

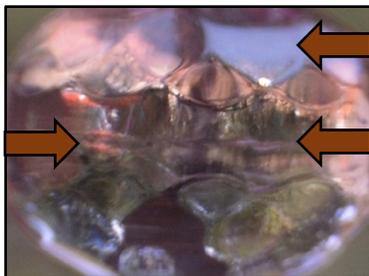
“Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession.”

*Exodus 19:5 (NIV)*

## NEW JERUSALEM FOUNDATIONS SAPPHIRE (LAPIS LAZULI)

When I first discovered the miraculous images within the button, I quickly realized that the red and purple were two of the twelve foundations.

*The arrows point to the  
blue, purple, and red  
gemstones.*



In this chapter, we are going to take a look at three specific colors: blue, purple, and scarlet. The blue foundation is the jacinth stone. On the west side of the New Jerusalem, it represents water. We will learn more about water in chapter three when we study chalcedony. Then, when we reach the west side, we will take a look at the jacinth stone in detail. For now, however, I would like to draw your attention to the sky. When we rotate the picture 180 degrees, this same color represents water.

Let's make our way to the sapphire stone since it will be our focus for this chapter. Out of all the stones, I think this one provides the most interesting visual representation of God's glory.

The prophet Ezekiel explains that "above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone" (Ezekiel 1:26). The New International Version calls it "lapis lazuli." A man by the name of 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.

*A lapis lazuli stone generally has traces of pyrite, which is metallic yellow. This is what creates the appearance of stars in the sky.*

*This particular lapis lazuli stone (pictured on the right) has very little pyrite, but you can see the golden color if you look carefully.*



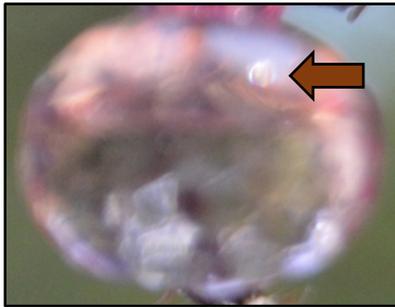
Although each image is certainly interesting in its own way, the illustration below is especially vibrant. To me, it goes along beautifully with Ezekiel's description of the glory of the Lord. You can see the bright purple throne on the left. Also, please note the bright yellow on the throne. This likely corresponds with the verse that tells us "his throne was like the fiery flame" (Daniel 7:9). Here we have a visual illustration of how fire (light) connects to God's glory.



Ezekiel describes the light as brilliant: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" (Ezekiel 1:28). Along with light, we also see a rainbow in the clouds. Therefore, we have the fire and light (altar of sacrifice), possibly rain/moisture/water (laver), and then the cloud (altar of incense and censer), then finally the rainbow (which encircles the throne) all playing a part in God's glory.

One thing I have recently noticed is how the foundations overlap or blend together, much like the colors of a rainbow. They are interconnected in a beautiful, glorious way! For example, the blood of the Lamb is represented by

the jasper stone. However, fire was also at the altar of sacrifice. When we take a look at the Passover feast, we will understand this connection better.



*One last point I would like to make about the throne in the clouds is its position in the upper right-hand corner. This is a significant spot in all the miracle pictures.*

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



When the beloved disciple describes the Holy City in Revelation 21:11, he says that it has the glory of God. According to the *Strong's Concordance*, the Greek word for “glory” is *doxa*, which means “dignity,” “glory(-ious),” “honour,” “praise,” and “worship.” The word “glory,” therefore, sums up what life will be like in Heaven and the New Jerusalem. We will worship the Lamb, our Shepherd-King, with the dignity and honor He deserves. His presence, His glory, will radiate throughout the City and beyond.

### *The Ten Commandments*

Sometimes I use excerpts from my other writings. In this particular section, I would like to look at portions from *Eyeglass, Face to Face*. When I wrote about the lawgiver, I didn't realize it would come in handy today.

In Genesis 49:10, we read that “the sceptre shall not depart from Ju'-dah, nor a lawgiver from between his feet....” The Hebrew word for “lawgiver” is *chaqaq*, which means “to engrave.” It refers to an ancient scribe who would cut (or engrave) the laws into stone or metal tablets. It is very important to note that God inscribed the Ten Commandments on both sets—the first set which Moses broke, as well as the second set that Moses chiseled (Exodus 31:18; 32:16, 19; 34:1).

Let's begin with the first set of commandments. In Exodus 24:1, the Lord tells Moses to “come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of

Israel” (NIV). The people were instructed to worship from a distance, although Moses was allowed to approach the Lord (v. 2). In verse 9, the men went up the mountain where they saw the God of Israel. The King James Version describes it beautifully. It says “there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness” (v. 10).



In my other writings, I identified the one standing on the purple pavement as a mighty angel (Revelation 10:1) or an angel of the Lord (Genesis 32:24). Another possibility is that it illustrates the Lord Himself. I think the one in the picture could be the Lawgiver.

Please note the sapphire stone (lapis lazuli) has a violet color. The violet also makes up the Lord’s head covering, which is His prayer shawl. Therefore, the one standing on the sapphire pavement is standing above Jesus’ face.

