

EYEGLASS

FACE TO FACE

HEIDI RABE

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ISBN: 1976152968

ISBN-13: 978-1-9761529-6-2

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*Thank You, Lord Jesus, for providing a place for me in Your kingdom. May I know how to serve You with Your love.*



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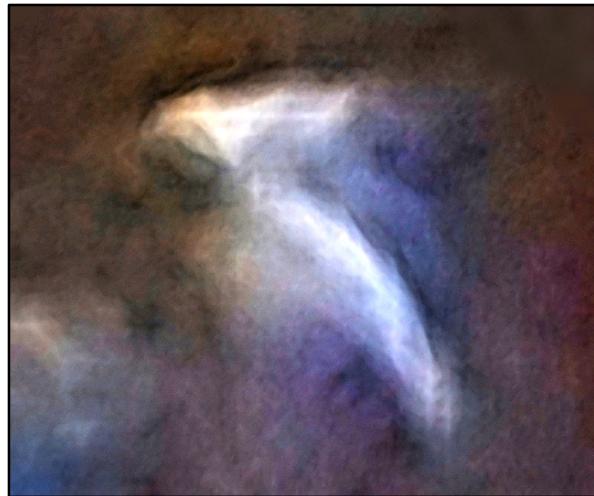


## A JOURNEY

About a week ago, I saw my first monarch of the year. Every autumn, I look for this amazing butterfly. Sometimes it's difficult to know where the leaves end and the butterflies begin. They become so intertwined, so much a part of the same season.

Many years ago, it was a blessing to see with my very own eyes a kaleidoscope of monarchs migrating to Mexico. My husband and I were living in Oklahoma. It was early one Saturday when I was on my way to ballet class. That's when I suddenly saw a monarch. It looked so lovely, flitting above the field of horses, caught up in a gentle breeze. At that time of my life, I rarely got to see butterflies. But, just then, I saw another. It was almost like the vibrant insect performed a waltz with its friend. One, two, three, they danced above the wooden fence. Then, I couldn't believe my eyes! There was another...and another...and a fifth, sixth, seventh. There were dozens of butterflies, a corps of

dancers, gracing the field with their presence. And as I continued down the road, there were more butterflies, so many that they covered the sky.



*The wings of  
an angel  
remind me of  
those on a  
butterfly.*

Today, when I finished writing the first two paragraphs of this book, I went outside, and lo and behold, a monarch was flying from flower to flower on our butterfly bush! During the summer months, we have our share of tiger swallowtails and white admirals, as well as an occasional moth. Monarchs, however, are few and far between. It was exciting to see one today! Just as the Lord directs our steps, I believe He directs the paths of all His creation, even the delicate butterflies.

The week my mom passed away, I saw a monarch. I knew right then and there that she had gone home. The moment we receive Jesus as Savior and Lord, we begin a journey, a migration, to Heaven. I imagine there will be many, many butterflies in the Lord's kingdom. Perhaps my mom is enjoying one now, even as I write.

## *Manna from Heaven*

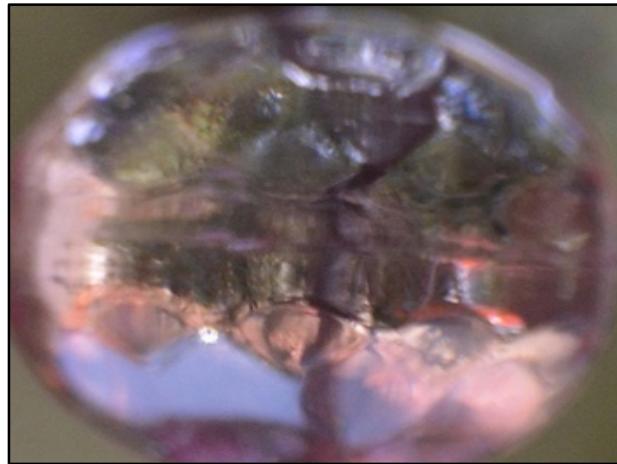
One of the most well-known journeys in the Bible is when Moses led the Israelites out of Egypt. They traveled for forty years in the wilderness. During that time, God rained down bread from Heaven (Exodus 16:4). He sustained them with a heavenly grain called “manna,” and they ate the bread of angels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

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

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

In *Looking Glass, The City God Loves*, I discovered that the two main miracle pictures illustrate the heavenly temple. In Revelation 21:22, the beloved disciple says, “I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.”

