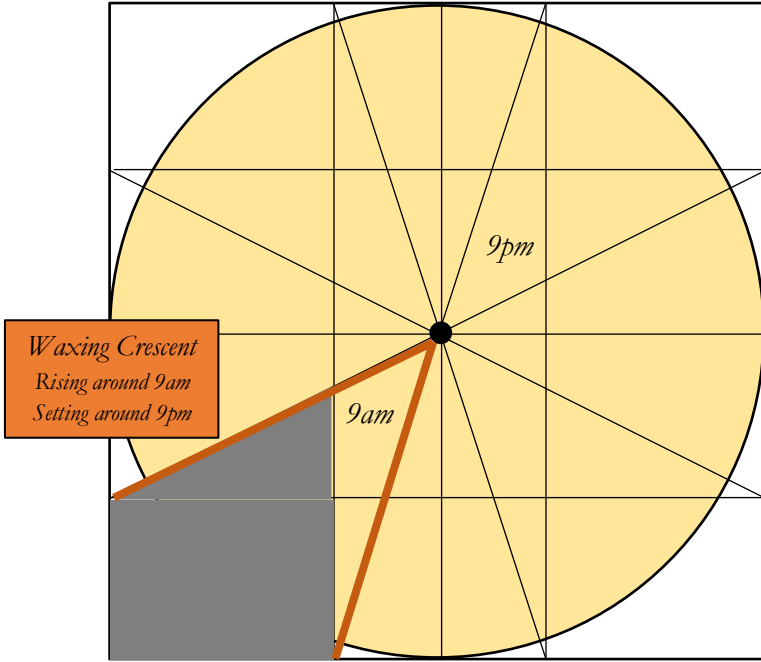
In Acts 16:25-26, it says, “And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.”

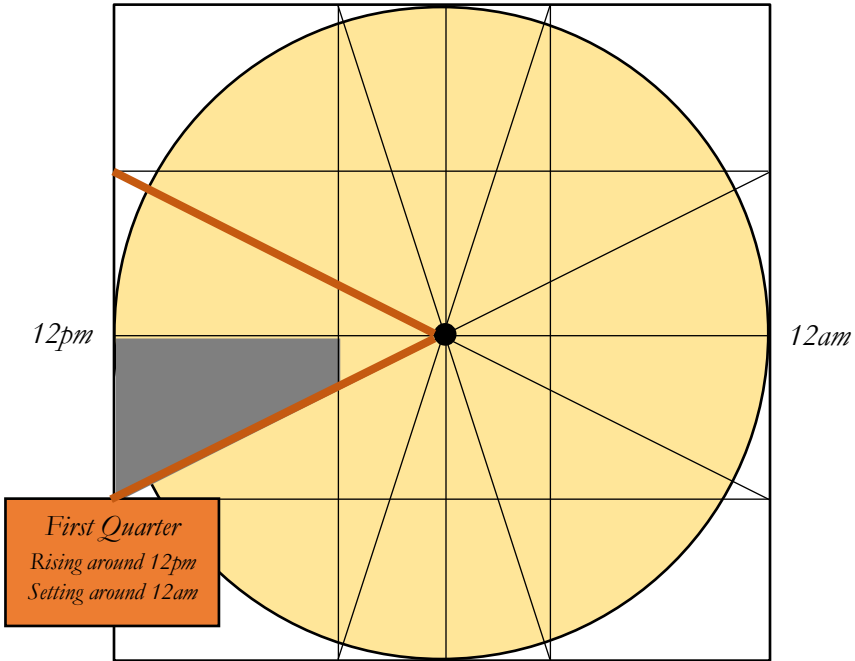


In Psalm 81:3, it says, “Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.”



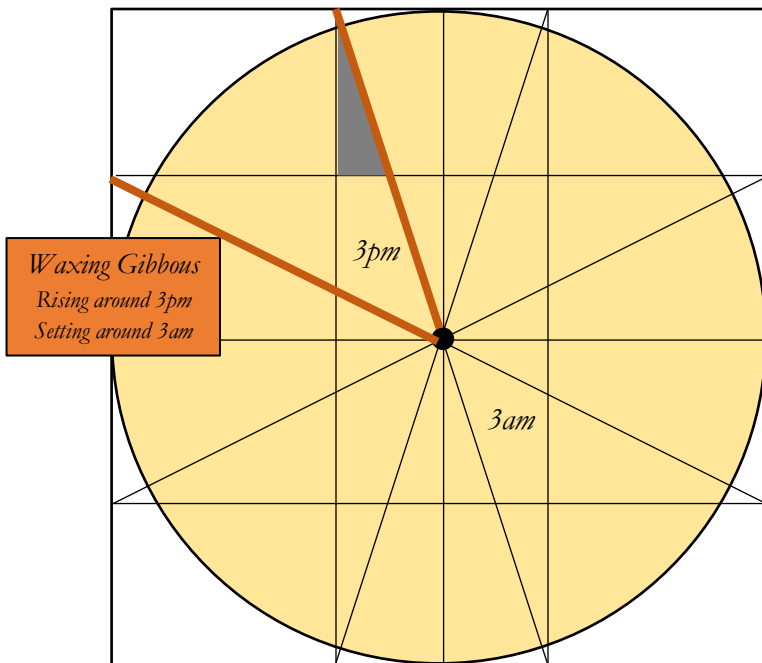
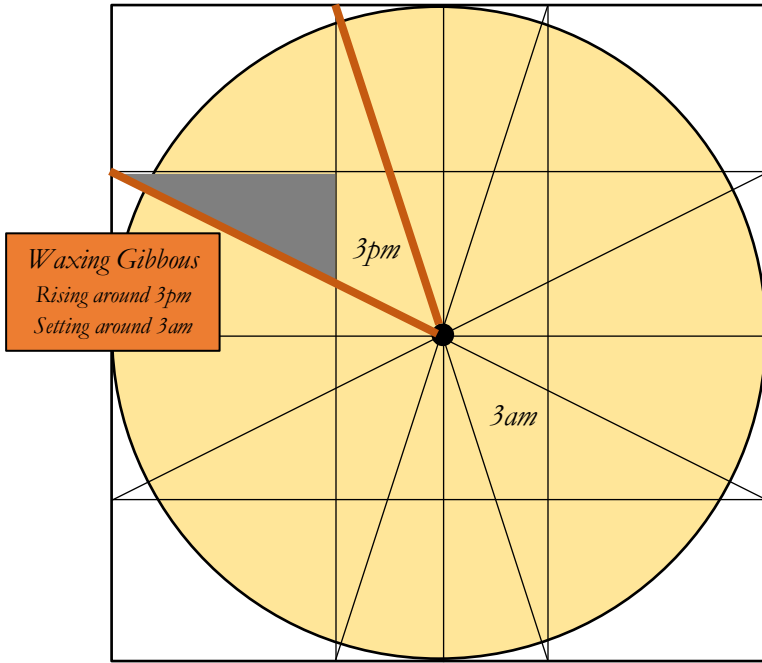
In 2 Chronicles 2:4, it says, “Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.”





In Psalm 37:5-6, it says, “Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.”





## *Tides*

Before this chapter comes to a close, I have to briefly mention the ocean tides. As previously noted, the onyx stone represents the seas, while the sapphire (lapis lazuli) represents the moon in the breastplate diagram.

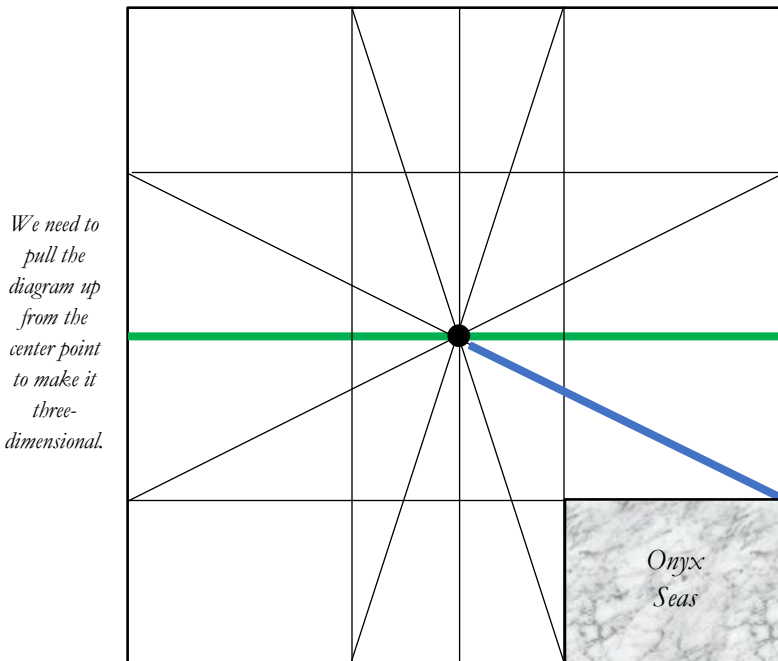


Once again, I was up early this morning, but this time I was researching tides. So, let's go ahead and see how they fit in the diagram.

In Isaiah 51:15, it says, "But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name."

A “spring tide” happens when the moon is full or there is a new moon. The earth, sun, and moon are all in alignment. (See pages 83-85.)

During a “spring tide,” the high tides are at their highest, while the low tides are lower than usual. (It is important to remember that the diagram is three-dimensional.) When we look at tides, the center line that runs east to west is the **lowest point (low tide)**.



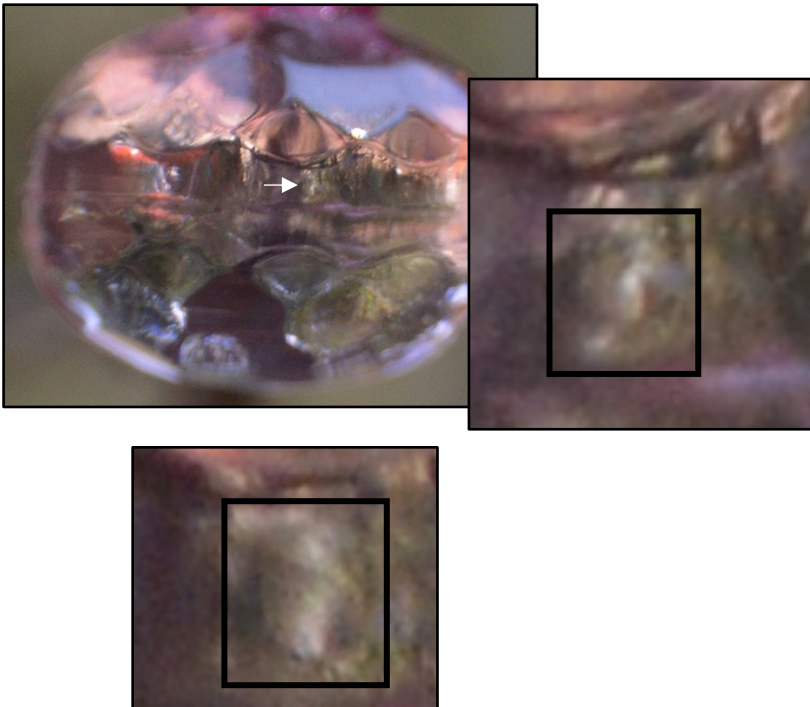
*We need to pull the diagram up from the center point to make it three-dimensional.*

The **high tide** likely flows along the **winter line**. We know that it reaches up to the center point, since this is the source of Living Water.

## *Pearl Gates in the New Jerusalem*

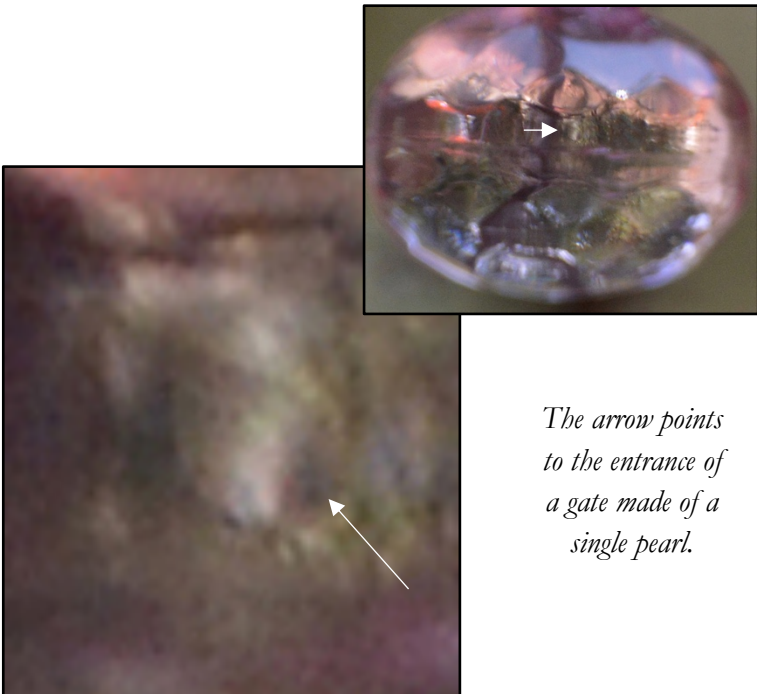
It is interesting to note that the gates in the New Jerusalem could be arranged (or positioned) like the phases of the moon.

First, let's take a look at a gate in the miracle pictures. It is possible that a "pearly gate" is one of the most common things that we have heard about Heaven. In Revelation 21:21, the beloved disciple explains that "the twelve gates were twelve pearls: every several gate was of one pearl...." I have seen movies where they depict the gates like an entrance into a million dollar mansion, so that's how I imagined them until now. In the two main miracle pictures, the gate actually resembles an igloo.



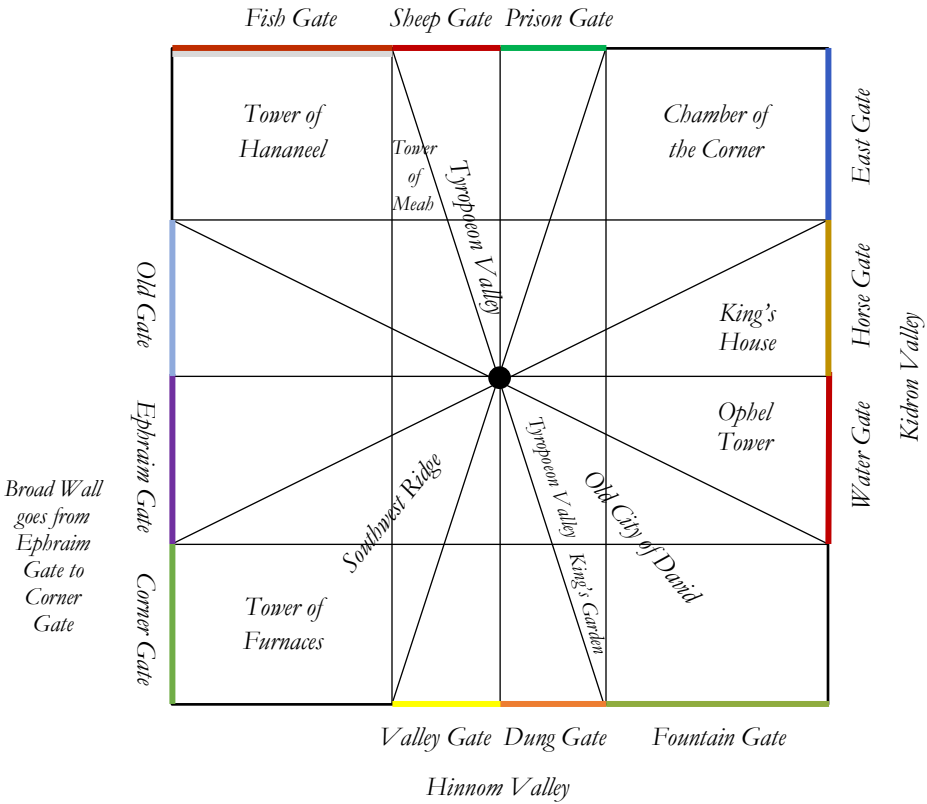
Jesus says that the Kingdom of Heaven is like a merchant looking for fine pearls (Matthew 13:45). When the man found one of great value, he sold everything he had and bought it (v. 46). There are some things in life that we may have to give up to follow the Lord. He is worth more than whatever we choose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

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



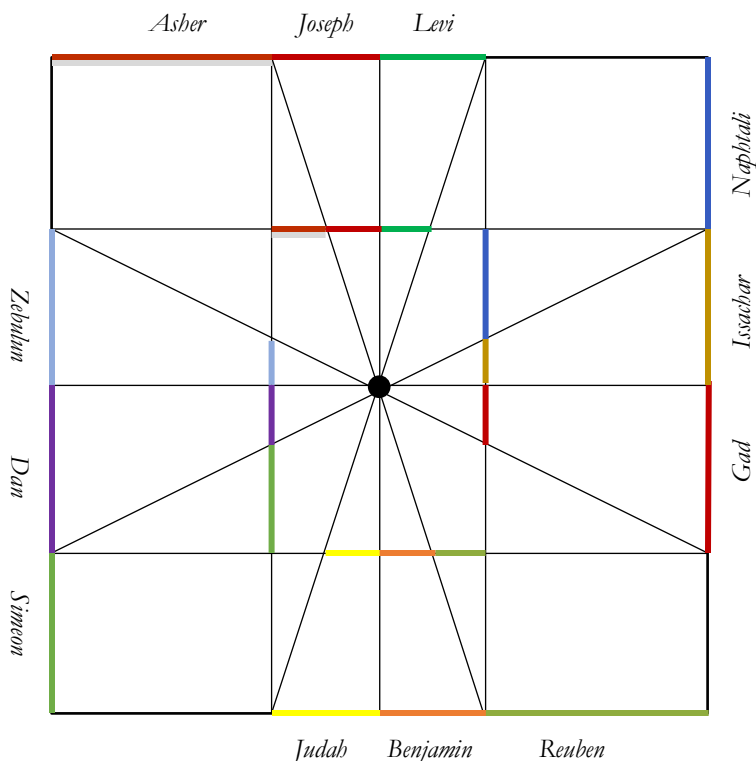
*The arrow points  
to the entrance of  
a gate made of a  
single pearl.*

## *Jerusalem during Nehemiah*



In previous notes, I shared the gates of Jerusalem during Nehemiah's time. I used to think that the position of the New Jerusalem gates could be similar. (See the next page.)