The Hebrew word for “paved” in Exodus 24:10 is *libnah*, which means “transparency” or “paved.” It comes from a root word that means “(altar of) brick or tile.” Therefore, we could think of the sapphire pavement as being a part of the heavenly altar.



And the Hebrew word for “clearness” in Exodus 24:10 is *tobar*, which refers to the “brightness,” “purification,” “clearness,” and “glory.” When they saw the God of Israel standing on the sapphire pavement, He was standing on holy ground. The pavement was clear and bright, and God’s glory was present.



I know I am giving you several words to process, but please hang in there with me. I guarantee it will be worth the effort. In Exodus 24:12, the Lord tells Moses to “come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written....” The Hebrew word for “tables” is *lunach*. Interestingly enough, it means “to glisten.” It also refers to a polished plate or table. You may recall that the altar of sacrifice is called “the table of the Lord” in Malachi 1:12. Well, I am beginning to think that the stone tablets could represent the Lord’s table, or at least a part of the Lord’s table. Come to think of it, the stone tablets could also represent the altar of sacrifice.



The Hebrew word for “jasper” is *yashpeheb*, which is from an unused root that means “to polish.” The red stone on the left, I believe, represents the jasper stone. To me, it looks like the stone is polished and glistening.

*The table, which appears as jasper in the pictures, is the altar of sacrifice for the lamb.*

*The lamb is lying down on the altar. It is important to keep in mind that we are looking at the heavenly altar.*



The altar also extends across to make a longer altar for the Lord.



This is the west side of the picture. The lamb is on the right on a smaller altar, which connects to a longer altar (or table) for the Lord.

You may have noticed that the purple stone is in line with the red stone. The Hebrew word for “sapphire” is *cappiyir*, which is “a gem used for scratching other substances.” Just think of how the stone tablets for the Ten Commandments were chiseled and then inscribed. The root word for *cappiyir* (*capbar*) actually means “to inscribe.”

Apparently, the traditional teaching of the Talmud talks about the first set of commandments. It explains that they were made of lapis lazuli. The color of the stone, as well as the gold-colored specks, remind us of the sky, the heavens, and God’s throne. The Talmud explains that both sets of commandments were stored inside the ark of the covenant.



*Please note how the color of the sapphire pavement resembles the sky.*

It is my very humble opinion that the red and purple stones represent the two sets of the Ten Commandments. The first set (purple) came from Heaven, while the second set (red) was chiseled by Moses and then inscribed by God. One set represents the heavenly (or we could think of it as the spiritual side), while the other represents the earthy (or natural side).

Remember, there were two sets of commandments with two tablets each. Some people believe the two tablets represent an ancient contract, in this case between God and man (one copy for God with all the commandments written on it and one copy for man). There are even two red tables on the left and two purple tables on the right.



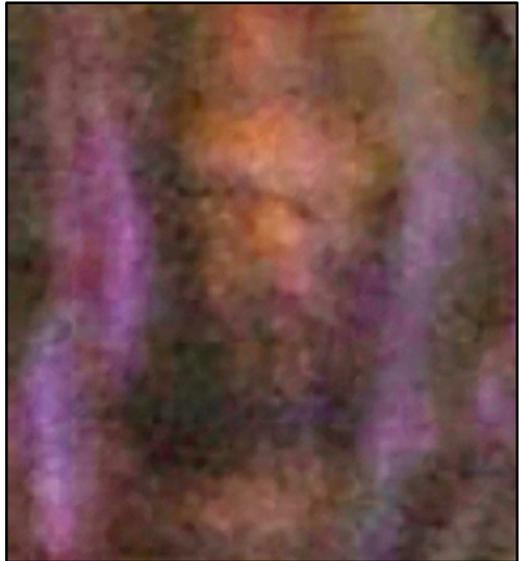
I find it interesting how the purple prayer shawl covers the Lord's heart, soul, and mind. I think it was always God's intention that the Law should embrace more than physical obedience. He wants us to love Him with every part of our being—all our heart, soul, mind, and strength (Deuteronomy 6:5; Matthew 22:37). In John 14:15, Jesus says, "If ye love me, keep my commandments."

The Sermon on the Mount is one of my favorite sections of Scripture. In these chapters, the Lord takes the Law one

step further to matters of the heart. The seventh commandment says, “Thou shalt not commit adultery” (Exodus 20:14). In Jesus’ sermon, however, He says that “whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matthew 5:28).

Neither should we covet someone else’s house, spouse, animals, riches, or anything that they may have (Exodus 20:17). Rather, Jesus tells us to “lay up for [ourselves] yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Matthew 6:20).

*The purple prayer  
shawl covers the  
Lord’s heart, soul,  
and mind.*



The heart holds a delicate place in our lives. Proverbs 4:23 says to “keep thy heart with all diligence; for out of it are the issues of life.” God even calls King David a man after his own heart (Acts 13:22). In Psalm 40:8, David says, “I delight to do thy will, O my God: yea, thy law is within my heart.”

One thing I love about the Law is how it can be written on our hearts. The Ten Commandments were written on stone tablets by the finger of God. Our hearts, similarly, are like stone. However, when the life of God touches each heart by the Spirit, we become like living stones. The writing on our hearts is like circumcision. It is as if God cuts into stone tablets, spiritually speaking, of course. God knows our innermost thoughts, feelings, and intentions. It is His presence within the heart that allows us to love Him and others.

