

# A Kingdom of Priests

Revelation 1:5 & 5:10

Hebrews 10:19:  
“We have  
confidence to enter  
the Most Holy Place  
by the blood of Jesus.”

Ark of the Covenant

R11:19

R15:5

Seen

Opened

Holy of Holies



Rev 1:12,20, 4:5  
7 Lampstand



Golden Altar  
of Incense

Rev 8:3, 9:13, 11:1



Table of  
Showbread

Rev 1:2, Ex 25:30

Holy Place

John 8:12

“I am the light of the world.”

John 6:35

“Jesus declared,  
“I am the bread of life.”

Who are you listening to and following?

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# Revelation — Jesus' Kingdom of Priest

Revelation is **the revelation of Jesus Christ** (Rev 1:1). Everything that follows—judgment, worship, conflict, endurance, and restoration—flows from who Jesus is, how He rules, and how His people are called to follow Him, becoming a kingdom of priests.

A primary rhythm of the book is that **God speaks by His Word, the Holy Spirit delivers the message, and history is changed**. Rev 1:2 “that is, the word of God and the testimony of Jesus Christ”, 1:4 “and from the seven spirits”. Heaven is never silent, and earth is never autonomous. What is declared in heaven unfolds on earth. Jesus speaks (Rev 2:1,8, 12, 18, 3:1, 7, 14). Spirit delivers (Rev 2:7, 11, 17, 29, 3:6, 13, 22). The Lamb opens the Word, and the Spirit delivers it through the living creatures (Rev 6:1, 3, 5, 7). Ezekiel 1:<sup>12</sup> “Each living creature went straight ahead. Wherever the spirit would go, they would go, without turning as they went.”

Through the blood of the Lamb, believers are not only forgiven; they are **made into a kingdom of priests** who serve God and will reign with Christ (Rev 1:5–6; 5:9–10). This priestly identity is inseparably linked by John’s personal testimony with **suffering, kingdom participation, and patient endurance** (Rev 1:9). Revelation repeatedly emphasizes that overcoming and kingdom building do not come through escape, but through faithful endurance.

As the book unfolds, each Jesus follower is drawn into a **progressive temple journey** —from the outer court, to the holy place, and finally into the holy of holies. The revelation begins with Christ among the lampstands—which are the churches themselves (Rev 1:12–20). A door then stands open in heaven (Rev 4:1), where seven blazing lamps burn before the throne (Rev 4:5). Attention moves to the golden altar where the prayers of the saints rise before God (Rev 8:3), then to the horns of that altar from which judgment is commanded (Rev 9:13). The worshipers at the altar are measured and counted (Rev 11:1), the ark of the covenant is **SEEN** (Rev 11:19),

and finally the tabernacle of the testimony is **OPENED** in heaven (Rev 15:5). Revelation is not merely describing seals and trumpets—it is drawing each Jesus follower deeper into God’s dwelling place from the outer court, holy place and into the holy of holies where only the high priest — You — can minister.

Throughout the book, God’s people are repeatedly described as those who **follow the Lamb** wherever He goes (Rev 7:17; 14:4; 17:14; 19:14). Following the Lamb defines faithfulness, shapes endurance, and ensures the overcomer arrives at the promise “Now the dwelling of God is with men”, Rev 21:3.

Another unmistakable pattern is the recurring storm-theophany that progressively builds to a crescendo of truth and judgment: lightning, thunder Rev 4:5, signifying God speaks throughout Revelations; then earthquakes begin testing on earth Rev 8:5, and hailstones begins God’s judgment from heaven Rev 11:19; and finally God’s final and complete judgements Rev 16:18–21. These manifestations form a rhythmic “drumbeat” between heaven and earth, signaling moments when divine authority breaks decisively into history.