*(The diagram below has been updated on page 124.)*

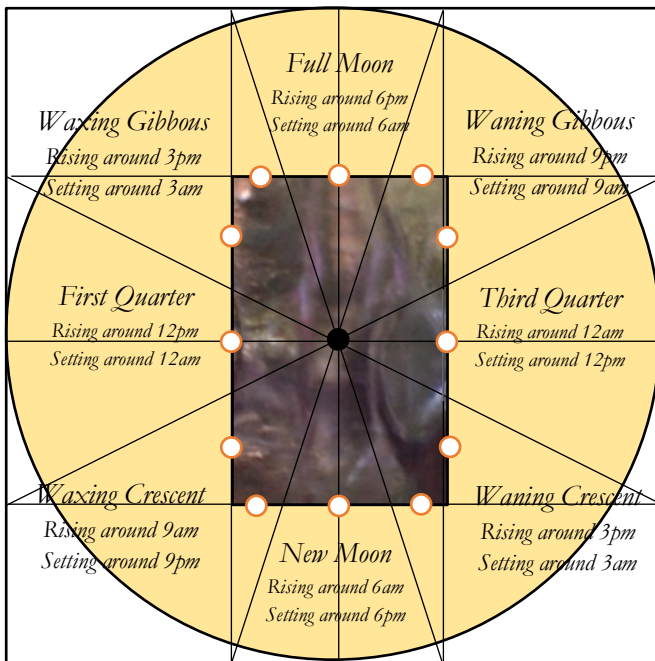
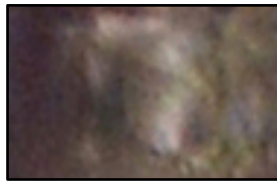


Recently, as I was studying the phases of the moon, I started to look at the gates differently. I still think that Jerusalem during Nehemiah's time could be laid out on the previous page. However, I have changed my mind on the New Jerusalem gates. I don't think that they are accurately represented in the diagram above.

It is important to note that the phases of the moon in the four corners (gibbous and crescent), each have two phases. (You can see the additional phases on pages 109, 111, 113, and 115.)

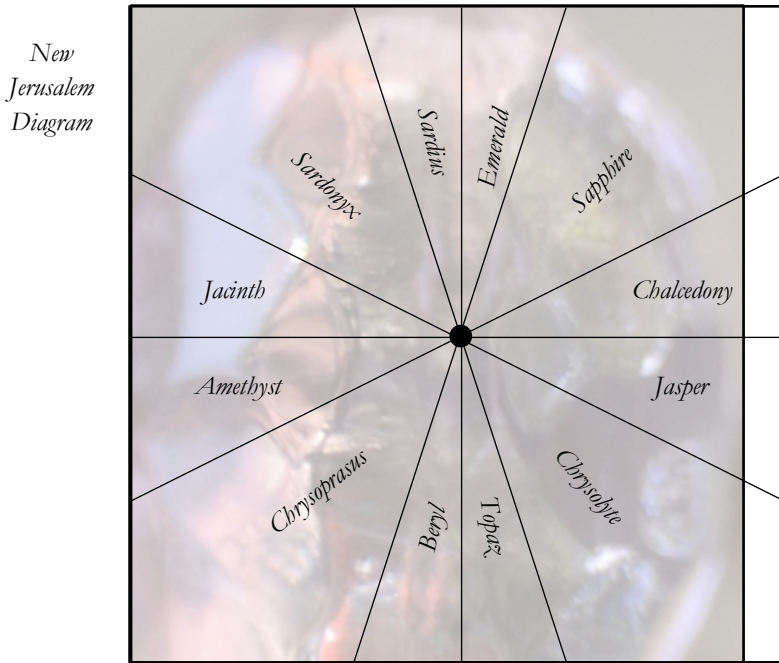
Generally speaking, there are eight phases of the moon. However, with the additional corner phases, there are a total of twelve.

It is important to point out that there are twelve pearl gates in the New Jerusalem. And pearls resemble moons!





The New Jerusalem foundations radiate out like rays of the sun. (They radiate out from the center of the Son, Jesus!)



The foundations represent different aspects of the Temple, while the gates represent the entryway into God's Holy City.

We also see a pattern in the Holy Place:

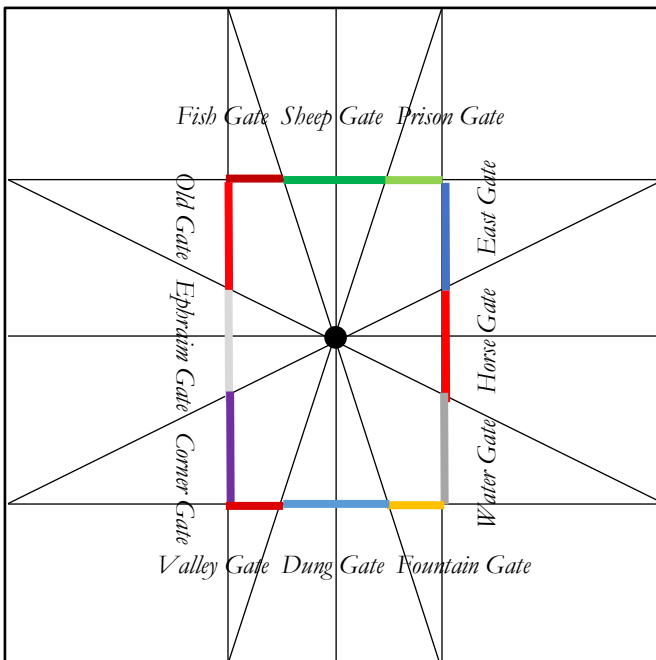
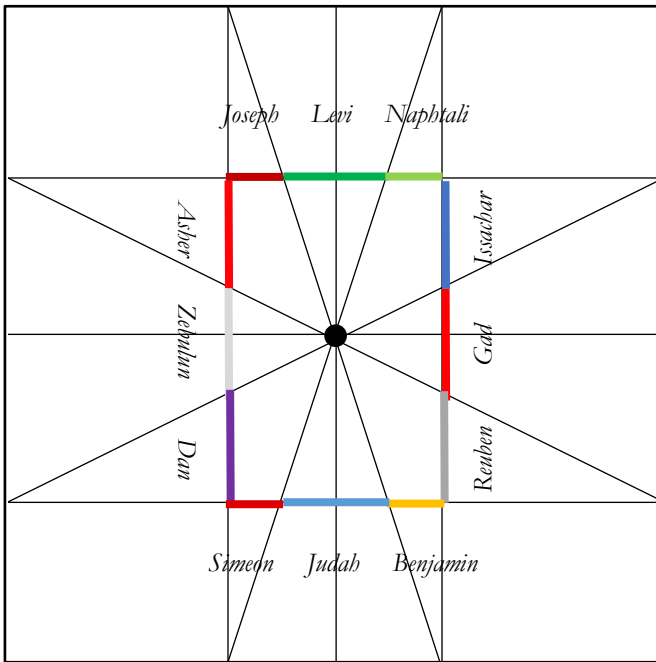
Sun: Table of Shewbread (Bread of Life; Bread of the Face)

Moon: Lampstand (Shines in the Darkness)

Stars: Altar of Incense (Worship)

We will learn about the stars and the altar of incense in the next chapter.

# New Jerusalem's Gates



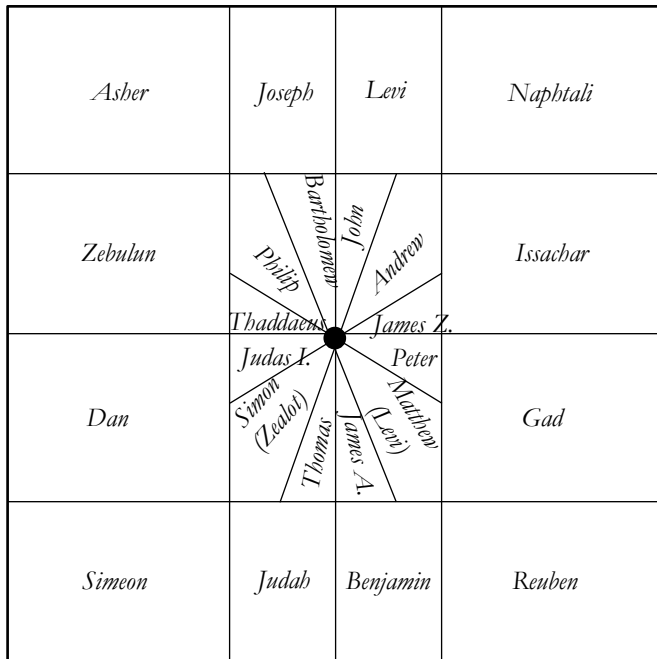
I used the colors of the breastplate stones to go along with the tribes (see previous page). I had to adjust the center column of the breastplate (below) to figure out the tribes.

The inside of the diagram (below) contains the twelve apostles. The twelve tribes are on the outside.

Joseph: Sardius  
Levi: Emerald

(See page 116 for  
the Breastplate  
Diagram)

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



Judah: Ligure  
Benjamin: Beryl

It is important to note that the New Jerusalem's wall has twelve foundations with the names of the twelve apostles of the Lamb (Revelation 21:14). That's what we see on the inside of the diagram (above).

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

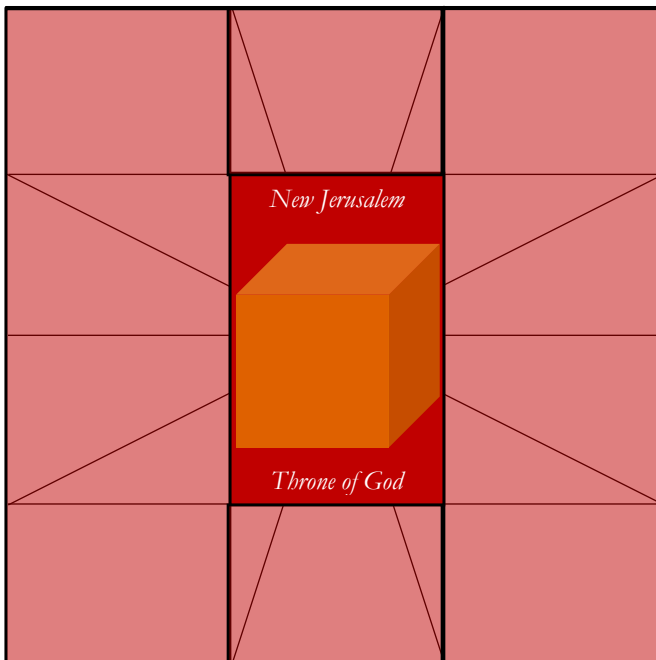
Foundations of the wall: twelve apostles

Pearl gates: twelve tribes

“He made the moon for the seasons...” (Psalm 104:19). Jewish people celebrate different feasts during specific seasons.

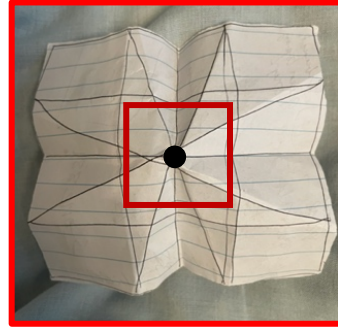
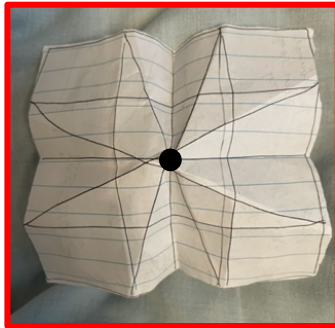
In the New Jerusalem, I imagine that we will travel through a long gate (kind of like a cave), and it will bring us to the Holy City—the New Jerusalem. In the diagram, the city will possibly be a cube, perhaps on top of the rectangle in the center (of the diagram).

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

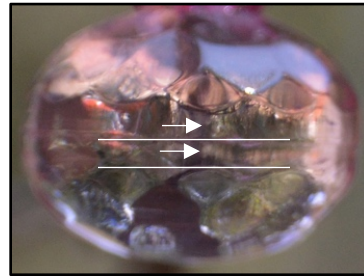


*“Thou shalt call thy walls Salvation...”  
(Isaiah 60:18).*

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



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



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

## *Cave*

The picture below reminds me of the Reed Flute Cave in China. At first, I thought it was this particular cave. Now I think it could represent one of the gates of the New Jerusalem. Since the wall is 144 cubits thick (Revelation 21:17), which is 72 yards or 216 feet, there is probably enough space for people to gather. It could also represent a cave outside of the city on the mountainside.



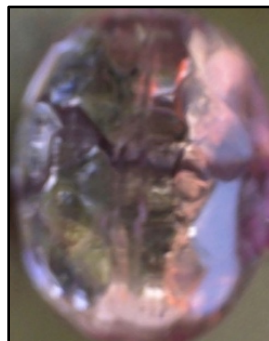
While in Israel, we visited a museum where they had the Dead Sea Scrolls on display. The Isaiah Scroll was the most complete, and, therefore, the most beautiful. We also saw the Qumran Caves from a distance. They didn't allow people to walk through them, although our tour guide told us about the Bedouin shepherd boy who looked for his goat in one of the caves and discovered a scroll in an earthenware jar. What a find!

Throughout history, people have lived in caves. There are drawings, paintings, and even carvings on cave walls that help us understand ancient people.

The picture below is one of my favorites. The person on our right reminds me of an Inuit or perhaps a native from Tibet. He is wearing colorful clothing like the Tibetan people. There is even the face of a Tibetan pony near his shoulder. Although the pony looks lavender in the picture, it is likely gray in color. The bleach filter often alters the colors.



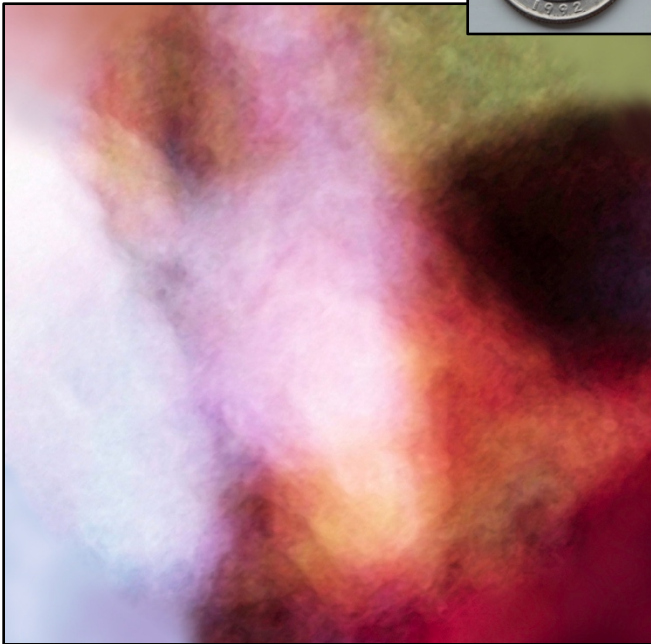
The Tibetan artist is reaching his arm out to draw. Please take note of the pen or brush in his hand. And the “whirlwind” has suddenly become an arm. It is as if he is drawing or painting the miracle pictures.





*The artist's  
head is a  
part of the  
shank of  
the button.*

*You can  
see the size  
of the  
button  
(below)  
next to a  
quarter.*



*He and the pony have such sweet faces!*



## Emerald

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

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

**Representation in the Breastplate:** sun

**In the Temple:** table of shewbread



**Representation:** bread of the face, hidden manna, communion, hidden life, Jesus' burial, priestly tribe, Aaron's rod, the body of Christ, and the Living Word

### Greek Definitions:

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

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

### Hebrew Definition:

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

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

**Feast:** Unleavened Bread

It is important to note that in Revelation 21:21, it says that “the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

*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 &amp; Sky</i>	<i>Agate</i> <i>Moving Creatures</i> <i>Whales</i>
<i>Jasper</i> <i>Grass, Seed &amp; Fruit Tree</i> <i>Dry Land &amp; Earth</i> <i>Cattle, Creeping Things,</i> <i>Beasts of the Earth &amp; Man</i>	<i>*Beryl</i> <i>Light</i>	<i>Onyx</i> <i>Seas</i>

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

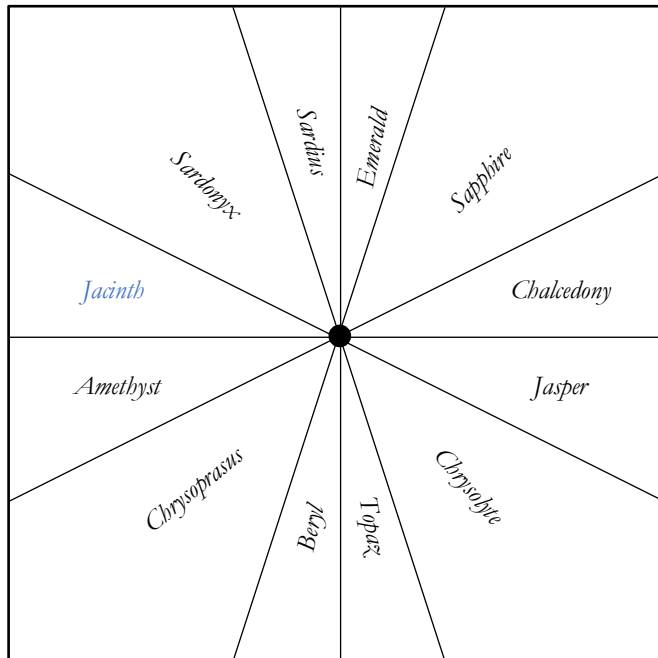
*Vine's: (noun)* “Primarily denoted ‘a hyacinth,’ probably the dark blue iris; then, ‘a precious stone,’ most likely the sapphire.”