In Deuteronomy 30:6, it says that “the Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live” (NIV). True life flows out of a heart touched by God. It is not merely going through the motions of physical obedience, but rather a heart that longs to love God and His Word. Obedience will follow when a heart has been circumcised by the hand of God.

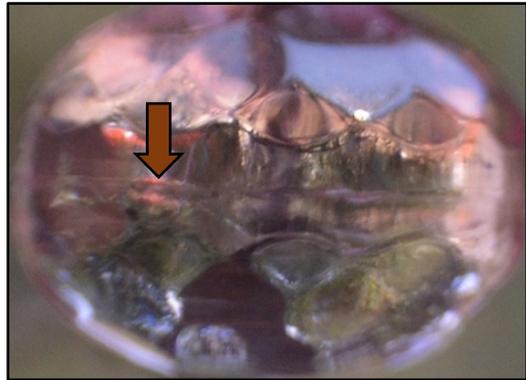
Let’s return to Moses for a moment. When he came down from the mountain with the first set of commandments, he saw the Israelites dancing around the golden calf (Exodus 32:19). This was an idol they had made. Suddenly, Moses broke the Ten Commandments into pieces! This was symbolic of how the Israelites had broken God’s commands, but thankfully God is merciful. He showed Moses how to pick up the pieces, and eventually new tablets were made.

The Israelites’ hearts were not ready to embrace the depth

of the Law at that time. Their hearts were far from God and His ways. Therefore, God gave them a very practical starting point. That's what I think we see in the illustration of the red stone tablets. It was obedience to the Law, although probably just physical obedience as they got started.

The two stone tablets that are red could represent the natural, earthy side of the Law (hence, the color red like the earth). These were the ones chiseled by a man—Moses.

*It is possible that the two red stones could symbolize physical obedience to the Law.*



It is interesting to note that the Lord gave Moses the first set of tablets on Mount Sinai (Exodus 31:18). It was high on top of the mountain, close to Heaven. The second set of commandments, however, were chiseled on ground level. Moses climbed the mountainside with the new tablets early in the morning, and then God wrote on them (34:4, 28). Simply put, when God attempted to come down to the people with His commands via Moses, the people weren't ready. However, when Moses came up to God with the second set, he and the people were given a second chance. They were better prepared to try to follow God and His ways.

## *Letter & Spirit*

The effects of Adam's sin reached all of creation from people, to animals, to plants, and even to the universe. Each day we are faced with the sinful ways of the world. We can see the food chain in the animal kingdom. We also see animals striving to survive. In our home, our cats receive their fair share of food. They have never suffered from hunger, unless they had to fast before a surgery, and yet they act like I'm going to give their share to the other one. Even squirrels bury their nuts for a later time. We all seem concerned about having enough, and yet God takes care of the birds (Matthew 6:26). He watches over you and me.

When we work outside in the yard, it takes a great deal of effort—we dig, we lift, we uproot weeds, we water, we sweat. Then, little sprouts eventually poke through the earth, which eventually turn into plants. And after watching over them like a good soldier and tending to their needs like a shepherd, in time the sprouts become healthy plants. Then, as it sometimes happens, critters come along and gobble up the goods. In our yard, we don't mind an occasional nibble, but farmers and serious gardeners are faced with many challenges to bring forth a good harvest.

Even the universe has stars that fall from the heavens, and the earth sometimes trembles and quakes. Romans 8:22 says, "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time" (NIV). We look forward to the Lord's return, as well as the

redemption of our bodies (v. 23).

When Adam and Eve sinned, a number of curses were set into motion for mankind (Genesis 3:16-19). As a result of their sin, the Lord God made garments of skin to clothe Adam and Eve (v. 21). They longed for a natural covering, but leaves didn't do the job (v. 7). That's why God provided the first sacrifice. Hebrews 9:22 tells us that "without the shedding of blood there is no forgiveness" (NIV) or "remission" (KJV). We see the fulfillment of the sin offering in the perfect Lamb—Jesus.

If you think about it, there is a sense of brokenness at the altar of sacrifice as sin is acknowledged through death. Remember how Moses broke the first set of tablets? This sorrow and remorse for our sin allows us to continue through the Temple to Jesus' resurrection life where we see the completeness, or fullness, of His glory.



In Ezekiel 43:6, the prophet hears a voice from within the temple. The voice says, "Son of man, this is the place of my throne and the place for the soles of my feet. This is where I will live among the Israelites forever" (v. 7, NIV).

The next verses sum up this entire study in a glorious way. Verse 10 says, “Son of man, describe the temple to the people of Israel, that they may be ashamed of their sins. Let them consider its perfection...” The Temple, the Lord, is perfect in every way. His Salvation, His life, His death, His burial, and His resurrection are perfectly complete. As we feel remorse for our sins, the design of the temple will become clear, and we will ultimately love and appreciate Him even more (v. 11).