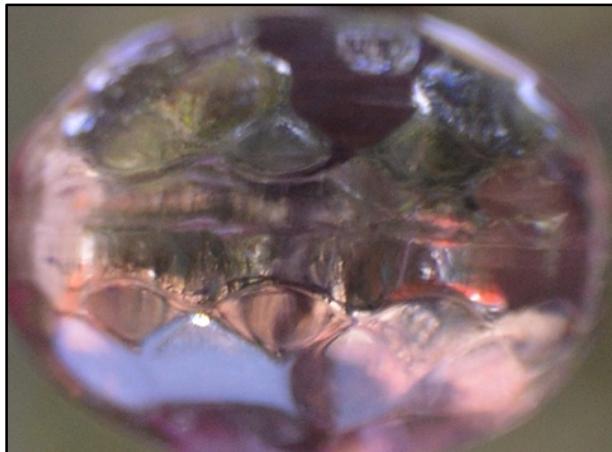
In order to understand the temple in Heaven, I am going to share a few of the details. Let's begin with the tree of life. My husband, Kirk, pointed out the tree to me.



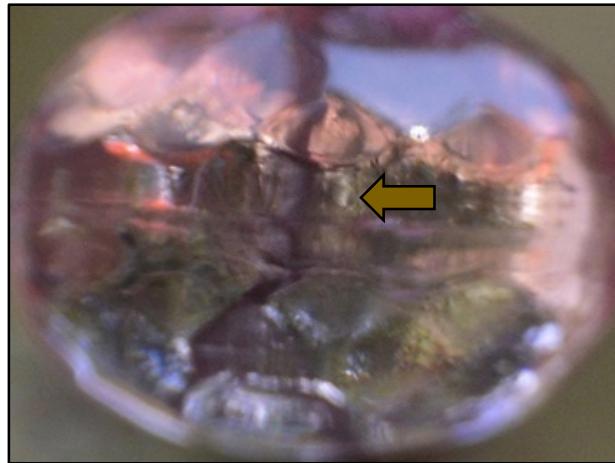
*The picture is  
upside down.*

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

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



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



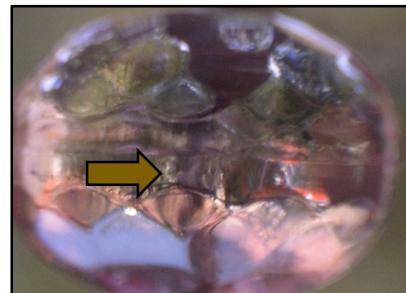
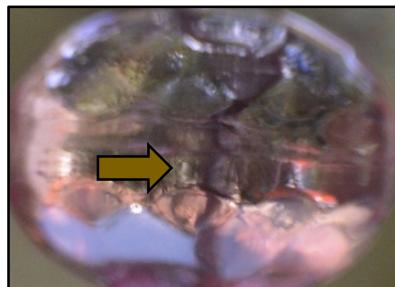
*Isn't it  
interesting how  
the pearl looks  
like an igloo?  
The arrow points  
to its entrance.*

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

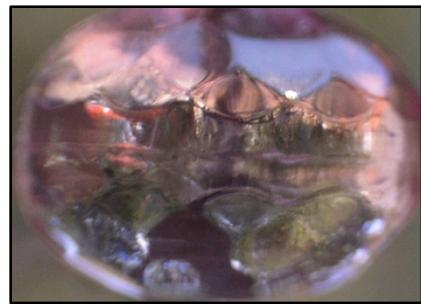
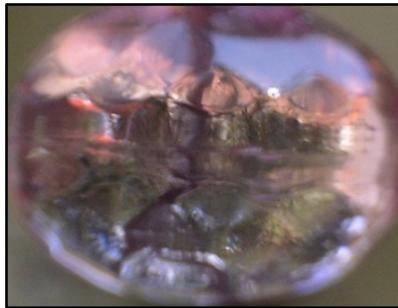
Pliny the Elder lived around the time that the Book of Revelation was written. In one of his writings, he explains where one could find the best bdellium. Pliny says that it comes from the *commiphora wightii* tree, which is “black in colour and the size of the olive tree; its leaf resembles that of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