*(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.

## *Sardius*

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



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

**Representation in the Breastplate:** Son (Jesus)

**In the Temple:** blood

**Representation:** cup of salvation; cup of deliverance; bitter; blood moon

### **Greek Definitions:**

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

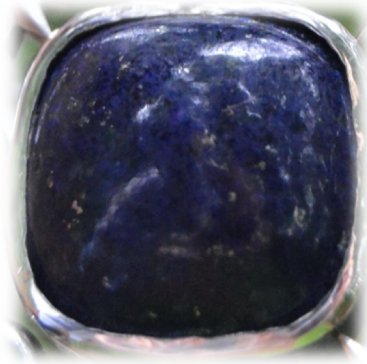
*sardios* (4556): sardian (3037 being impl.), i.e. (as noun) the gem so called:—sardius.

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

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

## *Sapphire*

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



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

**Representation in the Breastplate:** moon

**In the Temple:** veil

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

**Greek Definition:**

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

**Hebrew Definitions:**

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

sapphire.

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

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

**Feast:** Pentecost

### *Pearl*

**Description:** “A smooth, rounded bead formed within the shells of certain mollusks” (Dictionary.com).

**References:** pearl of great price; New Jerusalem’s gates

**Greek Definitions:**

*margarites* (3135): from *margaros*:—a pearl.



“There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.”

*1 Corinthians 15:41*



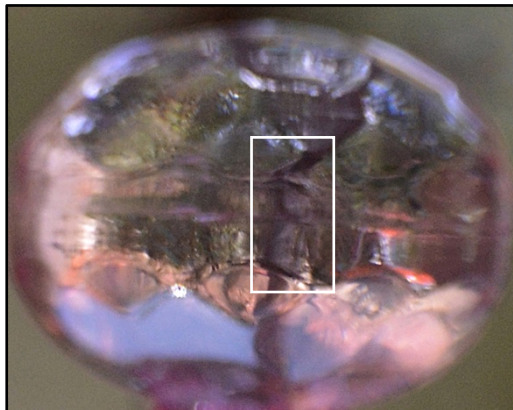
## STARS IN THE SKY

On the fourth day of creation, God made the sun, moon, and the stars. In this chapter, we will take a look at some of the stars that are mentioned in Scripture.

In Job 38:31, it says, “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?” I’d like to begin with the Orion constellation. There is a picture of an enormous angel in one of the main miracle pictures. I think it could be the archangel Michael.

*The picture has been rotated 180 degrees (turned upside-down). I think this gives us a heavenly perspective.*

*A white box has been placed around the angel.*



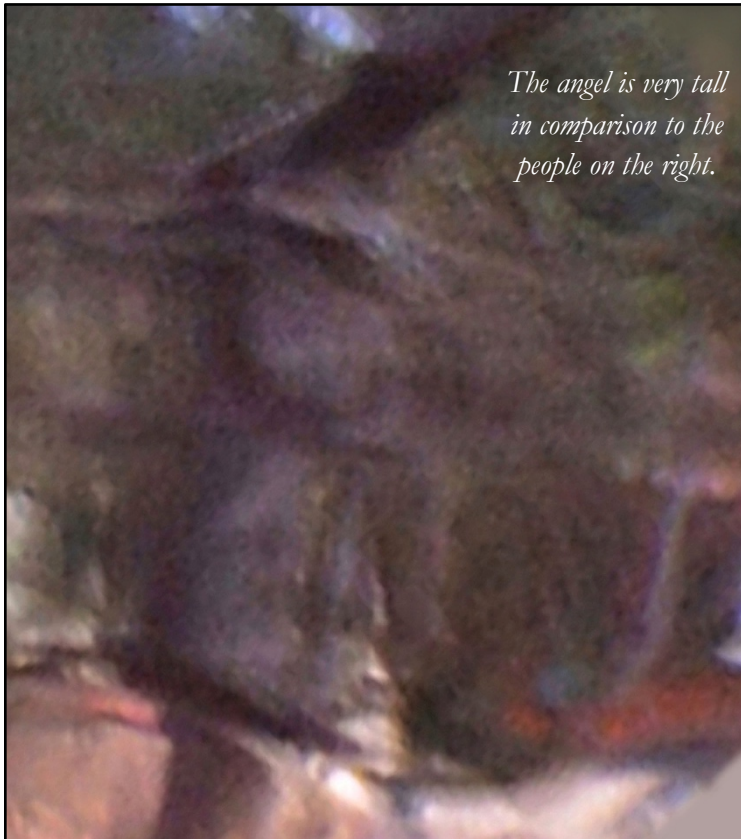
Before we take a look at the archangel Michael, I would like to share some of my earlier notes. Initially, I thought this was the angel of the Lord. I'm sharing these notes since I don't like to rule anything out when I attempt to understand what God is portraying through the pictures.

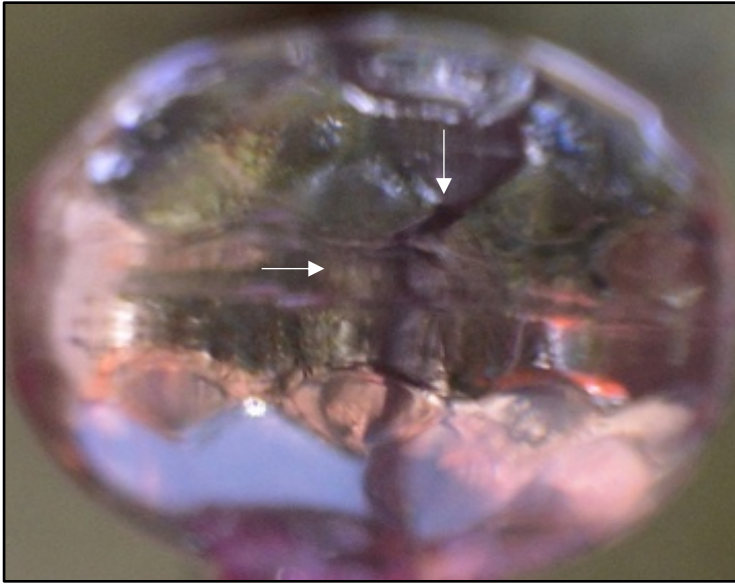
In 1 Chronicles 21:1, it says that "Satan rose up against Israel and incited David to take a census...." When David had all the fighting men counted, God saw that it was evil, so He punished Israel (vv. 5-7). David felt guilty about what he had done, so he said to God, "I have sinned greatly by doing this. Now, I beg you, take away the guilt of your servant. I have done a very foolish thing" (v. 8).

I would like to stop here for a moment. First of all, a leader may allow his people to take the blame for his mistakes at times. David, however, was willing to take the punishment. In verse 17, he says, "Was it not I who ordered the fighting men to be counted? I, the shepherd, have sinned and done wrong. These are but sheep. What have they done? Lord my God, let your hand fall on me and my family, but do not let this plague remain on your people." Here we see the heart of God. In fact, God calls David a man after His own heart (Acts 13:22). As the shepherd of Israel, King David wants to protect the people, the sheep, God's sheep. Granted, it was his sin that caused the plague. But he loved the people and didn't want to see them suffer. Jesus, as our Good Shepherd, took it one step further. He was without sin. He lived life perfectly, and yet He received the punishment for our sin. Now that is love!

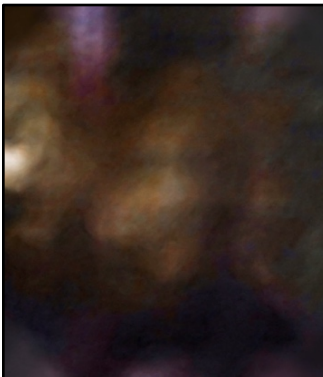
At one point, “David looked up and saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand extended over Jerusalem” (1 Chronicles 21:16).

Interestingly enough, in the picture below, I discovered an angel with a sword in its sheath. The angel is wearing a purple robe. His wings extend to the side. Since my husband is a pilot, he pointed out the placement of the wings. They look like the wings of a plane or a bird. In this case, the angel could be landing on the mountain.





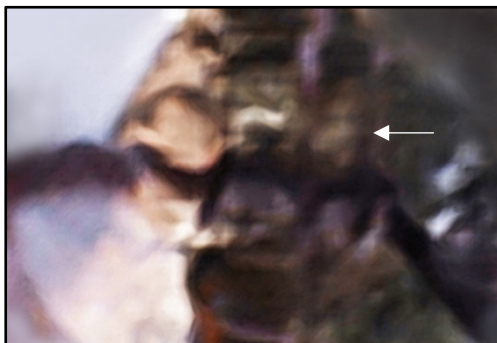
Some people believe that Jesus appears as the angel of the Lord at times in the Old Testament. I do not have enough knowledge in this area to even try to guess. I find it interesting, though, that the prophet Zechariah describes the Lord coming to fight against the nations on behalf of Jerusalem (Zechariah 14:3). It says that His feet will stand on the Mount of Olives, and it will be split in two (v. 4).



Another interesting point about this picture is that David's face is right next to the angel. As we have already learned, "David looked up and saw the angel of the Lord...." The arrows above point to David and the angel.

You may wonder where I am going with this story. Well, I hope to sum it up for you. The angel of the Lord ordered the Prophet Gad to tell David to build an altar (1 Chronicles 21:18). It was to be built on the threshing floor of Araunah the Jebusite. Therefore, King David purchased the site from him for six hundred shekels of gold (v. 25). David then built an altar to the Lord, and he sacrificed burnt offerings and fellowship offerings (v. 26). Verse 27 says, “Then the Lord spoke to the angel, and he put his sword back into its sheath.” (This, of course, suggests that the angel is separate from the Lord.)

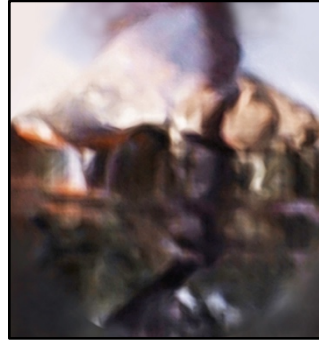
David then said that the house of the Lord and the altar of burnt offering for Israel would be there (22:1). The future temple of Israel would be built on the threshing floor. This was the place for threshing wheat (21:20). The word “thresh” means “to separate grain from (a plant), typically with a flail or by the action of a revolving mechanism.” Jesus’ body was beaten, blow after blow, much like the threshing of wheat. The stripes that He suffered on our behalf provide healing for our sins (Isaiah 53:5). That is certainly a sobering thought.



*The picture has been rotated and magnified. The white arrow points to David's face.*

Right below David's face is the image of a large bird with outstretched wings. Its wings make up the crack in the foundation.

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



Just below the bird's chin and throat, you will see a shelter. It reminds me of the holy of holies with the ark of the covenant inside. In fact, it also reminds me of the cart that carried the ark to the City of David (2 Samuel 6:3, 16).

## *Orion & Michael*

As I was studying about the Orion constellation, the picture of the enormous angel came to mind. I immediately saw a similar pattern. Of course, many people interpret Orion as a hunter. When I look at the constellation, however, I see the armor of God (at least some of it). In Ephesians 6:13-17, it says the following:

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

The enormous angel in the picture has a sword, as well as a belt, which we will see along Orion’s Belt on the next page.



The diagram below contains the stars in Orion's constellation. I have placed the angel where we would normally interpret the "hunter" to be.

It is important to remember that the diagram is three-dimensional. Therefore, as we pull it up from the center point, the stars would float in space.

*In Revelation 12:7-8, it says that "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven."*



I find it interesting that some of the stars' names go along with specific things on the angel in the picture. For example, *Betelgeuse* means "the giant's shoulder." Please note how this particular star is near his shoulder.

These are the meanings of the stars in Arabic:

*Betelgeuse*: the giant's shoulder



*Meissa*: the shining one

*Bellatrix*: female warrior

*Alnitak*: the girdle

*Alnilam*: the string of pearls

*Mintaka*: the belt

*Saiph*: sword of the giant

*Rigel*: the left leg of the giant

Please note that *Alnitak*, *Alnilam*, and *Mintaka* make up Orion's Belt.

In the last chapter, we learned a little about the pearl gates in the New Jerusalem. You may have noticed that *Alnilam* means "the string of pearls." Apparently, in the Milky Way, someone discovered new stars that look like pearls on a cosmic string. This would be like a string of pearls or a pearl necklace.

Please note that the pearl gates in the New Jerusalem are in a similar place (in the diagram) as the stars on the previous page. This could point to the heavenly quality of the gates.

The pearl is a living gemstone. Therefore, the pearls are birthed, and new stars are birthed. In Revelation 21:5, it says, "And he that sat upon the throne said, Behold, I make all things new."

## *Natural & Spiritual*

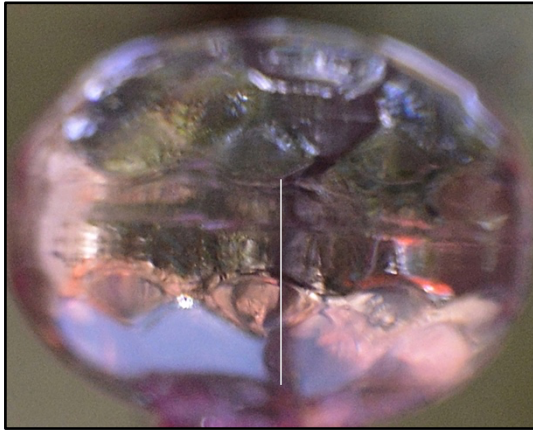
Early this morning, I woke up and thought about Revelation 22:16, which says the following: “I am the root and the offspring of David, and the bright and morning star.”

The root and the offspring of David refers to the natural, which we see in the Tree of Life in the miracle picture. In the days of creation, we learn that all life comes from God.

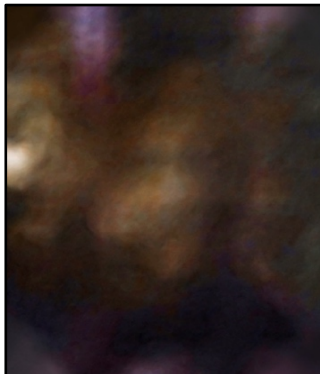
*The greenery on top makes up the leaves of the Tree of Life.*

*The crack in the foundation (highlighted with a white line) makes up the trunk of the tree.*

*The Tree of Life also has spiritual characteristics.*



Jesus is from the natural side of David's family tree. As previously noted, David's face is near the tree in this picture.



The bright and morning star refers to the spiritual, or what we could call the heavenly. When God makes all things new, this includes a new heaven and a new earth. In Revelation 21:1, John says, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.”

This morning, I learned that brand new stars can be birthed out of old stars. Basically, the remains of the dead stars are used to make new stars.

When God makes all things new, I’m not sure if He will use old matter. My guess is that the newness of life will burst forth from Him, almost *like* the explosion of a star.

Jesus is the bright and morning star since all life comes from Him. As previously noted, at the end of the Book of Revelation, the new heaven and new earth are described. The bright and morning star likely points to a new day, when God’s glory will provide continual light to all of His creation. In Revelation 22:5, it says that “there shall be no night there....” (This is in reference to the New Jerusalem.)

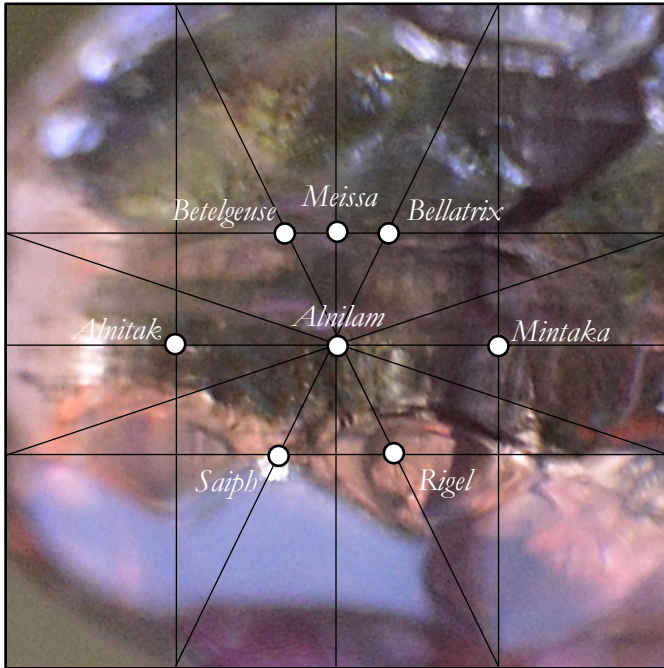


*This is a white spot from one of the miracle pictures. I think it resembles the silhouette of a bride and groom. It could represent the New Jerusalem as a bride (Revelation 21:2). It also resembles a star!*

## *Star of Bethlehem*

I believe that the diagrams provide a satellite view. We can see the big picture, or we can zoom in on one specific section. In the diagram below, we see the bigger picture compared to what we find on page 146.

*As previously noted, Alnilam means "string of pearls." Interestingly enough, it is right by the pearl gate in the diagram.*



My next goal is to take a look at the Star of Bethlehem. There have been a number of theories in recent years. In my personal study, I have considered *Venus*, *Rigel*, and even *Betelgeuse* as possibilities.

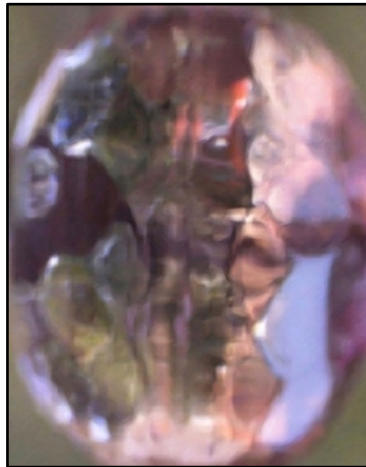
Just this week, I considered *Saiph* for the first time. I actually think that this could be the right one.