In Matthew 5:17, Jesus says, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (NIV). Death, unfortunately comes through our inability to keep the Law. But Jesus’ perfect life—His ability to fulfill every commandment perfectly, as well as His death, burial, and resurrection—these are the things that bring forth life. Jesus is the living, breathing Word of God. John 1:14 says that “the Word became flesh and made his dwelling among us.” And one day we will stand before His throne, which is a reminder of His great sacrifice. We will dwell with Him forever in His eternal tabernacle. We will worship Him forever. We will serve Him and love Him forever. Oh, what a day that will be...the beginning of eternity!

I’d like to take a moment to point out how the Law is a part of the written Word. It was placed on “tables.” Similarly, the Lord is the Living Word. And He, of course, was placed on a table in a tomb after His death. You may recall how an angel was on either end, which resembles the ark of the covenant. This is a pattern of God’s throne.



As we look at the picture from the west side, we see an illustration of how the 1) Law kills (the lamb on the red altar of sacrifice), while the 2) Spirit gives life (purple prayer shawl around the Lord's face). This is symbolic of Jesus' death and resurrection. One side of the Law represents judgment (red), while the other side of the Law represents mercy (purple).

The apostle Paul says, "He [Christ] has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life" (2 Corinthians 3:6, NIV). Both are (and were) necessary for us to partake in eternal redemption. Jesus, the perfect Lamb, died on the cross, an altar of sacrifice, for our sins. He was laid in a tomb, on a table, that represents the throne of God. Our inability to keep the Law was fulfilled by the Lord who kept it perfectly. He paid the price by laying His life down for us. By the Spirit He also took it up, which we see in His resurrection power. When we consider that the letter kills, we basically acknowledge our inability to keep the Law. But the good news is that the Spirit gives life. When Jesus arose from the dead, we were given an opportunity to live with Him eternally.

## *Show Me Your Glory*

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

I hadn't planned on writing this section, but it came to mind this morning. I'd like to take another look at Moses and the Ten Commandments, but this time let's focus our attention specifically on God's glory.

Exodus 24:15 explains that "when Moses went up on the mountain, the cloud covered it, and the glory of the Lord settled on Mount Sinai" (NIV). Here we see the aspect of the cloud in God's glory. Please note how the cloud is in the last section of the chart. This is similar to the smoke (or cloud) from the censer above the mercy seat. It can also remind us of how God's presence led the Israelites in a

pillar of cloud by day (13:21).

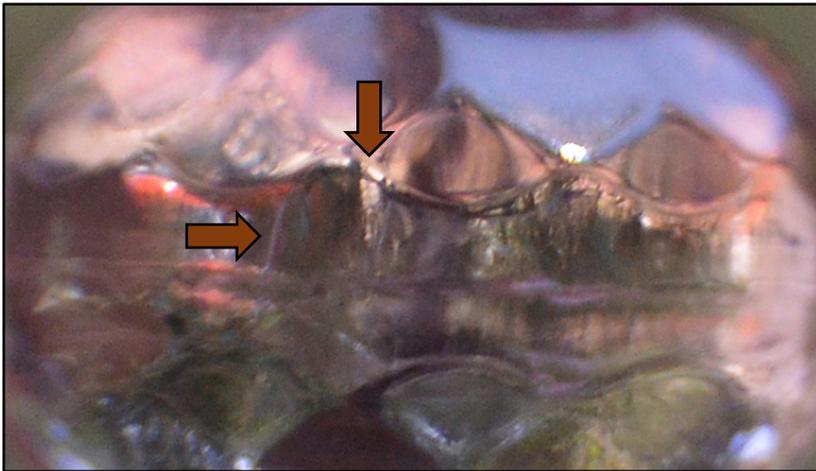
In verse 17, we learn that the Israelites thought “the glory of the Lord looked like a consuming fire on top of the mountain” (NIV). They were standing on the earth, on the ground, looking up at the mountain. Here we see the aspect of fire. This, of course, is a reminder of how God’s presence led the Israelites in a pillar of fire by night.

Let’s jump ahead to the tent of meeting. This is a tent that Moses set up some distance from the camp on the ground (33:7). Verse 9 explains that “as Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses.” He even spoke with Moses “face to face, as one speaks to a friend” (v. 11). It is important to keep in mind that this was not the fullness of God’s glory, or else Moses wouldn’t have been able to survive.

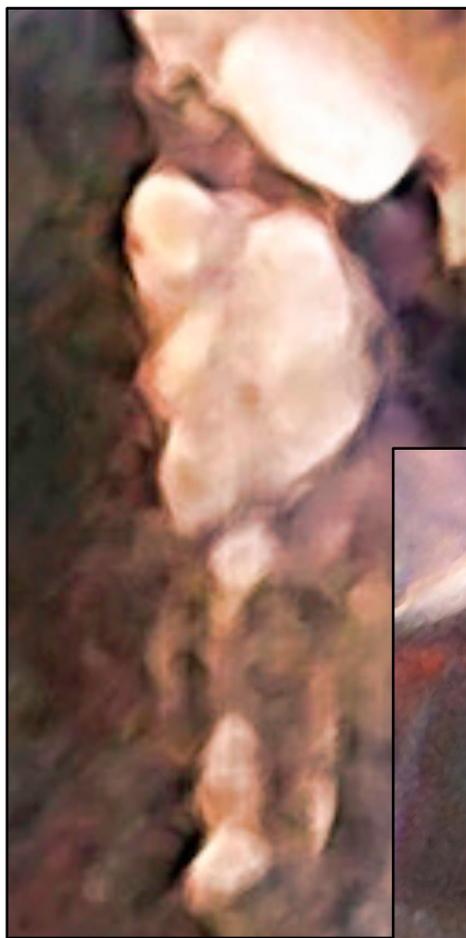
When Moses asks the Lord to show him His glory, the Lord says, “I will cause all my goodness to pass in front of you...” (v. 19). Then, He says, “There is a place near me where you may stand on a rock. When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have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