Revelation consistently distinguishes **three broad groups of people that are being divided, separated out by the blood of Jesus..** First is everyone, all people, called: **every tribe, people, language, and nation** (Rev 5:9; 7:9, 10:11, 11:9, 13:7, 14:6, 17:15). Second are **God’s holy people**, the saints, blood purchased souls wearing white robes who endure faithfully (Rev 5:9b, 6:9, 7:9b, 7:14, 8:3, 11:1, 12:11, 13:7; 14:12, 13, 15:2, 17:6, 14, 19:14, 21:6-7). Third are **the inhabitants of the earth**, a moral category describing those who align themselves with the world system in opposition to God (Rev 6:10; 8:13; 9:20, 11:10, 13:8, 12, 14, 17:2, 8).

Jesus has always been dividing and separating. In Genesis 1:<sup>4</sup> God saw that the light was good, and he separated the light from the darkness. In verse <sup>7</sup> So God made the vault and separated the water under the vault from the water above it. “Jesus continued the

separating work during his earthly ministry. "Thus, the people were divided" (John 7:43, 9:16b, 10:19). The book of Revelation is Jesus working through his holy spirit, calling out and separating out his followers to become a kingdom of priest. 1 Peter 2:<sup>4</sup> As you come to him, the living Stone—rejected by humans but chosen by God and precious to him—<sup>5</sup> you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

Jesus said in John 10:<sup>27</sup> "My sheep listen to my voice; I know them, and they follow me."

Who are you listening to and following?

Even creation itself participates in the story. The **sun motif** traces a striking progression: the sun is darkened (Rev 6:12), then a third darkened, (which means two-thirds become brightened) (Rev 8:12), later the sun is given power to scorch (Rev 16:8), and finally rendered unnecessary when God's glory provides eternal light (Rev 22:5). Creation moves from total dark to God's light. Indicating the wonderful progressive of Jesus' truth that scorches those that curse the name of God at the end of Revelation. R 16:9

Revelation also marks **clear moments of completion** within God's plan. Measurements are taken checking for when all God's people have entered the temple to worship him (Rev 11:1). In Rev 11:15 God's people have all entered the temple, and heaven announces that **the kingdom of the world has become the kingdom of our Lord and of His Christ**. Once all God's people have entered, then in Rev 14:6 the eternal gospel is proclaimed once again to those who live on the earth – to every nation, tribe, language and people. After that, **the hour of judgment has come** (Rev 14:7). Boundaries are removed as the Euphrates is prepared for its **appointed time, hour, day, month, year** (Rev 9:14–15; 16:12). Finally, a voice from the throne declares, **"It is done"** (Rev 16:17), followed by a great roar of praise from heaven (Rev 19:1).

Revelation is a clear progression of Lamb followers through the temple in Revelation as they become priests, set apart to overcome through endurance. A temple progressively opened, and the judgments poured out on those (inhabitants of the earth) who have not entered the temple and a final restoration where God dwells openly with His people for eternity. **“They will reign forever and ever”** (Rev 22:5).

## The Timing

Scripture teaches two truths that must be held together. We are told we will **not know the day or the hour**, yet we are also told we will **see the day approaching** (Matthew 24:36; Hebrews 10:25).

Jesus rebuked those who ignored this responsibility: “You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times” (Matthew 16:3b).

God has always revealed His redemptive plan through **appointed times**. In Exodus 23, seven Hebrew feasts are established. The first four have already been fulfilled with remarkable precision.

Jesus fulfilled **Passover, Unleavened Bread, and Firstfruits (Resurrection)** at His crucifixion and resurrection (John 19:14–15; 20:13–18). The fourth feast, the **Feast of Weeks (Pentecost)**, was fulfilled by the outpouring of the Holy Spirit in Acts 2:1–4. Each was fulfilled **exactly on time**.

The remaining three feasts—**Trumpets, Day of Atonement, and Tabernacles**—have not yet been fulfilled. Hebrews tells us that Christ “was sacrificed once to take away the sins of many; and He will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him” (Hebrews 9:28).

In **Gospel of John 7**, Jesus twice speaks about the **Feast of Tabernacles** in a way that clearly suggests **unfinished timing**.