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

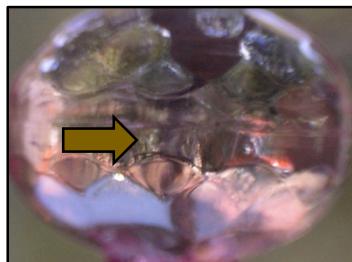
During the last six months, I have often wondered about the pearl gate on the west side of the two main pictures. It looks like it is hanging on the side of the tree trunk. The other night, I suddenly realized that it could represent manna, which we have learned was like coriander seed and had the color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



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



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



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

In the New Jerusalem, we read about the river of the water of life. The King James Version tells us that “on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Revelation 22:1-2). We are talking about one enormous tree or, perhaps, several smaller trees being fed by the tree of life. In Genesis and Revelation, the river and the tree of life have a close connection. Therefore, there is a strong possibility that the pearl (from the river) and the edible gum (from the tree) also have a close connection.

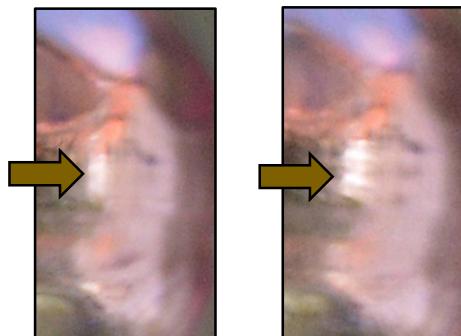
### *Gold, Bdellium & Onyx*

As we continue to read through the second chapter of Genesis, we learn that the river “separated into four headwaters” (Genesis 2:10). The first stream is Pishon, and it went through the entire land of Havilah (v. 11). And in Havilah, there were three important resources: gold, bdellium, and the onyx stone (v. 12, KJV).

The Garden of Eden in chapter two is similar to the tabernacle. God designed both places for fellowship with man. For example, God was present in the garden. It was the place where He met with Adam and Eve. God’s

presence was also in the most holy place in the tabernacle (and temple). Directly above the mercy seat, between the two cherubim, is where God chose to meet with man (Exodus 25:21-22). We can learn a great deal about worship as we study the details of the tabernacle.

Let's begin with gold. In Genesis 2:12, Moses calls the gold from Havilah "good." We also know that the holy place, as well as the most holy place, had golden articles and overlay. When the Magi visited Baby Jesus, they brought Him gold, frankincense, and myrrh (Matthew 2:11). Apparently, these three things were a standard gift for a king during Bible times. The gold, of course, represents Jesus' deity. He is also our Shepherd-King as well as our King-Priest.



I would like to focus on the gold censer in the two main miracle pictures. The beloved disciple describes an angel holding a golden censer at the altar in Heaven (Revelation 8:3-5). The smoke of the incense along with people's prayers went up before God. Then, the angel filled the censer with fire from the altar and hurled it to the earth. Verse 5 talks about "peals of thunder, rumblings, flashes of lightning and an earthquake." Here we see gold used in

judgment.