Moses longed to see more of God. The more we learn about the Lord, it seems like the more we want to know Him and understand Him. The first step in knowing God,

however, is to follow Him. When we follow someone, we generally do so from behind. We see their back. That is what Moses saw when the Lord removed His hand. He saw the Lord's back! We all want to see the Lord's face, but it begins with our obedience to follow Him from behind. The Lord leads us down a very specific path, in a very specific way. This is His way of Salvation. We want to enter the most holy place into the fullness of God's presence, but there is a process that we must embrace before we can see His beautiful face. King David gives us something to think about in Psalm 23:3 when he says that the Lord leads him "in the paths of righteousness for his name's sake."



In the picture above, the Good Shepherd is about to pass by Moses who is in the cleft of the rock. Please note how Moses' head is resting against the wall (remember how the wall is called Salvation in Isaiah 60:18). Moses is near the East Gate, which could represent the entrance to the tent of meeting. His entire body appears radiant, a reminder of the glory of God.

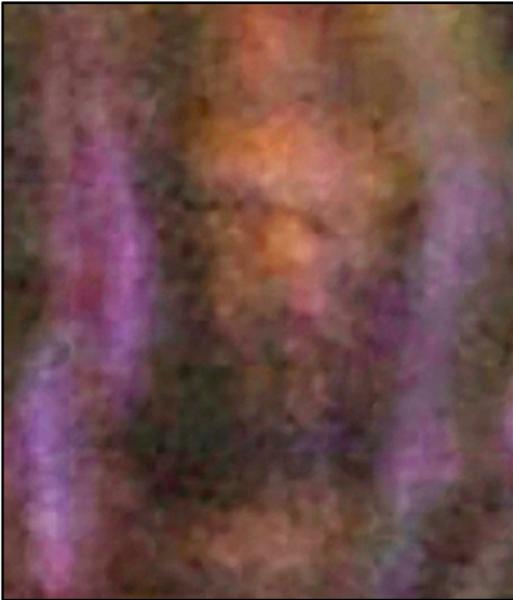


*Cleft of the Rock*



When Moses came down from Mount Sinai with the second set of commandments, he didn't know his face was radiant. I must add that it was radiant because he had spoken with the Lord (Exodus 34:29). Aaron and the Israelites were afraid when they saw him, but Moses called them over and gave them the Lord's commands (vv. 30-32). He then placed a veil over his face whenever he spoke with the people. With God, however, a veil wasn't necessary (vv. 33-35).

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



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

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

## *Cornerstone*

What is amazing about the foundations of the New Jerusalem is that they represent the living. And Jesus is the chief cornerstone! He is the Living Stone (1 Peter 2:4-6), for His life supports His entire kingdom. No other stone is more precious than the Lord. Our lives are built on Him, and that's why we love Him and serve Him.

When Jesus taught the people in the temple, He referenced Psalm 118:22. In this verse, it explains that “the stone which the builders refused is become the head stone of the corner.” Isn't it fascinating how the sapphire stone surrounds the Lord's head? His eyes are open. He is alive! If it weren't for Jesus' resurrection, we wouldn't have new life. He is the Head of the church! Of course, His entire body is significant to Salvation, but I think the purple stone is especially important. The veil opens the door to God's eternal presence. It is the way into the most holy place, into Heaven, where we will see His beautiful face.

In Luke 20:18, Jesus says, “Whosoever shall fall upon that stone shall be broken....” This verse basically means that within our brokenness, we realize our need for the Savior. And the last part of the verse says, “Whomsoever it shall fall, it will grind him to powder.” Of course, this is pointing to judgment for those who reject God. Just think of the golden calf and how Moses ground it to powder (Exodus 32:20). What is important to remember, however, is that there is the merciful side of the Law (purple), as well as the side that judges (red). We find mercy in Christ who fulfilled

the Law. Otherwise, we are judged by the Law.

*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. Second Corinthians 3:7-8 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.

In the rainbow chart, there is a close connection between the two last colors—indigo and violet. The veil (indigo) provides the door, the entryway, into the most holy place (violet). 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, while the second was from Heaven (Genesis 2:7; 1 Corinthians 15:47). 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 second Adam (Jesus). Paul says, “The first man Adam became a living being; [while] the last Adam, a life-giving spirit” (v. 45, NIV).



## *Entrance of Thy Word*

In Matthew 7:14, Jesus speaks with His disciples on a mountain. He says, “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

In the picture of the Lord, His red feet and legs are close together. It’s as if they represent the narrow way. And the altar of sacrifice is the beginning of one’s journey through the tabernacle or temple. As we have seen in the illustration, Jesus’ legs are a part of this altar. If we move straight up, we arrive at the veil, which surrounds the Lord’s face. This is the entryway into His eternal presence.