When the festival approaches, John records that Jesus says, *“My time has not yet come,”* and again, *“I am not going up to this festival, because My time has not yet fully come”* (John 7:2, 6–8). The feast is present, but its fulfillment is deferred; the celebration is underway, yet Jesus deliberately holds Himself back.

Then, at the dramatic climax — *“on the last and greatest day of the feast”* — Jesus suddenly stands and cries out, *“Let anyone who is thirsty come to Me and drink”* (John 7:37). What had been withheld is now proclaimed. The timing language shifts, and Jesus places Himself at the center of the feast’s ultimate meaning, not as something merely being observed, but as something still awaiting future completion.

This emphasis on timing echoes what Jesus has already stressed in **John 6**, where four times He promises resurrection *“on the last day”* (John 6:39, 40, 44, 54). There, bread and blood speak of redemption being accomplished in the present, yet resurrection is consistently deferred to a future day. Taken together, John 6 and John 7 suggest that while some feasts are fulfilled in Jesus’ first coming, **Tabernacles awaits its full realization on “the last day”** — the day when thirst is finally satisfied, resurrection is completed, and God dwells fully with His people

Because Tabernacles celebrates **God dwelling with His people**, many believe this feast prophetically points to Jesus’ second coming.

### **Sukkot (Feast of Tabernacles) Dates**

- **2026:** Sundown September 25 – Nightfall October 2 (October 3 is the 8th day)
- **2027:** Sundown October 15 – Nightfall October 22
- **2028:** Sundown October 4 – Nightfall October 11

Scripture also gives us a larger time framework. “With the Lord a day is like a thousand years, and a thousand years are like a day” (2 Peter 3:8).

Revelation tells us that those who belong to Christ “will be priests of God and of Christ and will reign with Him for a thousand years” (Revelation 20:6b).

When viewed through this lens, biblical history appears to unfold in thousand-year “days”:

- From **Adam to Noah** — approximately 1,000 years
- From **Noah to Abraham** — approximately 1,000 years
- From **Abraham to David** — approximately 1,000 years
- From **David to Jesus** — approximately 1,000 years

Jesus was born around **3 BC** and was baptized by the Holy Spirit at about **30 years old**, around **27 AD**, marking the beginning of what could be understood as the beginning of the **fifth day**.

If this pattern holds, then sometime around **2027 AD**, the end of the **sixth** day would give way to the **seventh day**—the millennial reign of Christ. At the end of the millennial reign will be day eight—The beginning of eternity.

So, we don’t know for sure the day or hour, but we certainly feel the approaching of our Lord and savior.

## The Stage Is Set

Jesus taught His disciples to recognize the nearness of His return not by calculating dates, but by discerning conditions. After describing global deception, tribulation, cosmic disturbance, and the climactic revelation of His return, He said: *“Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. And He will send His angels*

with a loud trumpet call, and they will gather His elect from the four winds” (Matthew 24:30–31). **Only after describing this visible, unmistakable event does Jesus introduce the fig tree.**

“Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door. Truly I tell you, this generation will certainly not pass away until all these things have happened” (Matthew 24:32–34). The fig tree is therefore not a stand-alone symbol, nor a vague metaphor detached from context; it is a **timing marker tied to the entire sequence Jesus has just described**, culminating in His coming in the clouds.

Throughout Scripture, the fig tree is frequently associated with Israel, and in that light, many see significance in Israel’s modern rebirth. On May 14, 1948, Israel became a nation again after nearly two thousand years—like a fig tree beginning to bud. Jesus described this stage not as full fruit, but as *tender leaves*: recognizable beginnings that signal nearness rather than completion. The emphasis is not on fulfillment accomplished, but on fulfillment approaching.