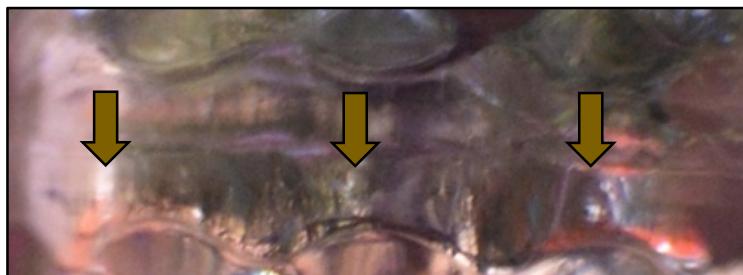
I believe the golden censer in the pictures is the heavenly utensil that is used to represent the altar of incense. The priest would visit this altar just before he entered the most holy place. In Leviticus 16:12-13, Aaron uses a special censer on the Day of Atonement. This is the most holy day among the Israelites, as well as Jewish people today. A cloud of incense from the burning coals in the censer would cover the mercy seat. And the ark of the covenant, I believe, represents the throne of God.

It is amazing to think that God enjoys our prayers. He wants us to draw close to Him, to approach His throne with confidence. In Hebrews 4:14-16, it says, “Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. Let us then approach God’s throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.”



Let's take a moment to pinpoint three important things in the illustration of Heaven's temple. First, we will begin with the altar of incense and then work our way back to the temple's entrance.

I have learned by studying the Lord's illustrations, as well as His Word, that He likes to follow patterns. In the picture below, we are going to take a look at the following: 1) the gold, 2) the bdellium, and 3) the onyx. I have placed an arrow above each one.



Since we have already learned a little bit about the gold and bdellium, let's move on to the onyx stone. The Hebrew word for "onyx" is *shoham*. Although there is some uncertainty about the color of this stone, some believe it has the color of a fingernail. This type of gemstone is used for carving cameos.

When King David set aside materials to build the temple (Solomon's Temple), gold and onyx were among the precious resources (1 Chronicles 29:2). David prays the following: "Lord our God, all this abundance that we have provided for building you a temple for your Holy Name comes from your hand, and all of it belongs to you" (v. 16). David then explains that he knows how God tests the

hearts of men. Thankfully, the people gave joyfully to the building project (v. 17). King David prays that God would keep these desires and thoughts in His people forever, that God would keep their hearts loyal to Him (v. 18).

The Hebrew word *shoham* comes from an unused root, probably meaning “to blanch.” I’m not much of a cook, but I have learned that “blanch” means “to make white or pale.” During the process, the color is extracted and bleaching often occurs. In light of this definition, I couldn’t help but think of how our works will be tried by fire. The apostle Paul says that we should build with care (1 Corinthians 3:10). He tells us that “no one can lay any foundation other than the one already laid, which is Jesus Christ” (v. 11).



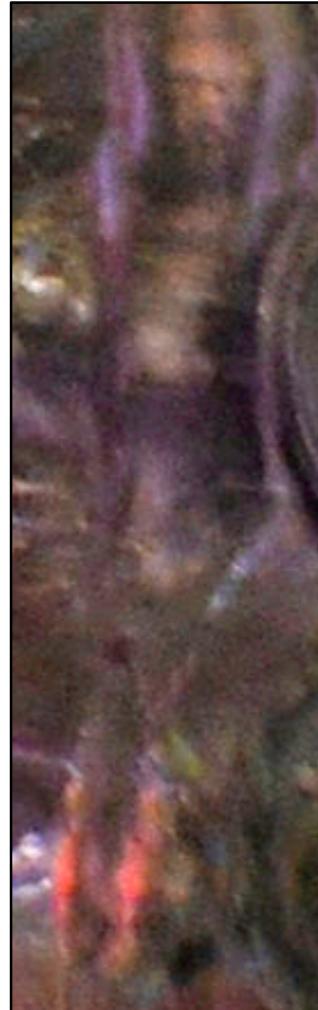
In the illustration, the Lord’s body makes up the foundation of the Holy City, the New Jerusalem.