Psalm 119:130 says, “The entrance of thy words giveth light; it giveth understanding unto the simple.” The Greek word for “entrance,” according to the *Strong’s Concordance*, is *pathach*, which is an “opening,” as well as a “disclosure.” The beautiful secret place of the Lord has been opened to us. This is the place where we understand His Salvation by way of His brilliant light.

A root word for “entrance” is *pathach*. As you will see, the

definition is lengthy, but it will be well worth our time. It means “to open wide (literally or figuratively), specifically to loosen.” It also means to “appear,” “break forth,” “let go free,” “(en-)grave(-n),” “loose (self),” and “(be, beset) open(-ing).” Although there are other descriptive words or phrases, we probably have enough to work with for now.

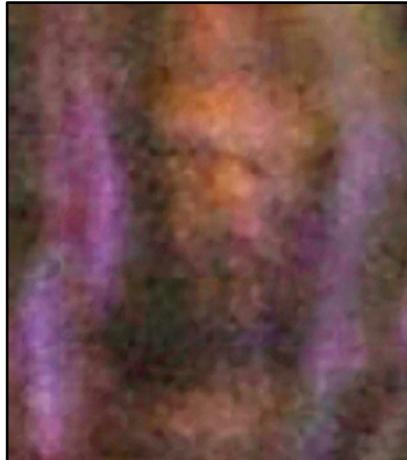
Let’s begin with the phrase “to open wide.” Since we already took a look at the narrow way, let’s see what exactly opened wide in Scripture. The first thing that comes to mind is the veil. First of all, this curtain was woven with three colors: blue, purple, and scarlet (Exodus 26:31). The red and purple, as we have learned, symbolize the blood and the Spirit. And blue represents water. Since there is so much to say about water, too much for now, I will have to wait until the next chapter. What I would like to share at this time, however, is that the three agree. First John 5:8 tells us that “there are three that bear witness in the earth, the Spir<sup>it</sup>, and the water, and the blood: and these three agree in one.” These three point to Jesus (v. 9).

When the veil tore, we could say that it was a very big deal! The tearing of the curtain, along with Jesus’ body, made a new and living way that allows us to enter God’s eternal presence (Hebrews 10:20). It is important to note that the veil itself was huge and perhaps very heavy. It wasn’t a dainty curtain that you may find in a home. Rather, it was heavy-duty since it needed to protect (or shelter) the presence of God from sinful man. Or, better yet, we could say that it needed to protect sinful man from the powerful

presence of God.

Luke 23:46 tells us that “when Je’sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.” Apparently, when people die, all their muscles relax. We could also think of the body as loosening. There is a moment when creation releases things into God’s hands. This “loosening” happens when a flower bud opens, a bird soars, or a curtain tears. The strands of the veil were twisted together, probably tightly. Suddenly, when Jesus died, the strands loosened down the middle.

*As we peer through the veil  
that has been torn in two,  
spiritually speaking, of course,  
we see the beautiful face of the  
Lord Jesus.*



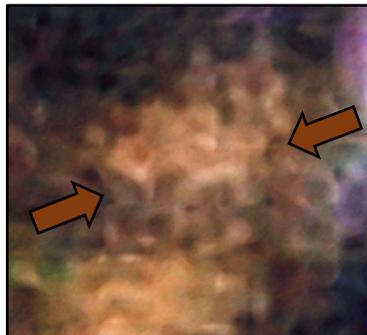
The other day, I turned on my computer and waited patiently for everything to load. While I said a prayer or two, I began to look at the illustration of the Lord. His left eye has always been a mystery to me (pictured on our right). In *Eyeglass, Face to Face*, I considered the possibility that it represents an apple. I thought the Lord was trying to show us how Israel is the apple of His eye. At that very moment, I wasn’t trying to figure out anything. Rather, I was simply trying to fill the time.

Since the Internet was working, I decided to look up a few verses about the eye. I came across a woman's blog who wrote about the eye being single. That was it! I hadn't thought of it until right then. In Matthew 6:22, Jesus says, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

Quickly, I looked up the word "single" in the *Strong's Concordance*. I learned that it is *haplous* in Greek, which means "folded together." And the root word is *pleko*, meaning "to twine or braid." I discovered this word about a year ago. In Matthew 27:29, it says, "And when they had platted [*pleko*] a crown of thorns, they put it upon his head...."

It is amazing to think that the Lord's single (folded) eye is tied to the concept of the veil. In fact, there are a number of things that point to the twisting pattern. For example, a fawn's face is within the Lord's chest. In Psalm 42:1, it says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The Hebrew word for "hart" is *ayal*, which is "a stag or male deer." And one of the root words is *uml*, which means "to twist." It refers to "the body (as being rolled together)."

*The arrows point to the fawn's eyes.*



Even the Lord's prayer shawl is like the wings of a bird. And the dove, as we know, plays a significant role in the Bible from Noah's ark to Jesus' baptism. Even King David says that "under his wings shalt thou trust" (Psalm 91:4). Wings in Scripture have been known to glisten like silver and gold (Psalm 68:13). Obviously, it is God's light shining on, and in, and through everything that makes it glorious.