I lined up the white dot (*Saiph*) with the white spot in the

miracle picture. (I believe the white spot represents the Star of Bethlehem in this example.)

At this time, I'm going to share some previous notes. A long time ago, I discovered pictures of the wise men (also known as the three kings) who brought gifts to Jesus. It is interesting to note that Orion's Belt is sometimes called the "Three Kings."

I magnified the two main miracle pictures years ago, but I can only find one at this time.



Please note the blue section on our right. There are at least three faces nearby. These could be the wise men. In Matthew 2:1-2, it says the following:

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

The white spot is on one of their foreheads (on part of a blue head covering). This could mean that they are following the star.



*The white spot is on the east side.*

It is important to note that the picture has been rotated (and magnified).



Let's rotate the picture once again. This time the white spot is on the west side of the diagram.

*The white spot is on the west side.*



The people wearing blue head coverings could represent Mary and Joseph. They could also represent shepherds.

*In Luke 2:7-9, it says, "And she [Mary] brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."*

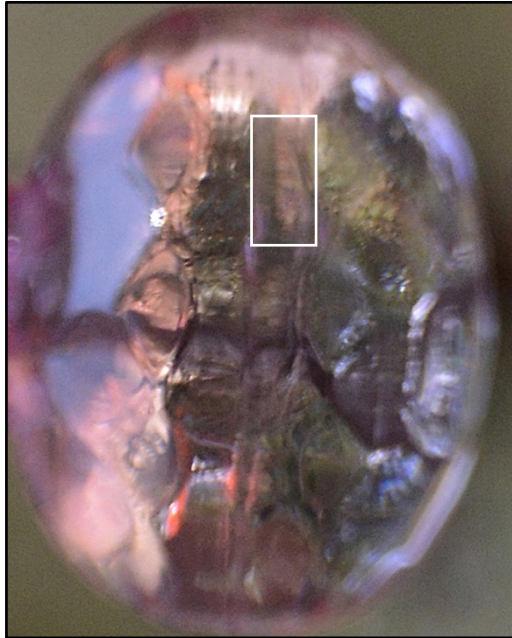
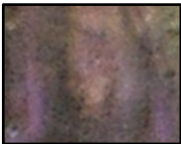


In the main miracle picture, Jesus is very clear. However, in the other picture (below), I haven't been able to understand what is in and above the purple prayer shawl until now. I think it could represent Baby Jesus lying in a manger.



*The image of Baby Jesus is faint. He is wrapped in cloths.*

*There is also a young face in the purple prayer shawl.*



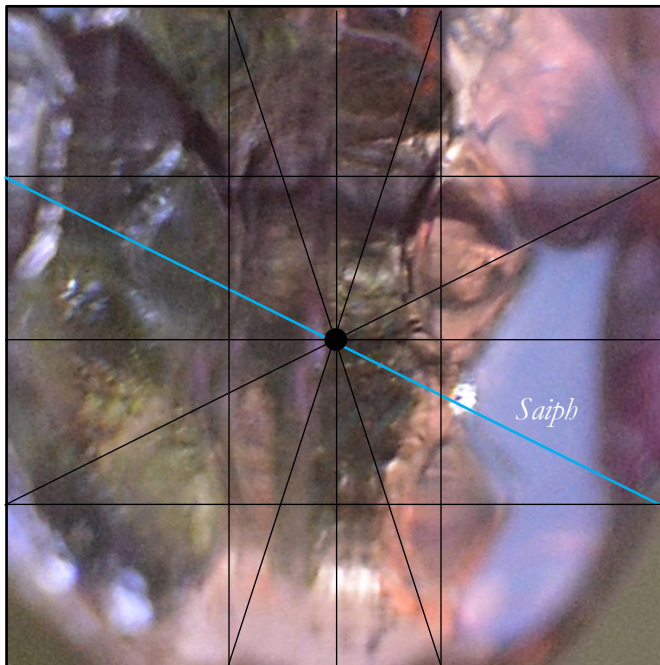
Let's continue with Luke 2:10-16:

“And the angel said unto them [the shepherds], Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth

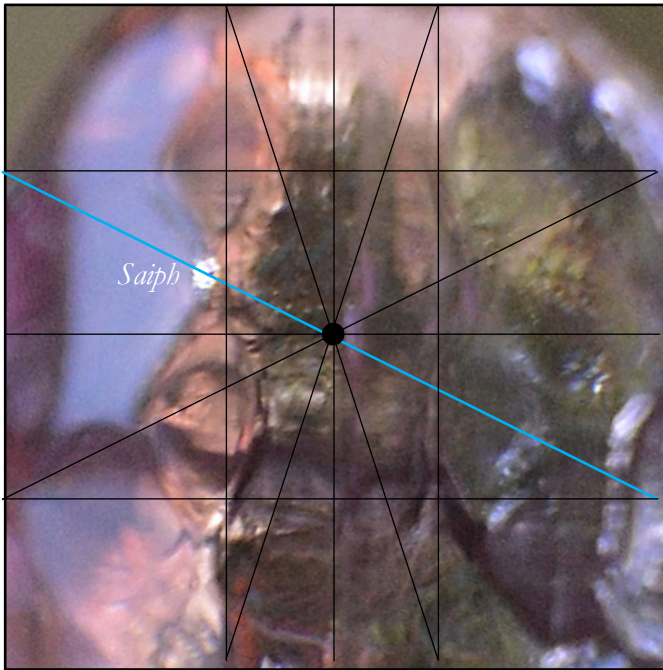


peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.”

At this time, let's go ahead and review the journey of the wise men/three kings. Please note the placement of the white spot in the lower right-hand corner. This could be the Star of Bethlehem, which I believe could be *Saiph* in the Orion constellation.



They follow the star to Bethlehem where they find Baby Jesus and His parents.

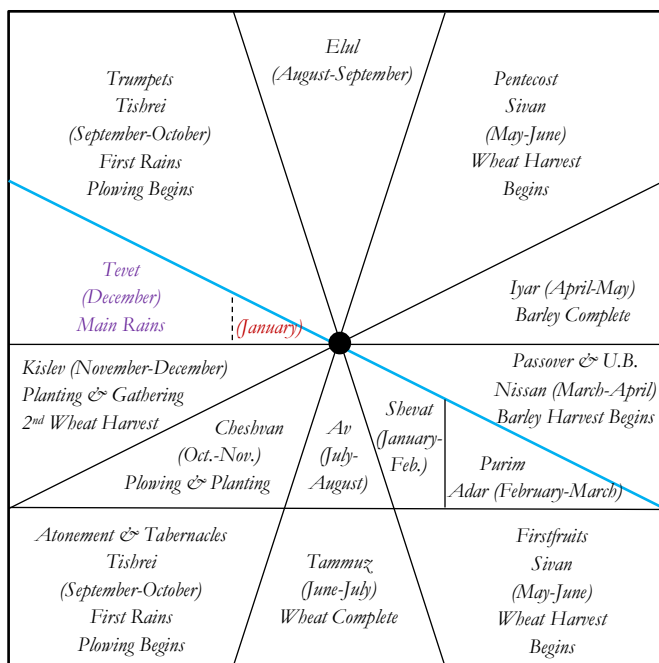


It is interesting to note that the white star lines up with the winter season (blue line). It is possible that Jesus was born near the end of December, which is what we celebrate with Christmas. He also could have been born around the Feast of Tabernacles, which takes place in the autumn. Let's go ahead and take a look at both possibilities.

*End of December:*

Please note the Hebrew month of *Tevet* in the diagram on the next page. I believe that **December** is the wider part of the triangle (highlighted in purple). Then, the point (or narrow part) of the triangle is likely **January** (highlighted in

red). As one travels down the blue line (winter), time passes.



Therefore, the white star on the blue line is near the end of December. (See the diagram on the previous page.) This could point to the birth of Jesus.

*This particular image has been cropped from the southeast section of the picture on the previous page. It is a part of the water. Therefore, it is at the end of the blue line (water flows along winter). The people in this watery scene could represent the wise men (and/or shepherds), as well as Mary and Joseph with Baby Jesus. It is impressionistic, of course.*

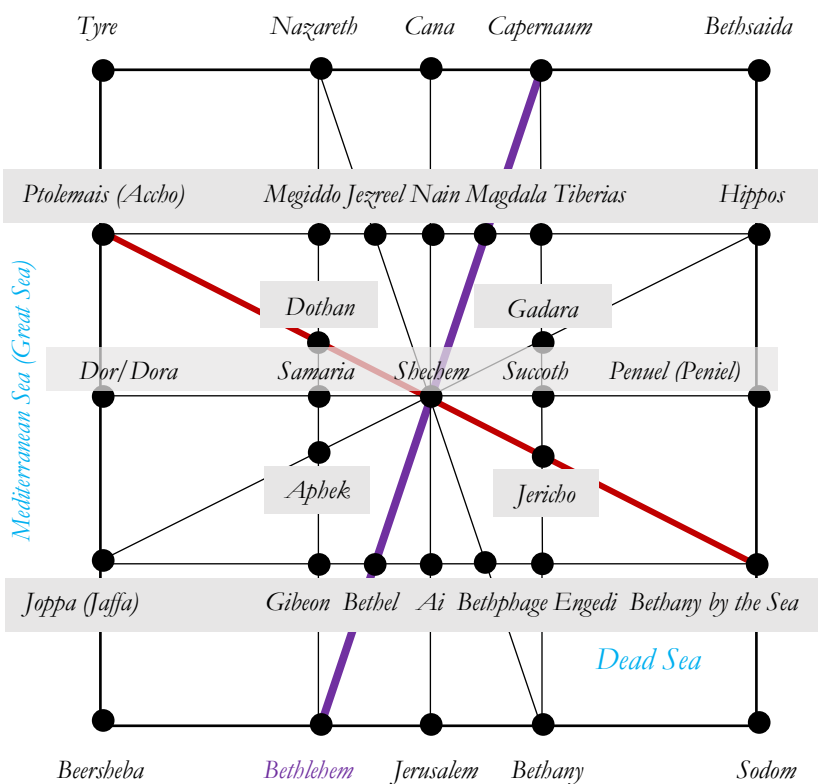


When we rotate the picture,  
it looks like a shepherd or  
king is holding a baby.  
(See the northwest section  
of the picture on page 155.)



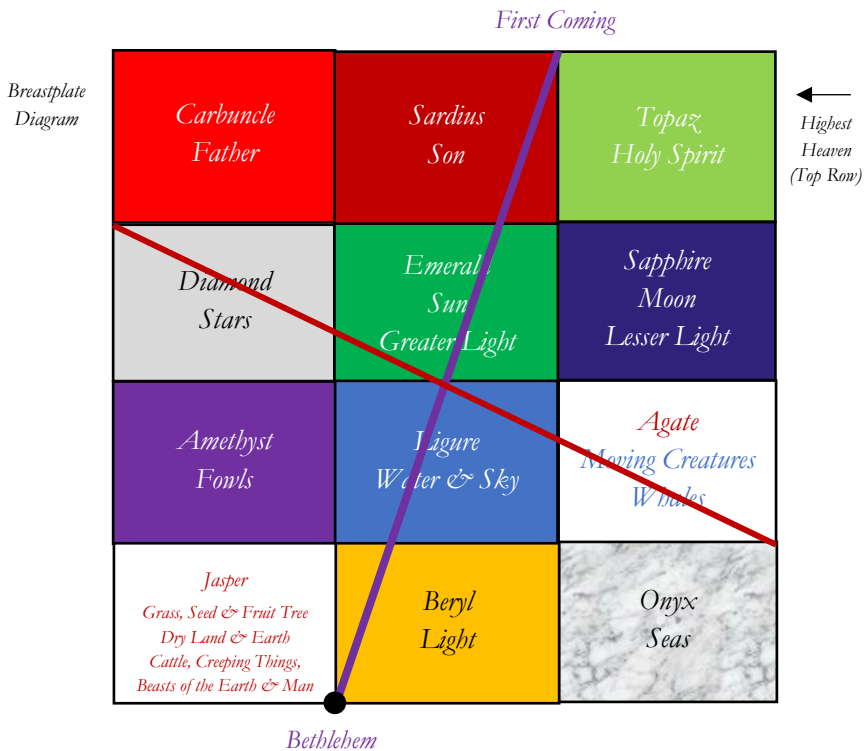
### Feast of Tabernacles:

Next, I would like to consider the possibility that Jesus was born around the Feast of Tabernacles. First, let's take a look at the cities of Israel.

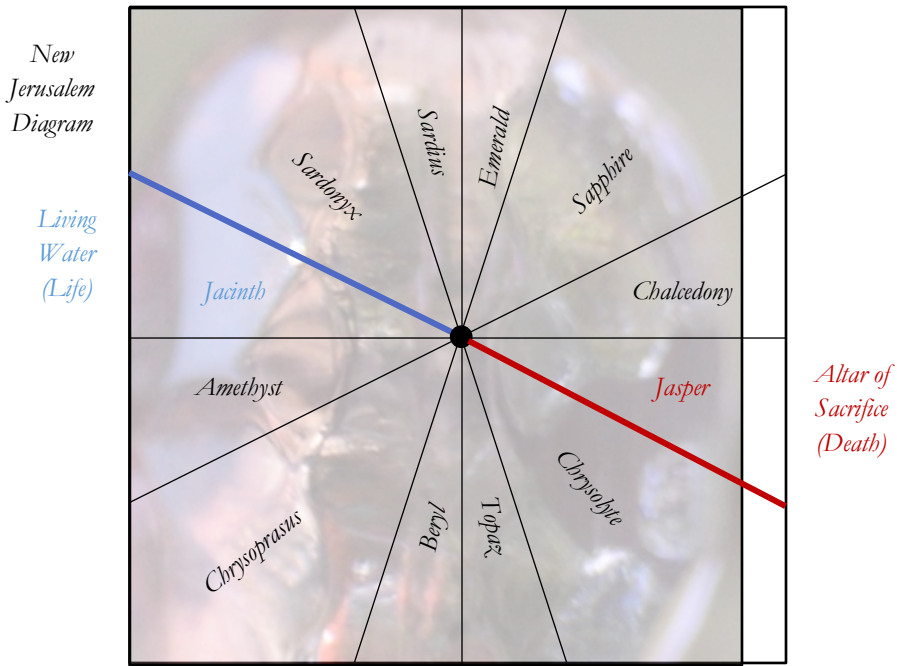


The city of Bethlehem is on the bottom of the diagram next to Jerusalem. The purple line represents Jesus' first coming (as a baby).

You have to ignore "Capernaum" on the previous page and think of the Highest Heaven in the breastplate (the diagram below). Jesus is Heaven-sent.



I have changed the winter line (which is usually blue) to red for this example. This is because Jesus came to the world to fulfill the Old Covenant. He became the perfect sacrificial Lamb. The red line begins with Living Water and then finishes at the altar of sacrifice. (See the diagram on the next page.)

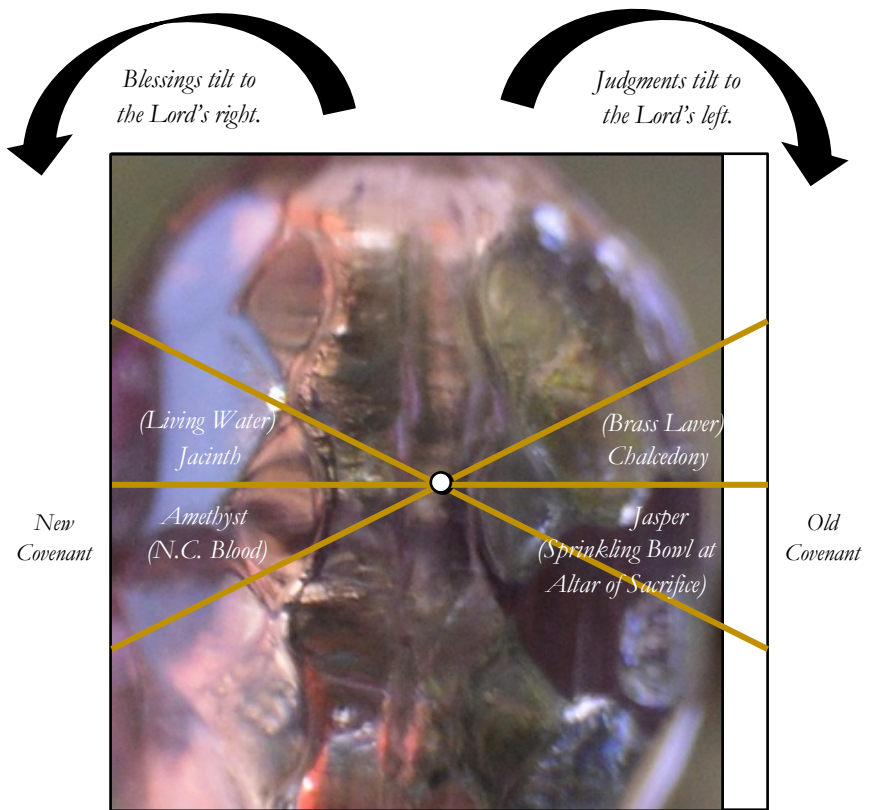


When Jesus came to the earth as a baby, the scales in the diagram remained tipped to the Lord's left (east side). This is where we find the **altar of sacrifice** (the cross of Jesus).

Jesus is the fulfillment of the **Old Covenant**.