Those who belong to the generation that arose alongside Israel’s rebirth are now advanced in age. Benjamin Netanyahu, born October 21, 1949, is 77 years old. U.S. Presidents Bill Clinton, George W. Bush, and Donald Trump are each 79 years old. These leaders belong to the same generational window that emerged as modern Israel took root. Jesus’ words—“*this generation will not pass away*”—do not require a precise date, but they do indicate a **finite generation**: one that witnesses the fig tree come to life and lives long enough to see the full sequence of signs reach their climax in the appearing of the Son of Man.

In this way, the fig tree is anchored not merely to Israel’s rebirth, but to the **nearness of Christ’s return in glory**. The budding marks the season; the coming in the clouds marks the event. Together, they

frame the final stage of history exactly as Jesus intended—recognizable, sobering, and calling His people to watchfulness rather than speculation.

At the same time, global instability continues to intensify. Russian President **Vladimir Putin**, now **73 years old**, has become increasingly unpredictable as the war in Ukraine drags on. Russia possesses approximately **5,459 nuclear warheads**, compared to **5,177** held by the United States and roughly **600** by China. Never before has such destructive power rested in the hands of so few during such a volatile moment in history.

Taken together, these conditions suggest not a single trigger, but a **precarious balance**. History often turns when one final pressure is applied—“the straw that breaks the camel’s back.”

Jesus did not call His people to fear these moments, but to **recognize them**. The fig tree does not announce the exact day of summer, but it unmistakably tells us when it is near.

### **The Euphrates River Rev 9:14-15, 16:12**

Light spoken into the world in Gen 1:3 overcomes darkness simply by appearing. But water, pre-existent in Gen 1:2, must be ruled, divided, for when it is left ungoverned it overwhelms and destroys.

From the Genesis beginning, God restrains, separates, the waters to bring order; with Moses, the sea is held back as the people obey and pass from death into life; with Joshua, the river yields again as the priests step forward in obedience and inheritance is entered.

In the Book of **Isaiah**, chapter 8, the **Euphrates River** stands as a restrained power beyond Israel’s boundary, and when Judah fears and trusts foreign strength instead of God, that restraint is lifted and Assyria floods in—not to destroy the promise, but to expose misplaced trust.

**Isaiah 8:**<sup>11</sup> This is what the LORD says to me with his strong hand upon me, warning me **not to follow the way of this people:** <sup>12</sup> "Do not call conspiracy everything this people calls a conspiracy; **do not fear what they fear,** and do not dread it. <sup>13</sup> The LORD Almighty is the one you are to regard as holy, he is the one you are to fear, he is the one you are to dread.

<sup>18</sup> Here am I, and the children the LORD has given me. We are signs and symbols in Israel from the LORD Almighty, who dwells on Mount Zion.

### **We are signs and symbols in today's world from the LORD Almighty.**

In the Book of Revelation, the same river, the Euphrates, appears again as a divinely governed boundary, where angels are bound until heaven releases them, removing restraint and humbling power at the appointed time. Here the Euphrates becomes the crescendo of the biblical story of water: not about water disappearing or armies prevailing, but about God deliberately ending unrestrained power, so that beyond it no chaos remains—only the river of the water of life flowing from the throne of God and of the Lamb.

Throughout Scripture, when God dries a river, it is never to defeat His people but to expose and end the powers that oppose Him. The drying of the Euphrates (Rev 16:12) draws the enemy into position, but the pouring out of the seventh bowl (16:17) makes clear that history does not turn on human movement at all — it turns when God acts and declares, "It is done." (Rev 16:17)



- **Station name:** *Euphrates, River (41518)*
- **Data type:** Water level from **satellite radar altimetry**
- **Time span shown:** ~2003 → 2025 (≈ 22 years)
- **Location:** Euphrates River in **central Iraq, very near ancient Babylon / modern Hillah**

**Vertical axis:** *Water Level (m)*

- This is **relative water surface height**, not river width
- Values are referenced to a geoid / satellite reference, so:
  - Absolute numbers matter less than **trends**

**Horizontal axis:** *Time:* Roughly 2003–2025

**What the data clearly shows**

- **Higher levels around 2018–2021**
- **Noticeable decline after ~2021**
- **Lower and more compressed range from 2022–2025**