Remember, "the entrance of thy words giveth light..." (119:130). We see light in Scripture. We also see light in Jesus, who was (and is) the living, breathing Word of God (John 1:14). And one day we will see the glory of God in the City of Light.

So, let's return to a bird for a moment. When a bird is sitting, its wings rest against its body. It is as if the feathers are knitted together, perhaps like the twisted strands of a curtain. And, as the wings open, or loosen, or break forth, the bird has a certain trust in the Lord. The bird knows it has been created to fly and to soar. It is important to remember that its wings also glisten in the sunlight.

What I find interesting about a flower bud is how it begins in darkness. When it starts to open, when it unfolds, the light glistens or twinkles on the petals. It is similar to a star shining in the dark of the night. The petals are also like the wings of a bird. As the bud opens, it spreads its wings to fly. The Hebrew word for "bud" in Isaiah 27:6 is *parach*, which means "to break forth as a bud" and "to fly (as extending the wings)." Open flowers were even carved on

the walls in Solomon's temple (1 Kings 6:29).

Interestingly enough, the Ten Commandments are often thought of as being entwined. If you break one commandment, it is likely that you will break another. On a positive note, you could also see it in light of love. If you love by following one commandment, you will likely love by following another. God is love, so that's why we see the perfect expression of love through Jesus (1 John 4:8).

*In the illustration, the sapphire stone (lapis lazuli) and the purple prayer shawl have a close connection. It is as if they are entwined.*

*The Law has been fulfilled by Jesus' perfect life, as well as His death, burial, and resurrection.*



The Jewish midrash is an ancient commentary. In it we find information about the Ten Commandments. As already noted, the first set may have been made of sapphire (or lapis lazuli) to represent the heavens, as well as God's throne. It is also believed that the Hebrew letters were completely bored through (Exodus 32:15). Therefore, light would have shined all the way through them. Let's return to Psalm 119:130, which says that "the entrance of thy words giveth light...." Here we see light shining through the written Word—the commandments. If you recall, one of the definitions of "entrance" is "to engrave." Isn't that amazing?

## *Passover*

On the west side of the illustration, we see the lamb lying down on the altar of sacrifice. It extends across to form a longer altar for the Lord. And red, as we have learned, represents blood. This points to the sin offering.



I also think red represents the dust of the earth. In the beginning, Adam was made from the dust of the ground (Genesis 2:7). This reddish-earth color could be thought of as one of the foundations. Please keep in mind that when God created everything, it was made perfectly. There was no sin whatsoever. Even the dust of the earth was perfect in every way. However, due to Adam and Eve's earthly sin, God provided a heavenly solution. I must re-emphasize that all the colors of the rainbow play a role in the Lord's plan of Salvation.



When we rotate the picture to the south side, I believe the red color represents fire. This likely goes along with the burnt offering.

In recent months, it has come to my attention that the position of the Lord's body on the south side portrays Him as light and fire. This is an important detail, one we will learn more about in chapters eight and nine. For now, I would like to point out how the origin of the fire can be seen within His feet. It looks like they are burning. This fire is a part of the altar of sacrifice (west), as well as the lampstand (south).



*Jesus died during the  
Passover season.*

*Please note the sweet  
lamb's face above the  
Lord. It has a white face  
with a black nose.*



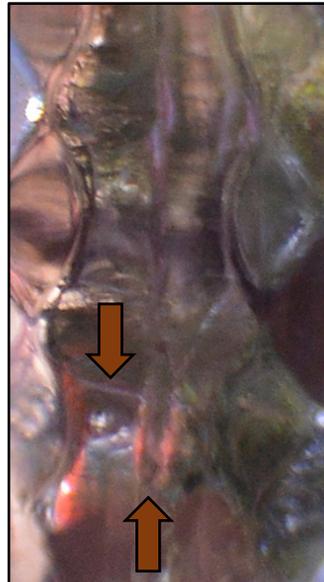
There are two parts of the Passover offering. First, the bones should not be broken. In the illustration, the Lord's legs are entwined with the lamb.



You may have noticed how Jesus' legs look like door posts with red blood on them. There is a space in between His legs, which could represent a door.

*I have often thought that the square to the left of the Lord's legs resembles a Passover door as well. Once again, you can see red blood on the door posts.*

*(One of His legs makes up one of the posts.)*



Secondly, the lamb was supposed to be roasted. In the picture above, there are several young animals that would have been acceptable as a burnt offering.

One day, while I was looking at the *Stained Glass* cover, I suddenly noticed several animals' heads within the Lord, as well as around Him. The animals are clearest on the cover, but I will attempt to point them out to you.



I noticed the young bull long before the other animals. Its head is in the Lord's lower abdomen. I think it represents His intestines and bowels of mercies (Colossians 3:12). The bull has a rectangular snout. Its head takes up most of the Lord's lower belly.

The goat and the ram are not as obvious. They are below His chest where the ribs would be located. The goat has a tan and white face with a black nose. The ram has a white face with a tiny dot for a nose. They are all young animals.