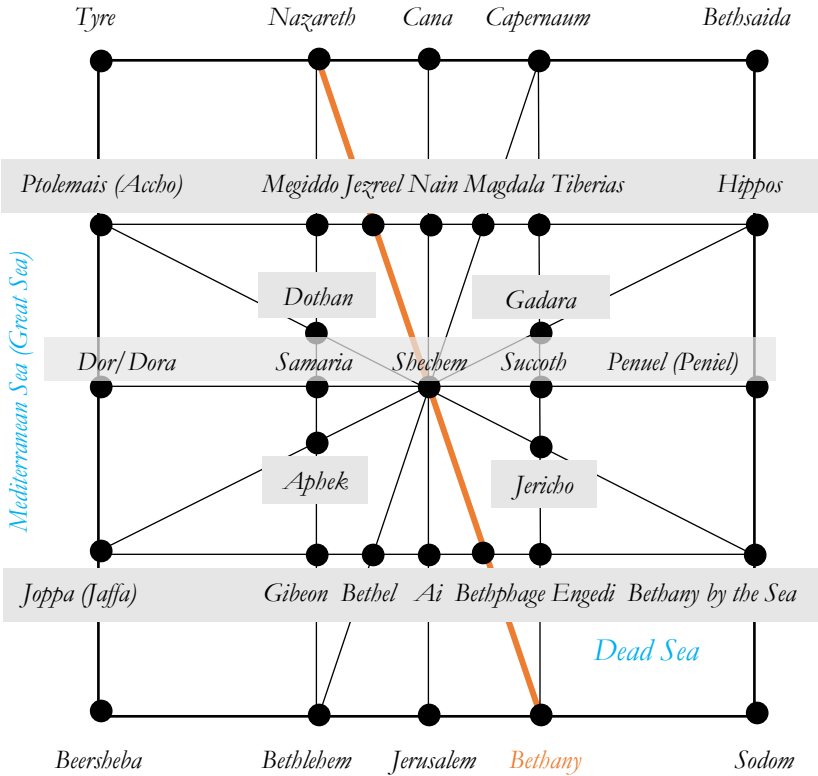
*Let's take a moment to review the scales:*

One night, I was trying to understand the last third of the jasper section when 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.”

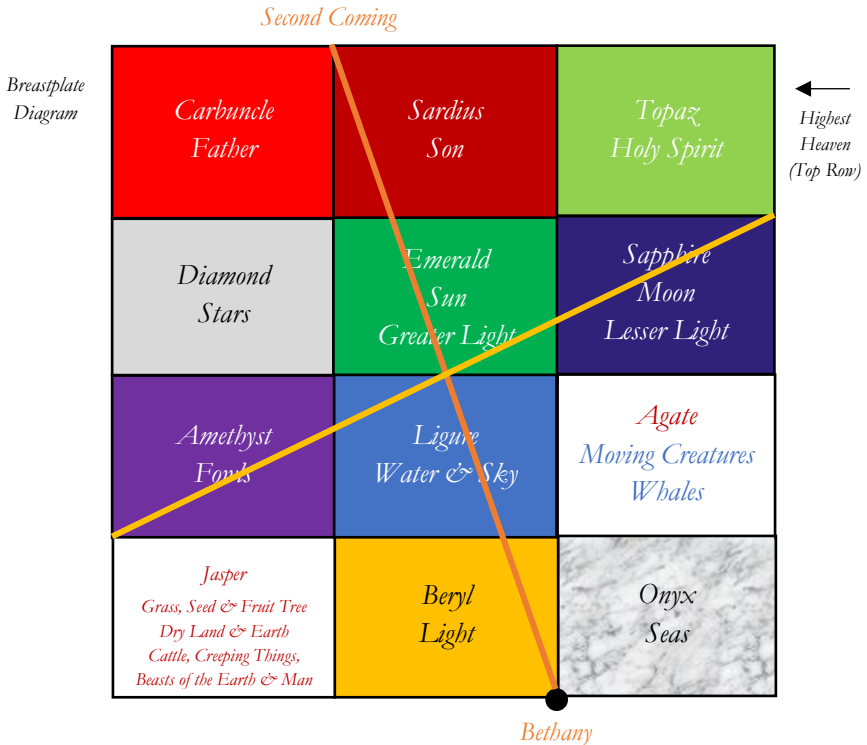
When the scales are tilted to the left of the Lord, judgments take place (altar of sacrifice). Jesus took the punishment that we deserve on the cross (for our sins).



When Jesus returns, He will step foot on the Mount of Olives near Bethany (highlighted in orange). Once again, He comes from the Highest Heaven (see the breastplate on the next page).



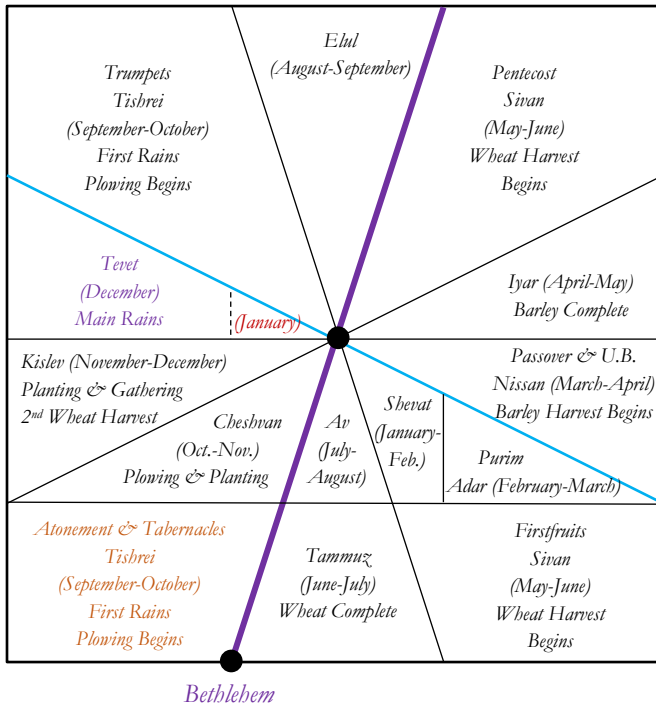
The yellow line connects the Law (sapphire) and Spirit (topaz) to the New Covenant (amethyst).



Jesus will complete the **New Covenant** when He returns to set up His kingdom: First, the millennial reign; then, a New Heaven, New Earth, and the New Jerusalem. All things will be new!

When the scales are tilted to the right of the Lord, blessings take place (see page 161). Jesus fulfills the **New Covenant**.

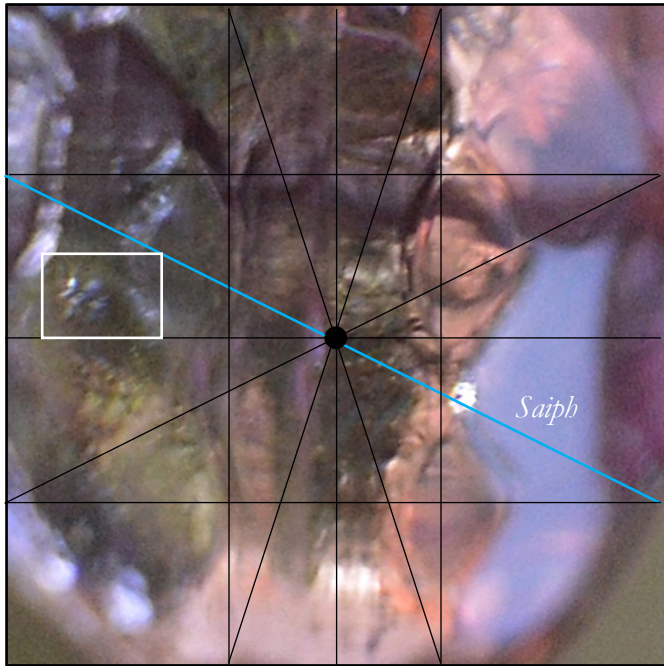
Let's return to Jesus' first coming for a moment. In the seasonal diagram, Bethlehem is on the border of the Hebrew month of *Tishrei*. This is when Jewish people celebrate the Feast of Tabernacles. If Jesus was born in the autumn, it could have taken the wise men until December to reach Him. Therefore, Jesus could have been born during the Feast of Tabernacles, and then the wise men arrived around Christmastime.



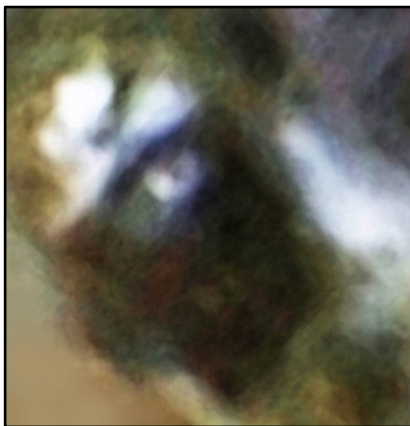
*Return to the end of December:*

Years ago, I found a tiny image of a tabernacle. It actually falls in the *Tevet* section of the diagram (see the next page).

I placed a white box around the tiny tabernacle.



If this little tabernacle represents the place where Jesus was born, then I would have to say that He was probably born in December. Therefore, we can conclude that His birth is celebrated at about the right time.



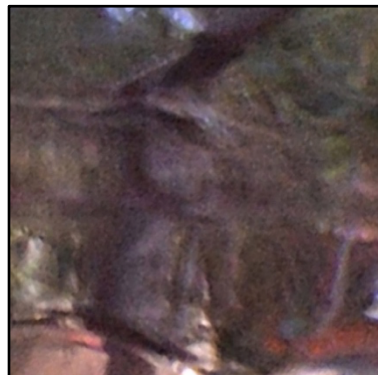
## Sword

The name *Saiph* means “sword.” In Aramaic, the phrase *saiif al jabbar* means “sword of the giant.”

*Saiph is the sixth brightest star in Orion. It is a luminous super-giant star, sometimes referred to as the “right knee of the giant.”*



As previously noted, the enormous angel in the picture could be Michael. His sword is right by *Saiph*.



*Several verses refer to a sword (& the Word):*

“And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed” (Luke 2:34-35).

“And take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Ephesians 6:17).

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

“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” (John 1:14).

“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water” (John 19:34).

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Hebrews 4:12).

“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength” (Revelation 1:16).

“And out of his mouth goeth a sharp sword, that with it he

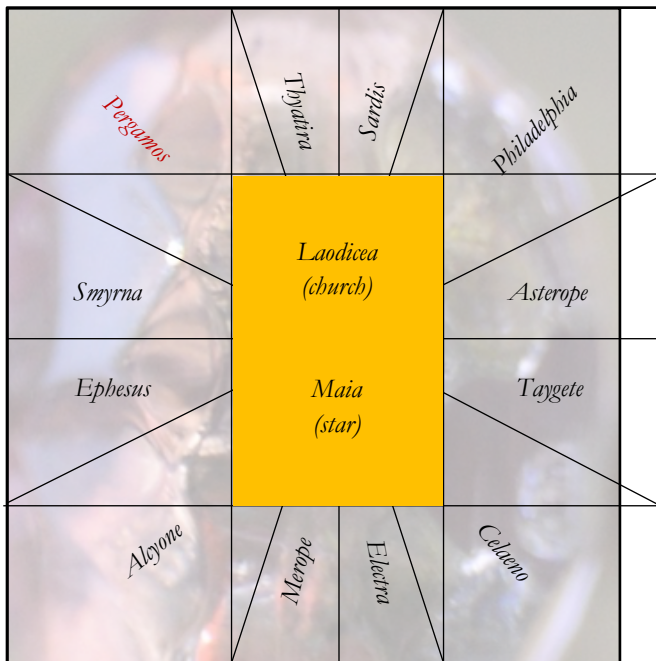
should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God” (Revelation 19:15).

“And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges” (Revelation 2:12).

The verse above (Revelation 2:12) will help us transition to the next section.

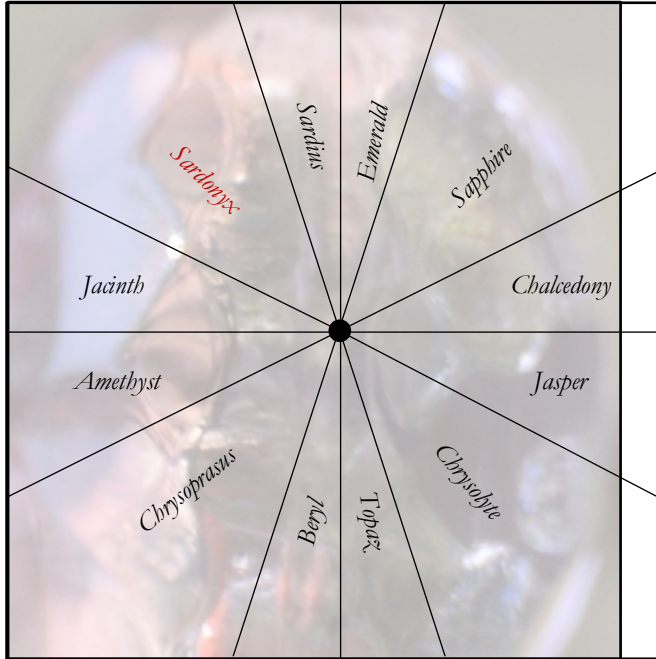
In the diagram of the seven churches, I believe that Pergamos goes along with the sword. In this particular section, we also find the sardonyx stone. (See the New Jerusalem Diagram on the next page). This stone represents cutting and circumcision (of the flesh and of the heart).

*New Jerusalem Diagram*  
*The star (white spot) borders on the line of Pergamos in the diagram.*  
*The star's name is Saiph: sword.*  
*Pergamos: sharp sword (Rev. 2:12).*  
*Sardonyx: cutting & circumcision*



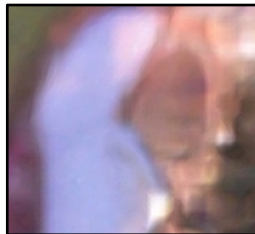
*Cutting & Circumcision*

*New  
Jerusalem  
Diagram  
(foundations)*



If the picture in the sardonyx section represents Mary, then Luke 2:34-35 fits really well.

“And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed” (Luke 2:34-35).



## *Carbuncle & Diamond*

The carbuncle stone represents the Father in the breastplate diagram. The Hebrew word for “carbuncle,” according to the *Strong’s Concordance*, is *bareqeth*, which means “a gem (as flashing).” And one of its root words is *baraq*, which means “lightning,” “a glean,” and “a flashing sword.” Another root word has the same spelling (*baraq*), and it means to “cast forth.”

In Revelation 1:20, it says that “the seven stars are the angels of the seven churches.” In the breastplate diagram, the diamond represents stars, and I also believe that it represents angels.



There are a couple of references to Lucifer (Satan) being cast out of Heaven. This isn’t my favorite topic, so I’m not



going to go into a lot of detail. I'm simply going to point out the path that I think Lucifer may have taken (in the diagram).

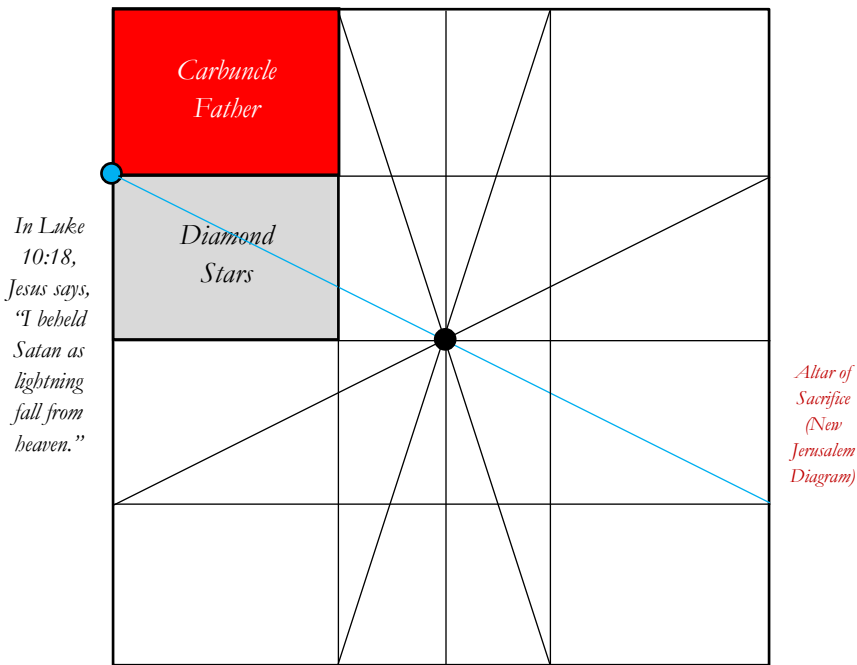
It is important to note that Lucifer was an angel, and he was cast out along with other fallen angels. (Remember, the carbuncle means to “cast forth.”) Since the diamond represents both stars and angels, we can conclude that Lucifer fell from this particular section of the diagram. Since he wanted to be like God, it is probably near the carbuncle stone. Therefore, I have the beginning point at the corner where the carbuncle and diamond meet (blue dot).



Sometimes people don't like the title “morning star.” They seem to think it refers to Satan instead of Jesus. There is

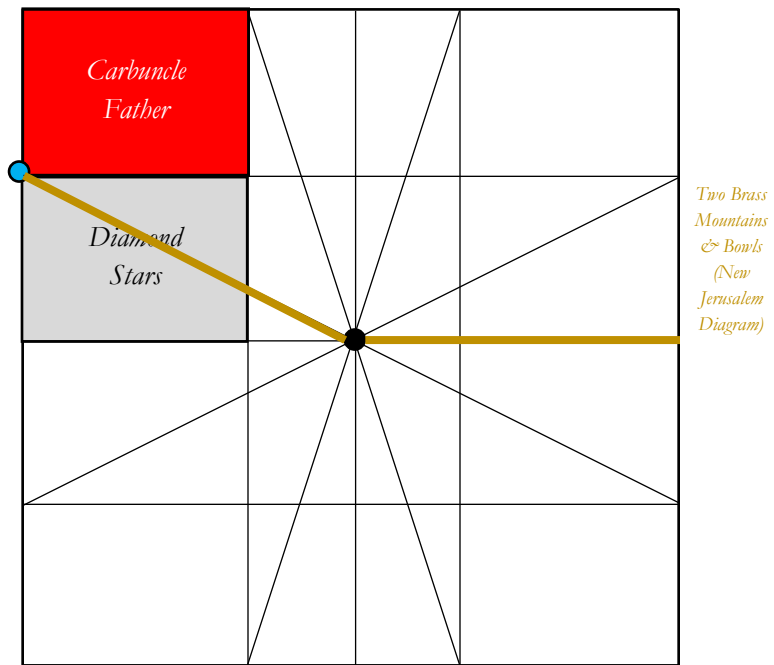
one particular verse in the Bible that reminds people of the enemy. It says, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” (Isaiah 14:12).