**Matthew 24:<sup>42</sup> “Therefore keep watch, because you do not know on what day your Lord will come.”**

**Website:** <https://gjaybell3.com>

# More of Jesus

***“Look, the Lamb of God, who takes away the sin of the world!”***

— **John 1:29** When John the Baptist saw Jesus walking toward him, he proclaimed words that would echo through eternity. Again the next day, he cried out:

## **Follow Jesus — The Lamb Who Leads to Living Water**

***“Look, the Lamb of God!”*** — **John 1:36** Two of his disciples heard him say this — and they **followed Jesus**.

That was how it began: the moment when faith took its first step, and the story of redemption began to unfold.

## **The Call to Follow**

At the close of His ministry, Jesus turned to Peter and repeated the same invitation He gives to every heart: ***“Follow Me.”*** **John 21:19**

Even when Peter asked about another disciple, Jesus answered: ***“If I want him to remain alive until I return, what is that to you? You must follow Me.”*** — **John 21:22**

The call of Christ is personal. It’s not about comparison or competition.

It’s a simple, powerful invitation — **to walk with the One who walks before us.**

## **The Promise of Living Water**

To everyone who believes, Jesus offers the promise of a spring that never runs dry:

***“Whoever believes in Me, as Scripture has said, rivers of living water will flow from within them.”*** — **John 7:38**

Following Jesus means discovering a life that wells up from the inside —

His Spirit becoming the source of our strength, peace, and renewal.

## **The Lamb Who Shepherds His People**

In the Book of Revelation, the vision continues. The same Lamb who took away the sin of the world now stands at the center of the throne: ***“For the Lamb at the center of the throne will be their shepherd; He will lead them to springs of living water.”***  
— **Revelation 7:17**

He is both **Lamb** and **Shepherd** — the One who was slain, and yet the One who now leads.

And those who follow Him are called His worshipers within His holy temple: ***“Go and measure the temple of God and the altar, with its worshipers.”*** — **Revelation 11:1**

## **The Triumph of the Lamb**

The story does not end in suffering — it ends in victory.

***“They will wage war against the Lamb, but the Lamb will triumph over them because He is Lord of lords and King of kings— and with Him will be His called, chosen and faithful followers.”*** — **Revelation 17:14**

He rides forth in majesty:

***“He is dressed in a robe dipped in blood, and His name is the Word of God.***

***The armies of heaven were following Him, riding on white horses and dressed in fine linen, white and clean.”*** —

**Revelation 19:13–14**

To follow Jesus is to follow the conquering King — the Lamb who overcomes not by force, but by love and truth.

## **The Water of Life**

At the end of all things, the voice of the Lamb speaks once more: ***“It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.”*** — Revelation 21:6

And John saw what that promise looks like fulfilled: ***“The angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb, down the middle of the great street of the city.”*** — Revelation 22:1–2

Finally, the Spirit and the Bride call out with one voice: ***“The Spirit and the Bride say, Come!’ And let the one who hears say, ‘Come!’ Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life.”*** — Revelation 22:17

## **Come and Follow**

From the first ***“Look, the Lamb of God”*** to the final ***“Come,”*** the message of Scripture has never changed. The Lamb who was slain is now the Shepherd who leads. He calls you — not to religion or ritual, but to **relationship**. He says again today: ***“Follow Me.”***

# Each Moment

Truth begins with seeing, not with agreement. Seeing requires slowing down, asking “Is there more happening here than I first assumed?”, and refusing to accept words or conclusions without examination. Most people don’t practice this because seeing is uncomfortable—it threatens identity, belonging, and the personal stories we use to define ourselves.

To protect feelings, people often begin to *perform* an identity rather than pursue truth. They construct something to defend, maintain a narrative, and then hide behind irrational behavior when that narrative is challenged. Over time, this posture dulls perception. They do not merely avoid the light—they lose the ability to see it, and darkness becomes their reality.