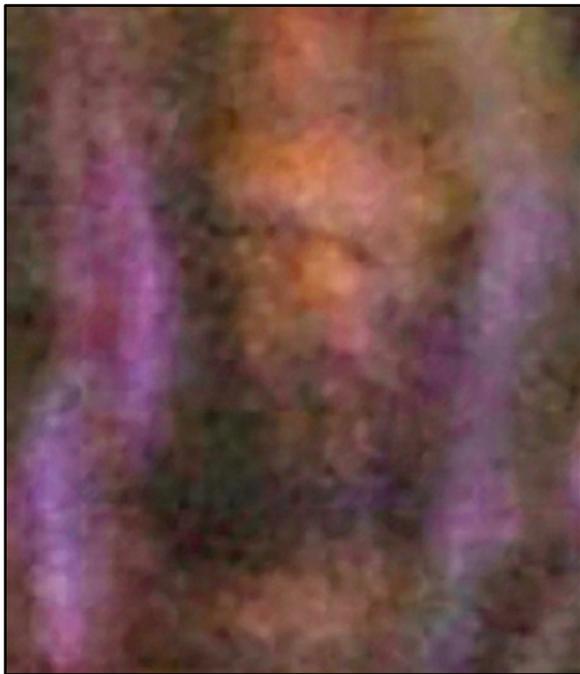
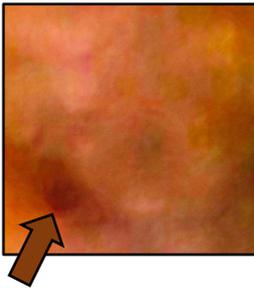
The arrows point to the noses.

(See Leviticus 1:3, 5, 10.)

Since the heat and smoke from the fire would rise towards Jesus' face, that means the Lord, as well as those within Him, would be roasted. It would also be "a sweet savour unto the Lord" (Leviticus 1:17). (Please keep in mind that this is an impressionistic illustration. Therefore, it should remind us of how He fulfilled the burnt offering.)

Let's return to Matthew 6:22 for a moment. Jesus says, "The light of the body is the eye: if therefore thine eye be single [folded], thy whole body shall be full of light."

*Please note how  
the Lord's dark  
pupil is  
underneath the  
fold.*



In John 8:12, Jesus tells the religious leaders, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." As we follow the Good Shepherd, He is *good* to lead us by way of His light. We do not have to worry about where He is going, since our final destination will be His glorious kingdom.

Over the weekend, I thought I had finished this section, but then the Holy Spirit brought one more thing to mind: the Lord's grave clothes. After Jesus arose from the dead, His linen clothes were left in the tomb (John 20:5-6). And the cloth for His head was folded. Verse 7 tells us that "the napkin, that was about his head, [was] not lying with the linen clothes, but wrapped together in a place by itself." The Greek word for "wrapped," according to the *Strong's Concordance*, is *entulisso*, which means "to twist," "to entwine," "to wind up in," and "to wrap in (together)."

Then, I looked up the word for crown, which is *stephanos* in Greek. Would you like to take a guess at what it means? You guessed it! It means "to twine" or "wreath." In Revelation 14:14, the beloved disciple says that he "looked, and behold [there was] a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown...."

What is fascinating is that we have an example of Jesus' death where He wore a crown of thorns. The word "platted," as you may recall, means "to twist," "braid," or "plait." Then, we see the burial napkin wrapped or folded. Finally, the (resurrected) Lord is wearing a golden crown. These three—the crown of thorns, the napkin, and the golden crown—surround the Lord's mind, will, and emotions. It is a very personal place where He experienced grief on our behalf, as well as joy. Since the veil, which is like a head covering for the Temple, tore in two, we have been given an opportunity to learn more about the depth and beauty of our Savior and Lord in all His glory.

## *Pentecost*

In this last section, I would like to take a quick look at the history of Pentecost. Basically, we will see how it relates to the past, the present, and the future of God's people.

Let's begin with the past. *Shavnot* is the Hebrew word for Pentecost, which means "weeks." This marks a seven-week period from Passover to Pentecost. It was an agricultural festival that celebrated the end of the barley harvest and the beginning of the summer wheat harvest. When the temple was destroyed in Jerusalem, however, the focus shifted from agriculture to the Law.

In Exodus 19:1, we learn that the revelation on Mount Sinai was given in the third month, which is Sivan. This is the same month as Pentecost. Therefore, it is possible that the Law was given to Moses on the Day of Pentecost. At the very least, we know it was given during the same month.



Next, we have God's church, which can be seen in the present Church Age. In this example, the Holy Spirit was given at Pentecost.

Let's take a look at the promise of the Spirit. In John 14:16, Jesus explains that He will ask the Father to "give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." We see the fulfillment of this promise in Acts, chapter two.

Then, finally, we are taught about the future. In Matthew 24:32, Jesus shares a parable about the fig tree. He says, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

The first four feasts happen in the springtime (Passover, Unleavened Bread, Firstfruits, and Pentecost), while the last three take place in the autumn (Trumpets, Atonement, and Tabernacles). Pentecost, in a way, embraces the beginning of summer. When Jesus speaks of the fig tree, He is basically saying that the leaves are proof of a new season. In this case, it marks the time when the Lord will return for His people—the church.

The next chapter will focus on the two brass mountains in Zechariah, as well as the brass bowls in the temple design. The judgments on the earth appear to coincide with the times appointed by God, the Jewish feasts. Therefore, we will be sure to take another look at Pentecost in our study.