Interestingly enough, angels are called morning stars in Job 38:6-7. Since Satan was an angel, it is not unusual that he would be referred to as a morning star. He also likes to come as an angel of light (2 Corinthians 11:14). He likes to deceive people, trying to get them to follow him instead of the true living God who has no darkness at all (1 John 1:5). It is important to remember, however, that he was *a* morning star that fizzled out. Jesus is *the* morning star. In fact, as previously noted, Jesus refers to Himself as “the bright and morning star” in Revelation 22:16.



I think Lucifer could have been cast out along the [blue line](#) on the previous page (winter). He would have ended up at the altar of sacrifice section in the New Jerusalem diagram. This section represents death.

Another possibility is that he was cast out from the presence of God in between the two brass mountains. (For more information on the [chalcedony](#) foundation, see *City on a Hill, New Jerusalem Foundations Part One.*)



In summary, Lucifer may have been cast out along the blue line (previous page). This is the [winter](#) season, so we see death, as well as new life in the springtime. Lucifer also could have been cast out along the [brass line](#) (diagram above). He would have had to leave the presence of God in between the two brass mountains (chalcedony).

## *Seven Churches & Seven Stars*

In the previous section, we learned about the diamond (in the breastplate) and that it represents stars. It could also represent angels.

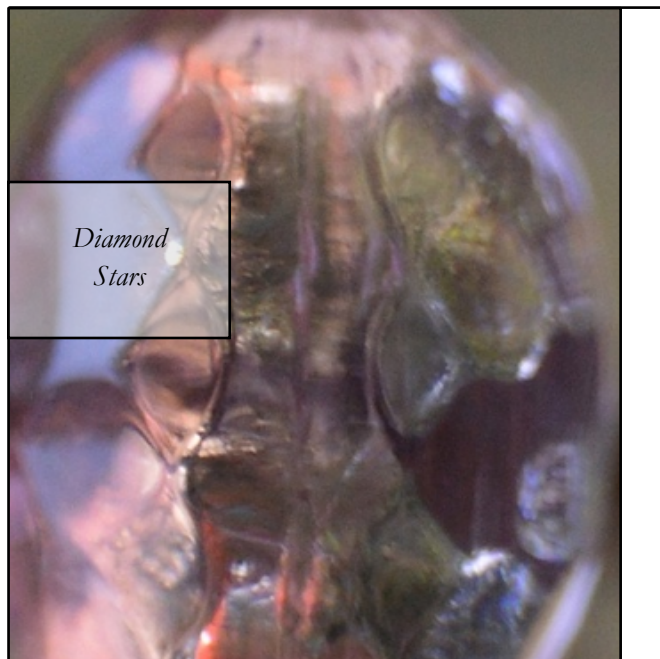


In Revelation 1:20, it says, “The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”

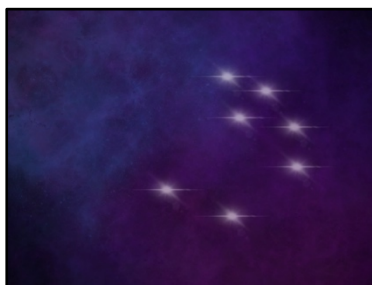
The first point that I would like to make is how the diamond section is on the Lord’s right side (see the next page). Therefore, we can conclude that the seven stars (in His right hand) are on the west side, specifically in the

diamond section.

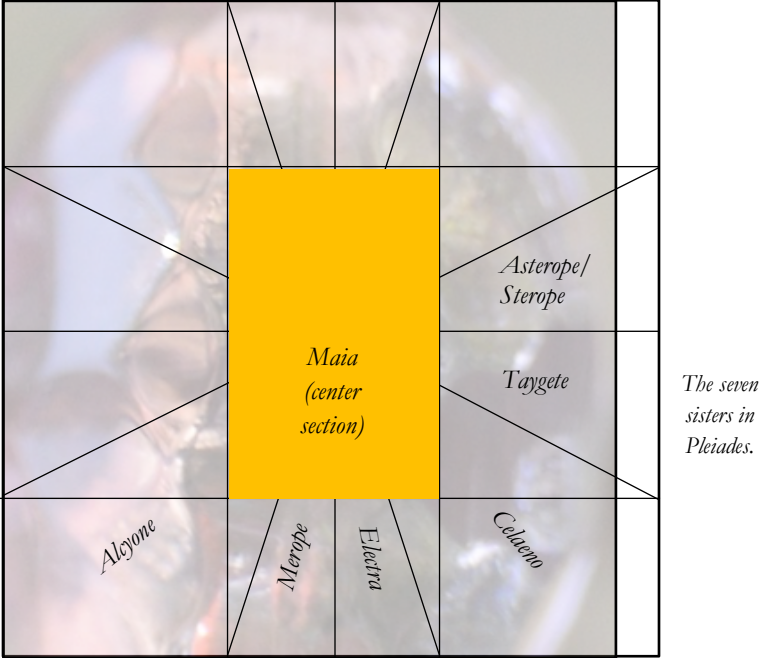
Remember, the white spot may represent the Star of Bethlehem. It could also represent the seven stars (all together) in the Lord's right hand.



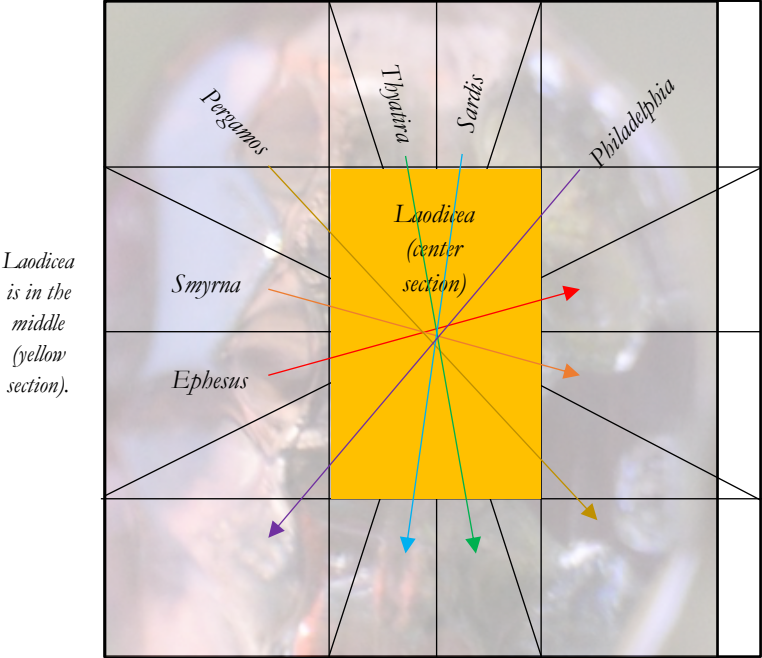
In Revelation 1:20, it says that “the seven stars are the angels of the seven churches.” Let's go ahead and take a look at a map of the seven stars:



The pattern of the seven stars in the diagram is similar to the Pleiades constellation. Interestingly enough, Pleiades is sometimes called the “seven sisters.” This refers to the most prominent stars in the constellation. In Revelation 1:20, the seven stars are the angels of the seven churches.



The seven churches took me a long time to figure out. (My interpretation is still a work in progress.) In the diagram below, the seven churches cross over to the other side.

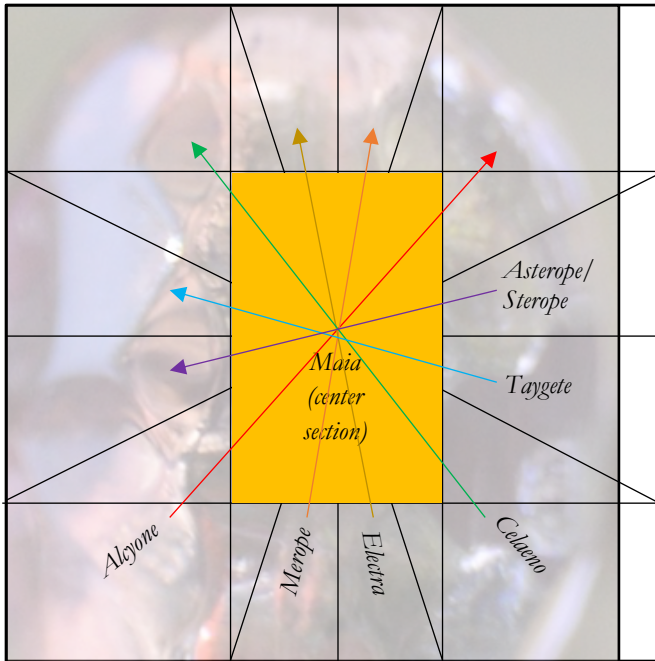


*Laodicea is in the middle (yellow section).*



*In Revelation 1:20, it explains that the seven candlesticks are the seven churches. Then, in chapters 2 and 3, warnings and blessings are given to the seven churches.*

Similarly, the stars cross over.



Basically, we could say that the stars (angels) and the candlesticks (churches) go together.

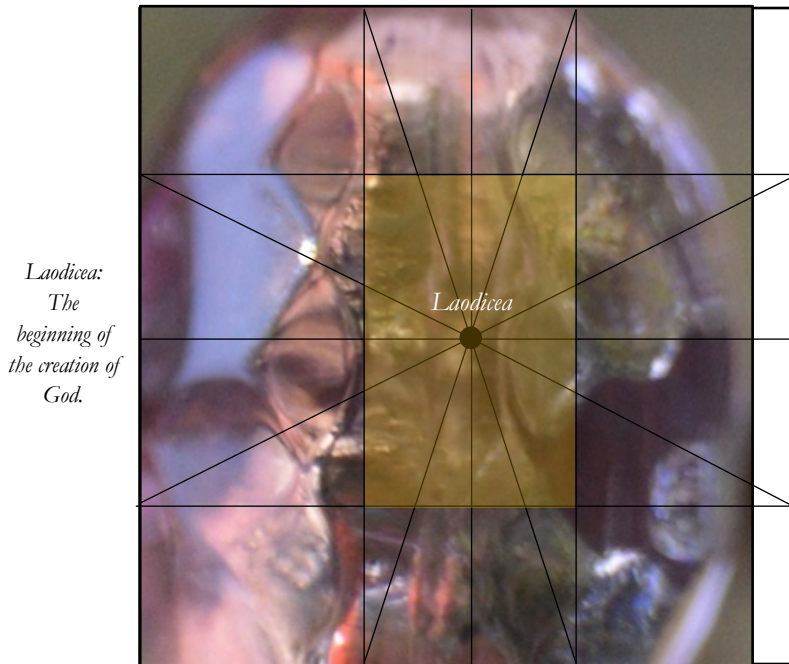
### *Laodicea*

My favorite church is Laodicea. As previously noted, it is in the middle of the diagram (yellow rectangle).

In Revelation 3:14, it says, “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and the true witness, the beginning of the creation of God.” It is interesting to note that all life flows from God. He is the Creator. Therefore, to have Laodicea in the middle of the diagram is perfect! This is where everything begins. All things radiate out from the



Lord Jesus.



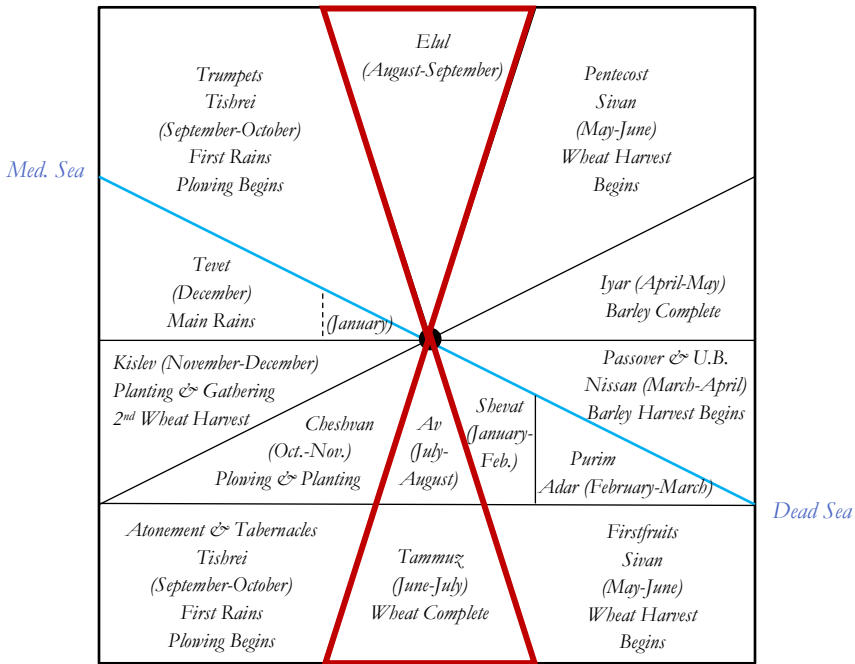
Next, let's take a look at verses 15-16: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

*Seasonal Diagram (next page):*

As previously noted, **winter** crosses over (**blue line**). This is the coldest season. **Summer** is in the middle column (**outlined in red**). This is the hottest season. Therefore, we see the coldest season intersecting with the hottest season. We could say that it isn't cold or hot, since both seasons connect at the same point. In the case of the church, we could say that it is lukewarm.

In light of the Lord’s return, let’s take a look at Zechariah 14:8. It says, “And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.”

Summer is outlined in red, and the blue line represents winter. The two seasons intersect at the center point.

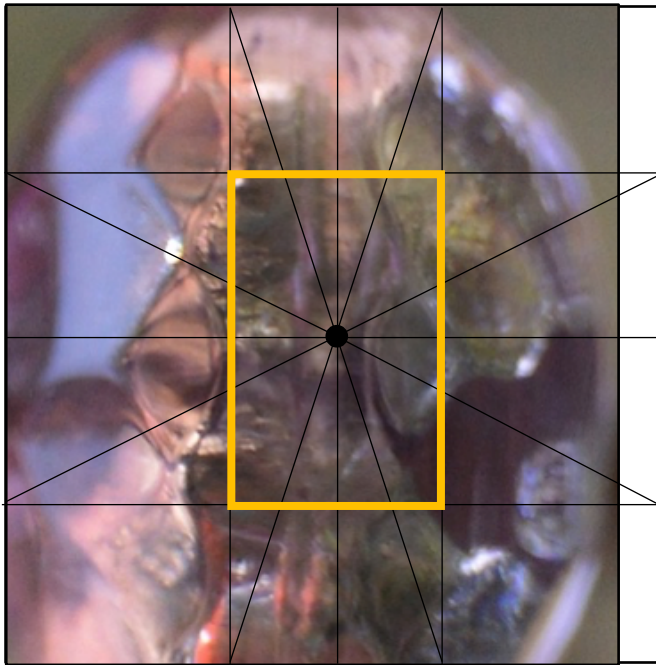


This next verse is my favorite one for the church of Laodicea. In Revelation 3:20, it says, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

First of all, it is important to note that Jesus is the door. In

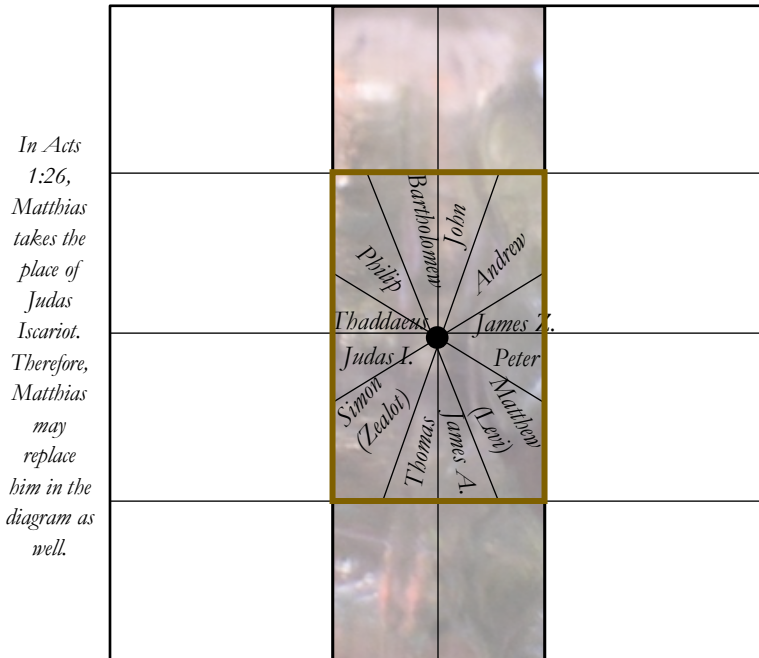
John 10:9, Jesus says, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

Secondly, the rectangle in the middle of the diagram resembles a door (outlined in yellow). In light of Revelation 3:20, we could say that Jesus is at the door knocking, waiting for us to join Him.



In verse 20, Jesus says that “if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” This is my favorite part of this particular verse, since we get a glimpse of the Passover Seder in the diagram. In this example, the yellow rectangle represents the Passover table. It is as if Jesus is waiting to have supper with His people.

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.



This could have been the order of the disciples during the Last Supper.

At this point in time, we are going to review some material from *Creation, The Breastplate Part One*. We are going to take a look at some details of the book (scroll) in Revelation, since it is similar to the pattern of the churches and stars.

## *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.”

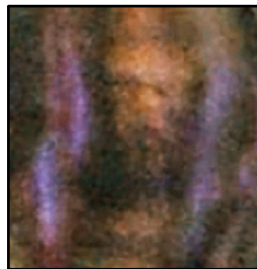
*Red:  
Old  
Covenant  
blood*



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).