That’s why confirmation bias is so powerful: it ends the search early and replaces reality with reassurance. In science, this shortcut doesn’t survive—truth is enforced by reality itself; the apple still falls to the ground. The system answers back immediately and without ego, and misunderstanding collapses under evidence. With people, truth is harder because it is often negotiated by identity rather than tested by reality. Those who love truth are drawn to systems where feedback is honest and repeatable, not because they are cold or mechanical, but because integrity has somewhere solid to stand. Seeing is not talent; it is courage practiced over time—the willingness to remain uncertain until reality, not comfort, speaks.

In pickleball, you don’t start by watching the ball. You start by learning the rules, the court, the strategies—how the game actually works. That mirrors the opening of Epistle to the Hebrews, where the call is to fix your thoughts on Jesus—to orient your mind toward what is true, solid, and foundational. Only later does Hebrews shift the language to fix your eyes on Jesus. That shift is crucial, because anyone who has played pickleball knows how difficult that is. Your eyes naturally drift—to the opponent, the crowd, the score, your

own mistakes, or the last bad shot. But the moment your eyes leave the ball; the rally is lost. Hebrews says the same about life and faith: training matters because focus does not come naturally. It must be practiced. Discipline isn't punishment; it is alignment. Just as repeated drills train your body and eyes to stay locked on the ball under pressure, Hebrews 5:14 and 12:11 describe training as the process by which attention is shaped—so that when life speeds up, when pressure comes, when distraction multiplies, your eyes remain fixed on what actually matters. Seeing, whether in sport, faith, or truth itself, is not automatic. It is learned through repetition, correction, and endurance.

A paper clip appears to be only a paper clip because our minds default to usefulness, not reality. We see function, label it, and stop looking. But that object is not simple at all—it is a lattice of atoms, mostly empty space, held together by forces we cannot see and barely comprehend. Inside it are electromagnetic bonds, quantum behaviors, energy relationships, and a history that stretches back through stars, furnaces, and human intention. None of that disappears just because we call it “a paper clip.” The label is a convenience, not the truth. Reality is layered, and we usually live on the thinnest surface layer because going deeper requires attention, humility, and time. Seeing means refusing to let the simple replace the deep. It means remembering that what looks ordinary is only ordinary because we have stopped asking what it truly is. When we learn to look again—whether at the universe, matter, or people—the world becomes far richer, more mysterious, and more truthful than our first glance ever allowed.

We must first diligently seek the truth, refuse to allow a lie to become our truth, and then—moment by moment—keep our eyes fixed on what we have seen. Through training, correction, and endurance, truth shapes us, so that when we look back, we do so without regret. Each Moment Matters!

# Voice or Endorsement?

From the beginning of Scripture, **"the way"** to God has always existed, from the moment it was first named and guarded. Genesis 3:24 says, "to guard the way." What changes is not the way itself, but the human response when God speaks. The dividing line is simple and self-searching: do we want God's voice, or do we want His endorsement?

After the fall, God places cherubim and a flaming sword to guard the way to the tree of life (Genesis 3:24). Humanity is not abandoned, but redirected. Access is restricted, not removed. The way forward will now require listening, trust, and obedience. From that moment on, every step toward life begins the same way: God speaks first.

Abraham does not invent his path; he hears a voice. When God calls his name, Abraham responds, "Here I am" (Genesis 22:1). Only later does he see the place from a distance, and only after that does he act, raising the knife in obedience. Abraham does not see in order to obey; he obeys in order to see. The order never changes. The way begins with a voice, unfolds through trust, and is confirmed by obedience.

Earlier, that same pattern is quietly established when Abram and Lot separate. Abram offers Lot the choice—left or right (Genesis 13:9). Lot chooses by what he sees, the well-watered plain. Abram chooses by what he has heard, the promise of God. One road appears prosperous and immediate; the other looks barren and uncertain. Scripture is already teaching that the way of God rarely feels like endorsement at the beginning.