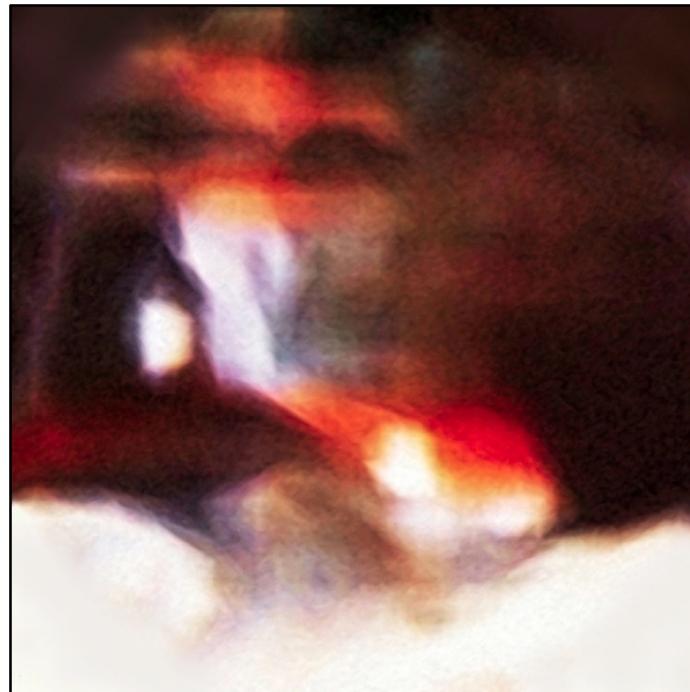
Since we are currently on the west side, His body lays in the opposite direction.



In 1 Corinthians 3:12-15, it says that “if anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person’s work. If what has been built survives, the builder will receive a reward. If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames.”



In *Looking Glass, The City God Loves*, I considered the possibility that the man in the picture below could represent a blacksmith or a stonemason. I also thought he could be a priest taking coals from the altar of sacrifice to put on the altar of incense.



The altar of sacrifice is on our far right (pictured below). I have applied a bleach filter to this particular section (pictured above) to bring out the image of the man.



Initially, I thought the priest had coals in his hands. However, now I wonder if it could represent the remains of our works after tried by fire. The altar of sacrifice is where the Hebrew people brought their offerings to the Lord. It was a sacrifice for them to give the best of their herds and crops. As Christians, we offer our lives, the work of our hands and hearts, to the Lord. We often have to sacrifice something, whether it is time, resources, or bodily energy, to give to the building of God's kingdom.



If the picture above illustrates the gold, bdellium, and onyx, then the onyx is likely on our right. It is probably in the priest's hands. This costly stone (1 Corinthians 3:12), I think, is white when in its heavenly form.

In Exodus 28:9, the Lord gives Moses instructions for the priestly garments, specifically two onyx stones. He was to take the two stones and engrave the names of the sons of Israel, which were the twelve tribes. Six names would go on one stone, while the remaining six would go on the other (v. 10). I haven't figured out why they needed to engrave the stones "the way a gem cutter engravés a seal" (v. 11). I imagine it was similar to a signet ring, perhaps for sealing a letter or a scroll. The stones were then fastened on the

shoulder pieces of the priest's ephod (v. 12). The next part of this verse is significant to our study. Verse 12 refers to the onyx stones as "memorial stones" for the sons of Israel. God says that "Aaron is to bear the names on his shoulders as a memorial before the Lord."

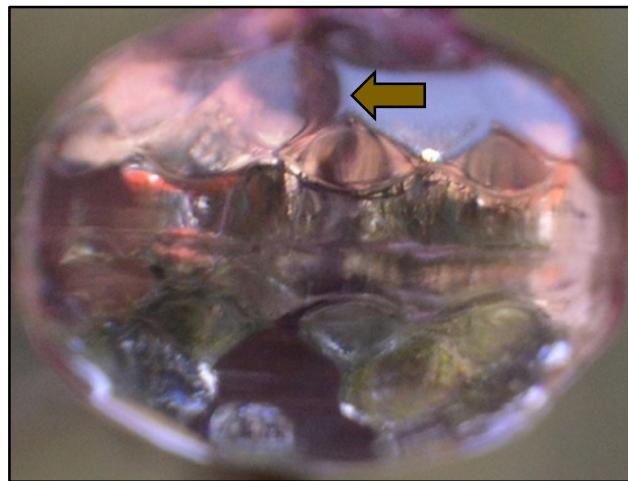


Revelation 2:17 speaks of hidden manna and a white stone. These things will be given to those who are victorious, who refuse to blend pagan practices with their faith in God. Verse 13 explains that the church in Pergamum remained true to God's name. Interestingly enough, the white stone will have a new name written on it (v. 17). Some believe it will be a new name for the person, "known only to the one who receives it." Others, however, believe it will be a name of God.