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.”

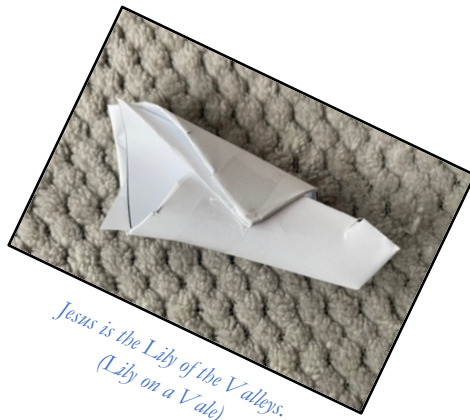
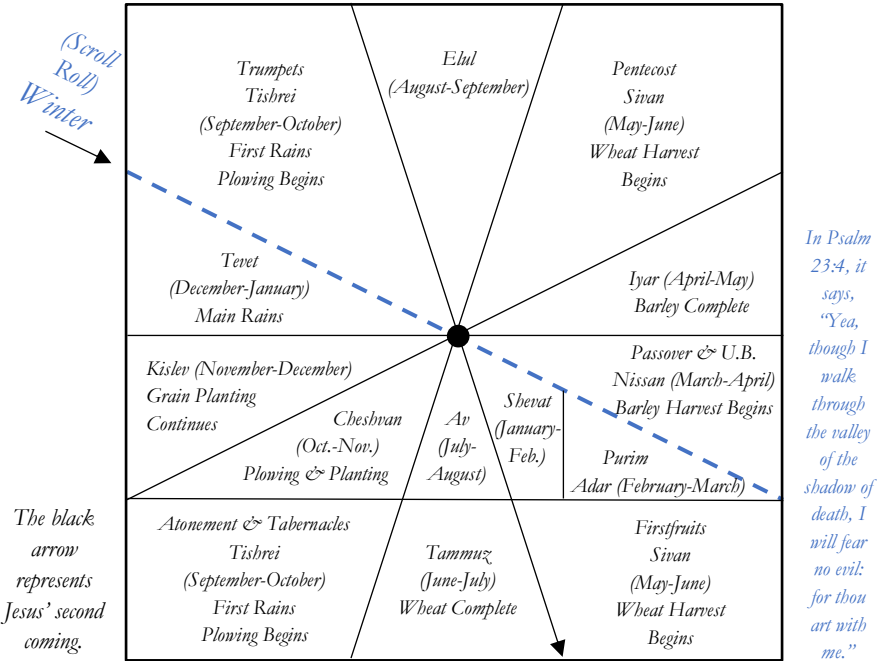
I find it interesting that the elder refers to Jesus as the *Lion of the tribe of Judah*. He could have referred to any of Jesus' glorious names. Since the names of the tribes could be on the backside, this could be the reason why he calls Him the *Lion of the tribe of Judah*. The elder is referring 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.

*Breastplate Diagram*

*I think it is possible that Judah goes along with water. In Isaiah 48:1, it says, "Hear ye this, O house of Ja'-cob, which are called by the name of Is'ra-el, and are come forth out of the waters of Ju'-dah...."*

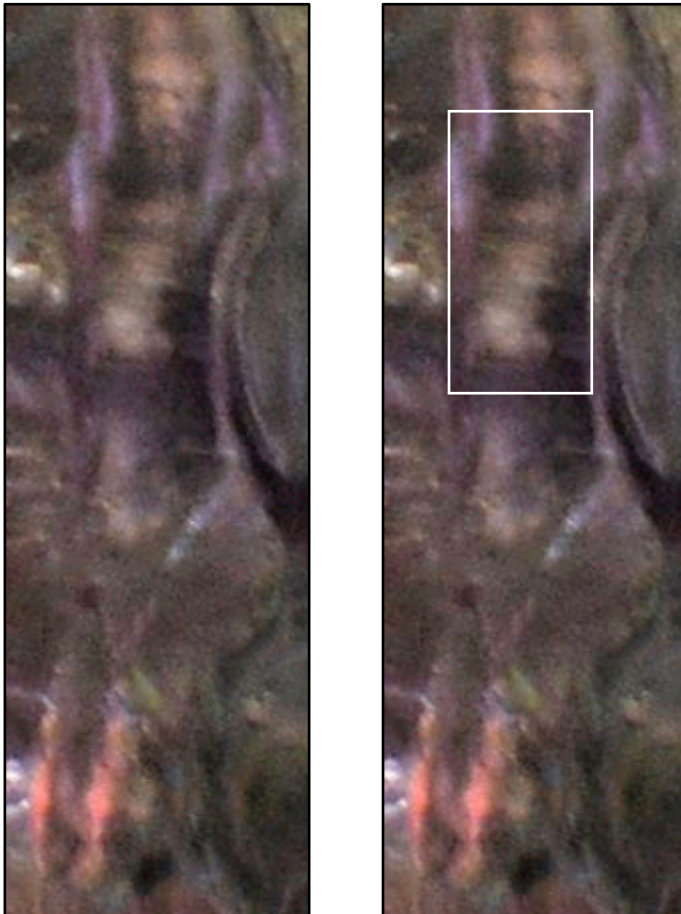
<i>Asher</i>	<i>Joseph</i>	<i>Naphtali</i>
<i>Zebulun</i>	<i>Levi</i>	<i>Issachar</i>
<i>Dan</i>	<i>Judah</i>	<i>Gad</i>
<i>Simeon</i>	<i>Benjamin</i>	<i>Reuben</i>

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.



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).*

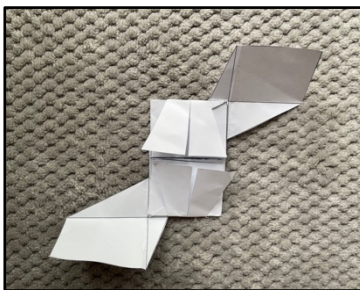
*The act of unrolling/unfolding goes along with the first seal. Therefore, we have just opened the first seal.*



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



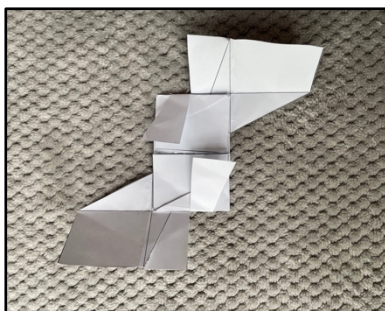
*Second Seal*



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.

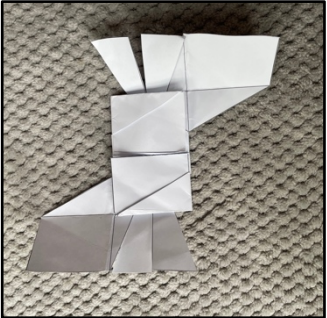
*Third Seal*



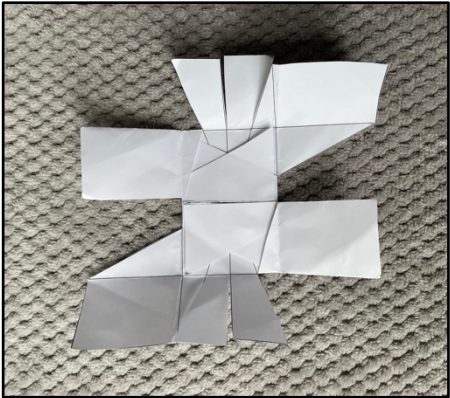
The third seal is a stamen on the north side and a stigma on the south.

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

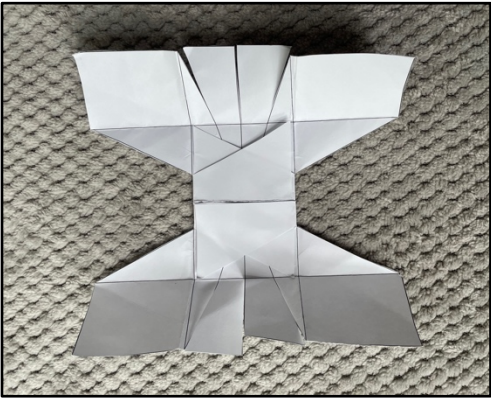
*Fourth Seal*



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

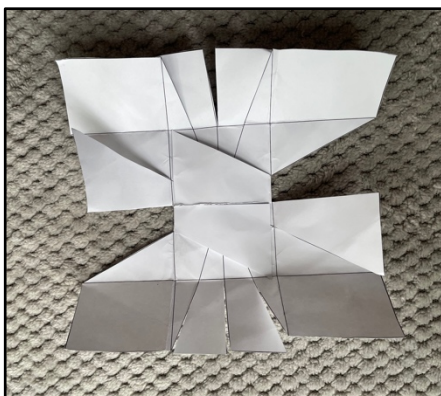
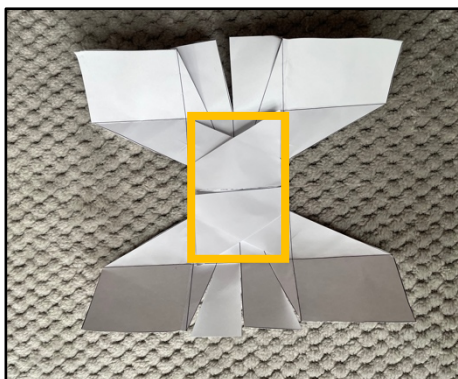


*Fifth Seal*



The sixth and seventh seals resemble burial cloths.

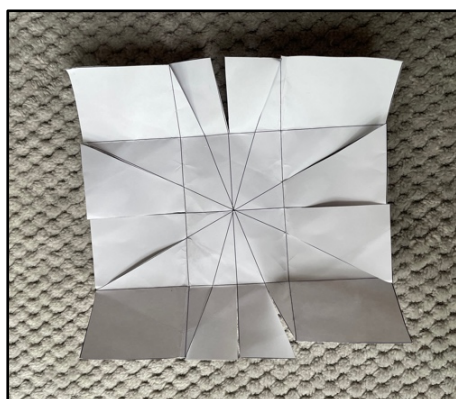
*I placed a  
yellow rectangle  
around the last  
two seals.*



*Sixth Seal*

*Seventh Seal*

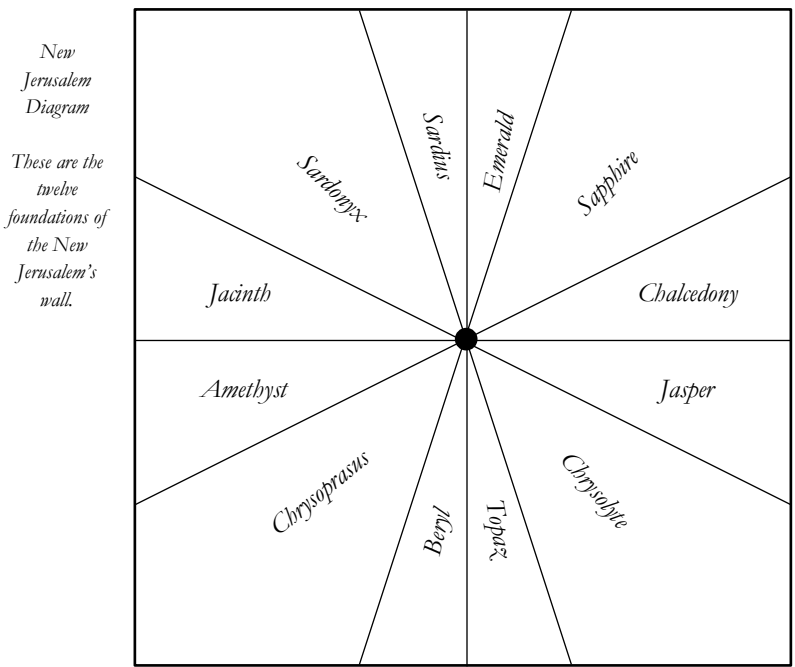
*The inside  
should be  
rounded like  
the cup of a  
flower.*



The pattern of the seals is similar to the pattern of the churches in Revelation, as well as the stars. (See pages 176-178.)

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:

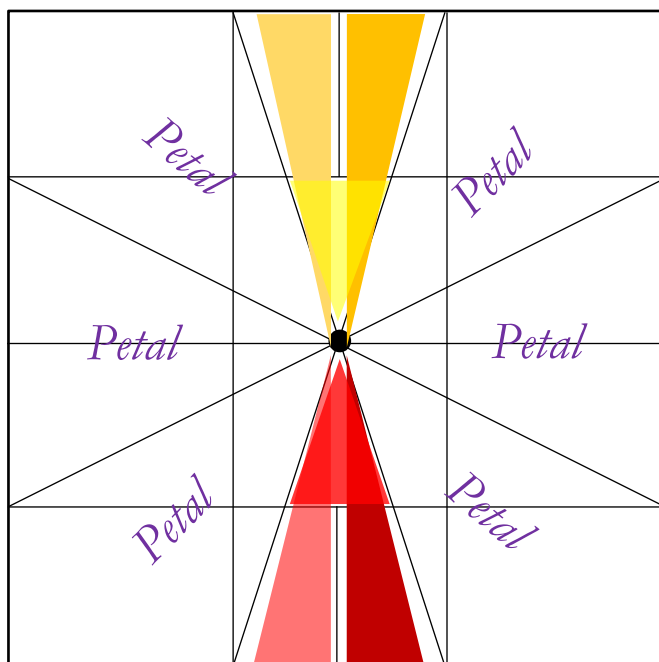
“And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz;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





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."

## *Point of a Diamond*

Apparently, some pens have the point of a diamond. In Jeremiah 17:1, it says that “the sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars.” This kind of pen (in this verse) is used to engrave, specifically on the hearts and altars.

Let’s take a look at a few verses that speak of writing on the heart:

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jeremiah 31:33).

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart” (2 Corinthians 3:3).

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them” (Hebrews 10:16).

Next, let’s take a look at the beginning of the letters written to the angels of the seven churches. Please note the word “write” in each verse:

1. “Unto the angel of the church of Ephesus write...” (Revelation 2:1).

2. “And unto the angel of the church in Smyrna write...” (v. 8).
3. “And to the angel of the church in Pergamos write...” (v. 12).
4. “And unto the angel of the church in Thyatira write...” (v. 18).
5. “And unto the angel of the church in Sardis write...” (3:1).
6. “And to the angel of the church in Philadelphia write...” (v. 7).
7. “And unto the angel of the church of the Laodiceans write...” (v. 14).

What I find fascinating about these verses is that the letters are written to the angels of the seven churches. Some people believe that the angels refer to pastors. Of course, they could also refer to angels. As we have recently learned, the diamond represents both stars and angels. The tip of a pen could also be a diamond that is used to write.

### *Diamond*

**Description:** The Merriam-Webster Dictionary describes the diamond as a “native crystalline carbon that is the hardest known mineral, that is usually nearly colorless, that when transparent and free from flaws is highly valued as a precious stone, and that is used industrially especially as an abrasive.”

**Representation in the Breastplate:** stars

Additional Representation: angels

Hebrew Definitions:

*yahalom* (3095): from 1986 (in the sense of hardness); a precious stone, prob. onyx:—diamond.

*halam* (1986): a prim. root; to strike down; by impl. To hammer, stamp, conquer, disband:—beat (down), break (down), overcome, smite (with the hammer).

*shamiyr* (8068): from 8104 in the orig. sense of pricking; a thorn; also (from its keenness for scratching); a gem prob. the diamond:—adamant (stone), brier, diamond.

*shamar* (8104): to hedge about (as with thorns), i.e. guard; gen. to protect, attend to, etc.:—beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

References: a stone in the breastplate, (pen) point of a diamond, and a stone in the garden of God



### *Incense, Worship & Protection Verses*

As we take a look at the Hebrew definitions for “diamond” on the previous page, we see words that relate to worship and protection. For example, to “beat down” or “break down” could point to incense.

#### *Worship & Incense:*

“And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind” (Revelation 4:6).

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands” (Revelation 5:11).

“And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen” (Revelation 7:11-12).

“And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand” (Revelation 8:4).

#### *Protection:*

The words to “hedge about,” “guard,” and “protect” may remind us of angels in the garden of Eden.

“So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life” (Genesis 3:24).

*Star Verses*

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also” (Genesis 1:16).

“I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth” (Numbers 24:17).

“Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south” (Job 9:9).

“Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?” (Job 38:31).

“For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine” (Isaiah 13:10).

“Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name” (Amos 5:8).

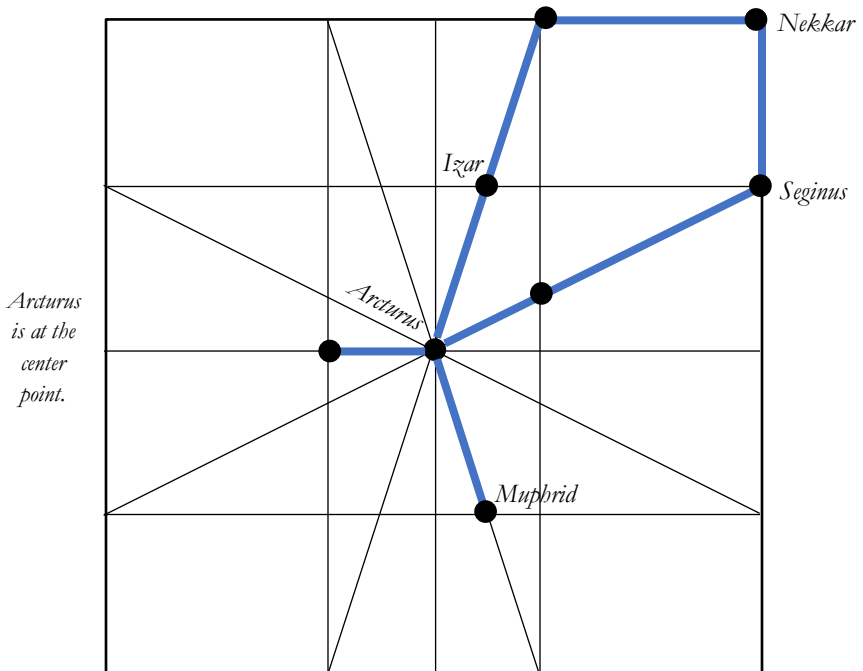
“Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him” (Matthew 2:2).

“When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was” (Matthew 2:9).

“When they saw the star, they rejoiced with exceeding great joy” (Matthew 2:10).

### *Arcturus*

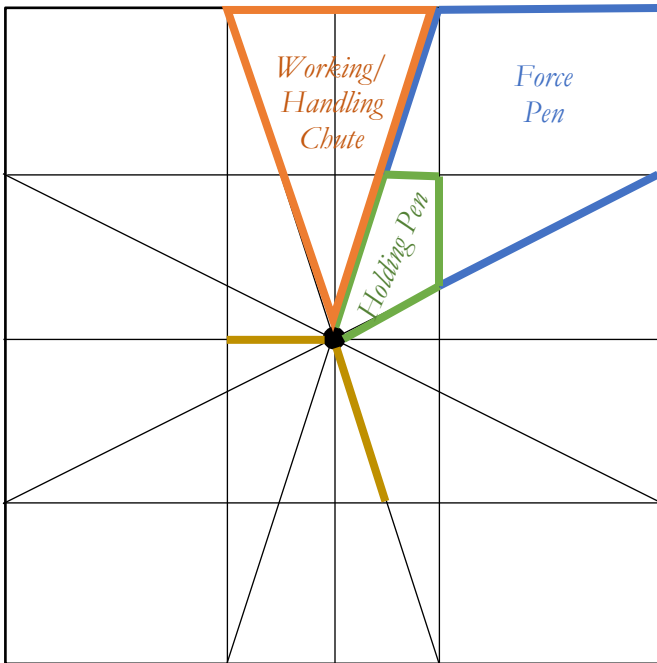
We have finally arrived at our last star in the study! Arcturus is the name of the star, and Bootes is its constellation. According to the *Strong's Concordance*, the Hebrew word for “Arcturus” is *ayish* or *ash*. It is described as “the constellation of the Great Bear (perh. from its migration through the heavens).” And its root word is *ush*, which means “to lend aid” or “to come to help.”



Some people refer to the constellation as a “herdsman.” I love this description since Jesus is the Shepherd of Israel. In Psalm 80:1, it says, “Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.”

The constellation is shaped like a kite. Interestingly enough, it also resembles a sheep’s pen. Another way to describe it is a “facility for sheep,” which has the following stations:

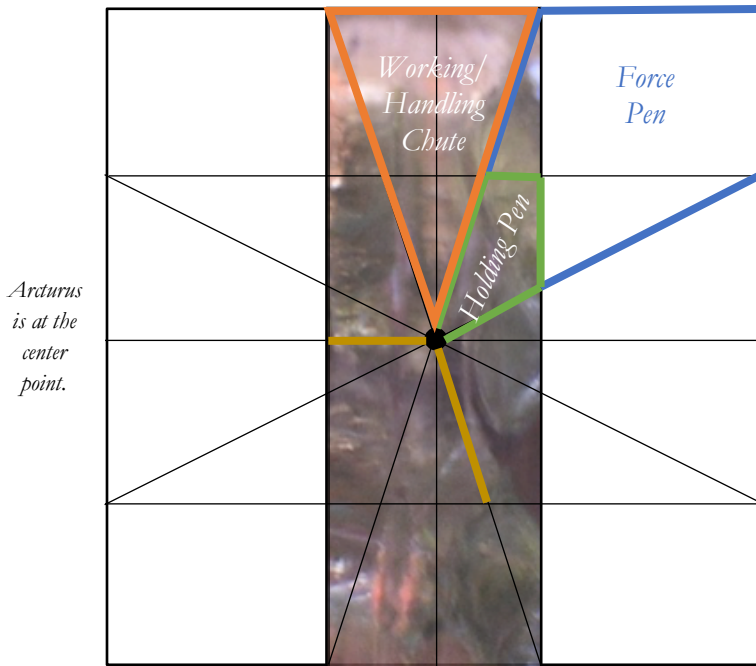
1. Holding pen
2. Force pen
3. Working/handling chute



The two lines at the bottom of the constellation resemble a shepherd’s staff.



Jesus is in line with the working/handling chute. This is the place where He examines His sheep.

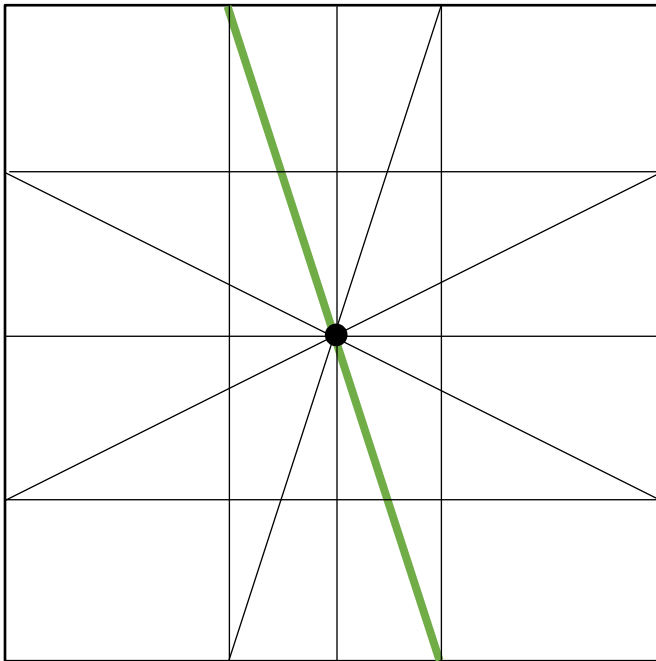


In the New Jerusalem foundations, the northeast corner is the sapphire (lapis lazuli) stone. This is where the church is currently living. When the rapture takes place, we will move from the “force pen” to the “working/handling chute.” Basically, it is through the Lord Jesus that we enter the “holding pen” in Heaven. This is where we will be during the tribulation.

Each of the four corners could represent a different group of sheep. For example, the southeast corner could be those who will be resurrected from the grave when Jesus returns. The southwest corner could be those who come to know Jesus during the Millennial Reign. The two groups on the

south side of the diagram would enter through the southern working/handling chute (opposite the one on the previous page).

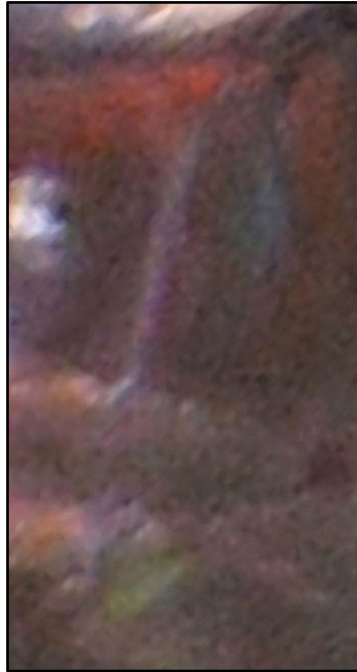
The northwest corner could represent when Jesus returns. The green line in the diagram below represents His second coming.



In Mark 13:26-27, it says that they shall “see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”

At this time, the sheep will be gathered from all four corners (the force pens). Then, they will enter the

working/handling chute where the Good Shepherd will examine them. Finally, they will enter the holding pen where they will be with the Lord forever.



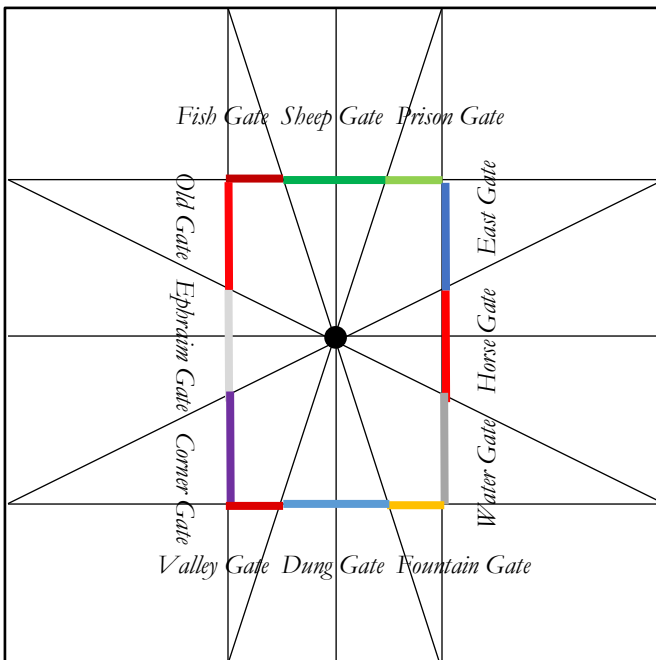
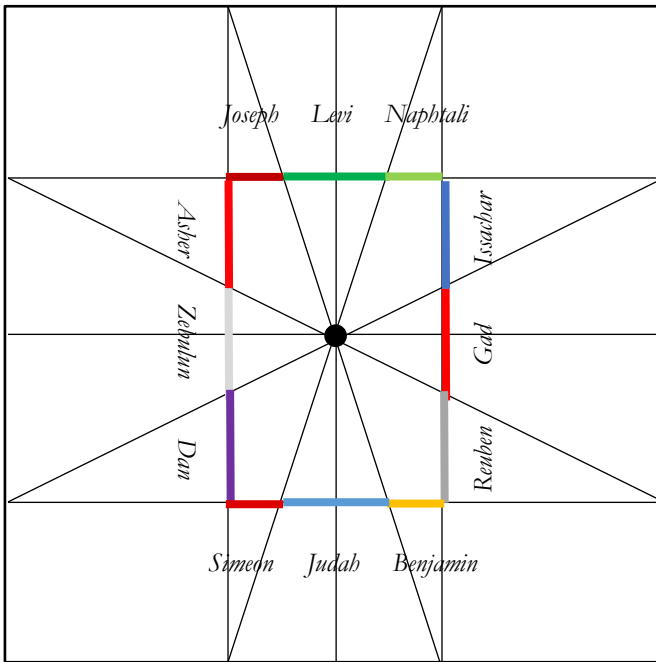
Let's go ahead and end our study with a few amazing verses about our Shepherd:

“I am the good shepherd: the good shepherd giveth his life for the sheep” (John 10:11).

“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep” (John 10:15).

“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” (John 10:16).

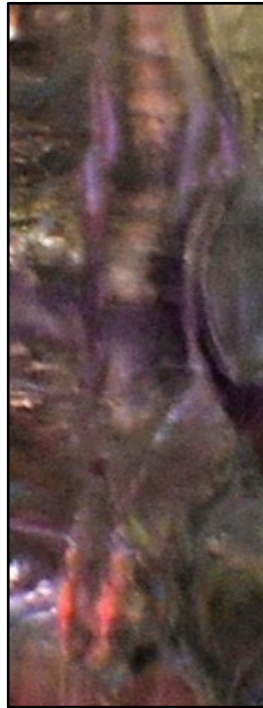
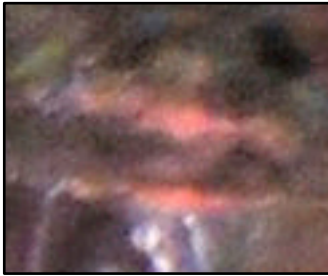
## *New Jerusalem's Gates*



Please note the Sheep Gate in the diagram on the previous page. It is in the same place as the working/handling chute on pages 202-203.

God's spiritual children enter through the heavenly side (the northern side) where we find Jesus' face and purple prayer shawl. In the diagram, we enter through the Sheep Gate at the emerald stone.

*Jesus is the Passover Lamb.*



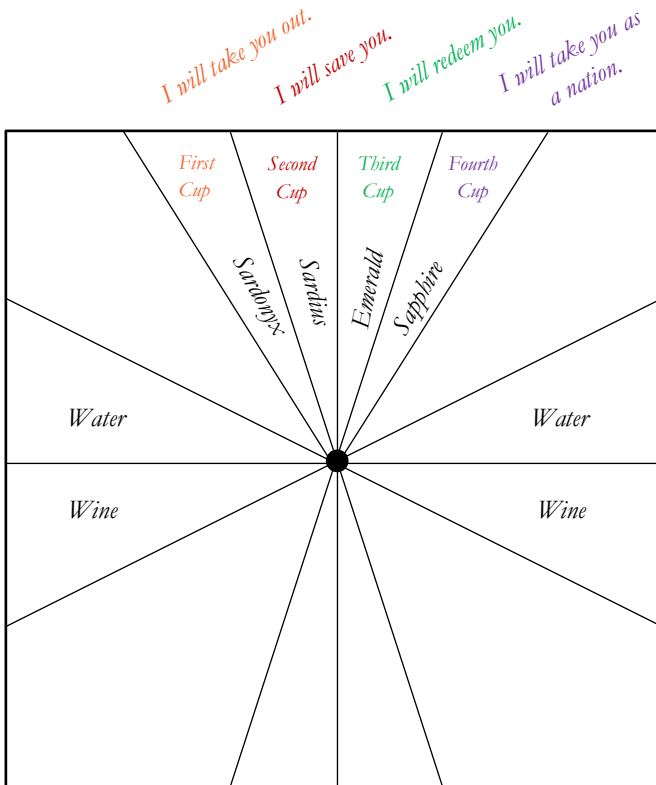
God's natural Jewish children enter through the Passover door on the earth's side (the southern side). As you may recall, Jesus' red legs in the miracle picture represent the two side posts of the Passover door.

It is important to remember that all of God's children enter through the Lamb of God—Jesus.



*“I am the good shepherd, and know my sheep,  
and am known of mine” (John 10:14).*

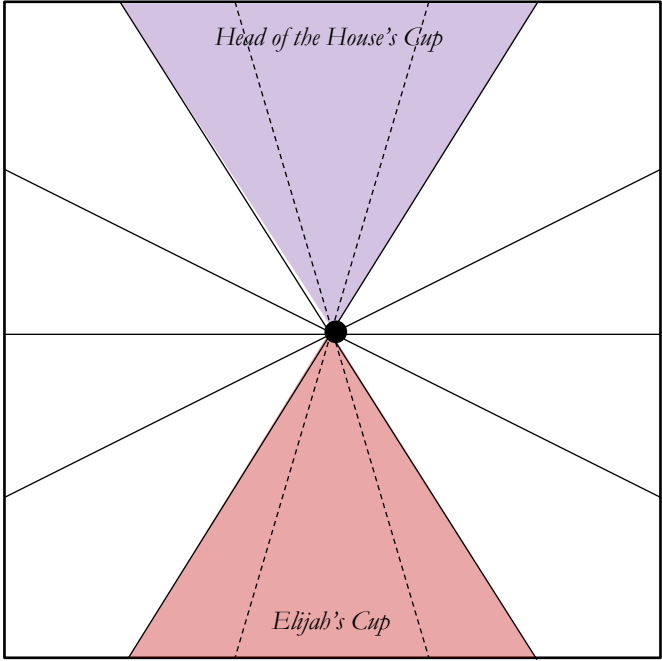
Review of cups:



“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).

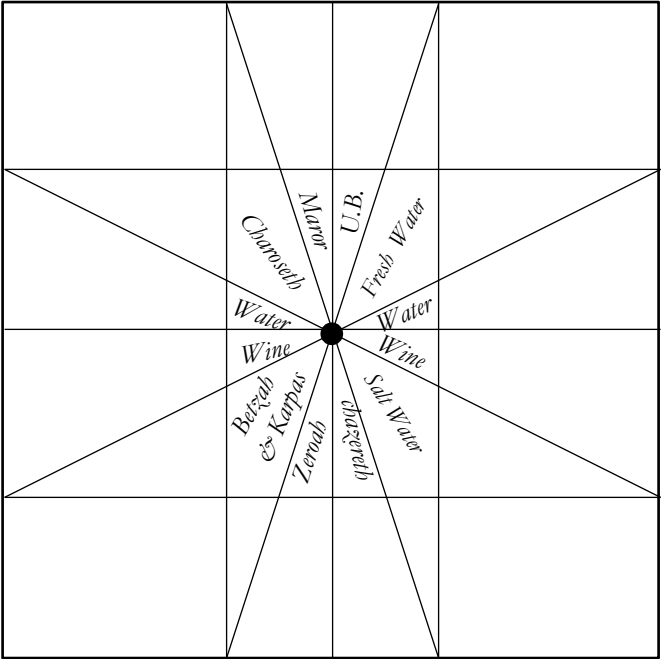


Each cup could take up the entire triangle. On the other hand, each one could fall within the dotted lines. It depends on your interpretation. I lean towards the larger cups.



Passover Seder Food

(U.B. is Unleavened Bread)





## *Bibliography*

Brickner, David and Rich Robinson. *Christ in the Feast of Pentecost*. Chicago: Moody Publishers, 2008.

Brickner, David. *Christ in the Feast of Tabernacles*. Chicago: Moody Publishers, 2006.

Cruz, Antonio. "The Rose of Saffron." [Evangelicalfocus.com](http://Evangelicalfocus.com).

*Elliot's Commentary for English Readers*. "Song of Solomon 2:17." [biblehub.com](http://biblehub.com).

Fries, Micah, Stephen Rummage, and Robby Gallaty. *Exalting Jesus in Zephaniah, Haggai, Zechariah, Malachi*. Nashville: B&H Publishing Group, 2015.

*Hebrew is E-Veret*. "Rose of Sharon or Saffron of Sharon?" [everet.wordpress.com](http://everet.wordpress.com).

Keller, W. Phillip. *A Shepherd Looks at Psalm 23*. Grand Rapids: Zondervan, 2007.

Pliny the Elder. *Naturalis Historia*.

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

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

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

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

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

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

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

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

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