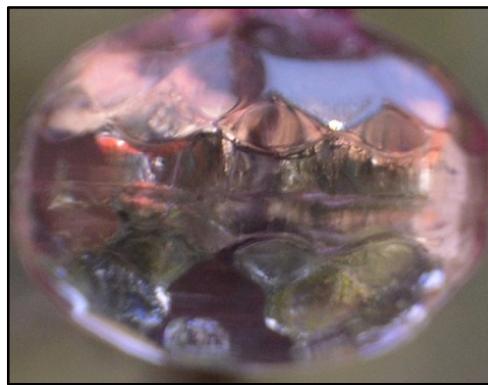
## Havilah

This has been an interesting start to our journey, beginning with the second chapter of Genesis and then ending with the second chapter of Revelation. Since there is still a great deal more to say about the hidden manna and white stone, I plan to dedicate a chapter to each one. Before we “wind up” this chapter, however, I would like to take a closer look at the land of Havilah.

I was surprised to learn that the name “Havilah” comes from a Hebrew word meaning “to twist or whirl in a circular or spiral manner.” In *Stained Glass, The New Jerusalem*, I pointed out the whirlwind described by Ezekiel. The prophet says, “I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire” (Ezekiel 1:4, KJV).

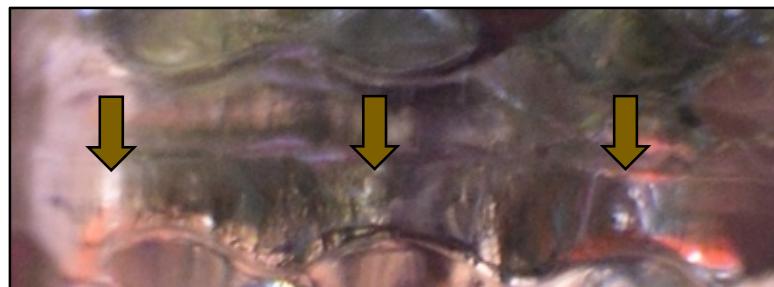


Genesis 2:8 tells us that “the Lord God planted a garden eastward in E’-den” (KJV). The picture below is the east side of the New Jerusalem. During the millennial reign, before the New Jerusalem comes down out of Heaven, water will flow from the east side of the millennial temple. The prophet explains that “this water flows toward the eastern region and goes down into the Arabah, where it enters the Dead Sea” (Ezekiel 47:8). At this time, the salty water will become fresh, and “swarms of living creatures will live wherever the river flows” (v. 9).



I believe there is a close connection between the Garden of Eden, the millennial kingdom, and the New Jerusalem. For example, the garden was on the east side of Eden. Genesis 2:10 tells us that “a river went out of E’-den to water the garden” (KJV). Therefore, the river would have flowed toward the east. From there, it separated into four streams. The first stream, Pishon, winds through (or compasseth, KJV) the entire land of Havilah (v. 11). According to the Strong’s Concordance, the word “compasseth” means “to revolve” or “whirl.” It means to be about on every side, much like a whirlwind.

According to Scripture, Havilah is the region right next to Eden. In fact, if my calculations are correct, it must be on the east side. I don't think it's a coincidence that the whirlwind lines up with the river in the picture. I think the Lord is pointing out (symbolically) the significance of this land, connecting it to the Garden of Eden as well as to Havilah.



As we bring this chapter to a close, I would like to quote Genesis 2:12 from the King James Version. It says that “the gold of that land [Havilah] is good: there is bdellium and the onyx stone.” I look forward to sharing more with you about the onyx stone in chapter two.