For generations, God managed the way through chosen stewards. Noah carried it through obedience to God's voice—"Build an ark" (Genesis 6:14). Moses heard God speak from the burning bush (Exodus 3:10–14). Joshua acted on God's command (Joshua 1:9–10).

David was called a man after God's own heart (Acts 13:22). The people followed because God had appointed leaders to carry the weight. Yet even then, God revealed His deeper intent: not merely to manage the way for the people, but to form a people who would walk it. Abraham was chosen so that he would keep the way of the LORD and teach it to his household (Genesis 18:19). The way was never meant to be observed—it was meant to be walked.

With Jesus, the way becomes unmistakably personal. Scripture says plainly that God is not silent. "In the past God spoke through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son" (Hebrews 1:1–2). That statement removes a common excuse. God is not waiting to speak. He is not withholding direction. He has spoken—clearly, decisively, and finally—in Jesus.

This is where the struggle becomes personal. Do we really want God's voice—or only His endorsement? When people say, "I don't hear God," what they often mean is, "I haven't heard what I want Him to say." They are listening, but not for God's voice. They are listening for His endorsement. Endorsement says, "I am right. I don't need to change. My path is acceptable." The voice of God says, "Take up your cross. Deny yourself. Follow Me." One confirms the self; the other puts it to death.

With Jesus, the way is handed to the individual disciple. "Take up your cross." No one can hear for you. No one can obey for you. No one can suffer for you. That is why Hebrews 12:4 can say, "You have not yet resisted to the point of shedding your blood." The way now runs directly through the human will. The sacrifice is no longer laid on an altar of stone. You are the living sacrifice (Romans 12:1).

People do not miss the way because God hid it. They miss it because the way contradicts their preferences, it's not what they want to see, it interrupts their plans, exposes their motives, and costs more than they expected. So, they keep listening for a confirming voice—one

that agrees with them. But God's voice has already spoken—and what is required now is ears to hear.

The way still sounds the same as it always has. It begins with hearing, moves through trust, is proven by obedience, and continues by walking. Not by waiting for a new word, but by responding to the Word already given. Scripture does not keep asking whether God has spoken. It keeps asking whether we will follow His voice—or wait for His endorsement. That question determines whether we truly walk the way, or merely admire it from a distance. **Jesus is the way, the truth, and the life.**

# The Bible Story

The Bible is not primarily the story of judgment; it is the story of God building a dwelling for Himself. Scripture itself tells us that “every house is built by someone, but God is the builder of everything,” and that we, in Christ, are that house (Hebrews 3:4–6). From the beginning, God is not reacting to human history but purposefully and steadily carrying out His design: to establish a place where He can dwell with humanity, His treasured possession, formed into a kingdom of priests (Exodus 19:5–6).

That purpose is first seen in God providing a covering. After sin enters the world, God does not abandon Adam and Eve; instead, He clothes them with garments of skin (Genesis 3:21). This is more than an act of mercy—it is the first visible step in God’s building work. Before there can be dwelling, there must be covering. From that moment forward, God Himself supplies what is required for life to continue within His presence, according to His design.

As Scripture unfolds, that building continues. Noah is brought safely into the ark to escape the flood (Genesis 7:7), not merely to survive judgment, but as a God-designed refuge. Later, Moses completes the tabernacle, and Scripture records with finality, “So Moses finished the work” (Exodus 40:33). Still later, Solomon finishes the temple, bringing into it all that had been prepared for God’s dwelling (2 Chronicles 5:1). These are not disconnected stories of rescue or ritual; they are stages in the same construction project, each advancing God’s intention to dwell among His people.

The building of God’s house reaches a decisive turning point in Jesus Christ. When Jesus declares, “Destroy this temple, and I will raise it again in three days” (John 2:19), He identifies Himself as the true dwelling place of God. At the cross, this claim is mocked: “Those who passed by hurled insults at Him... saying, ‘You who are going to destroy the temple and build it in three days, save Yourself!’” (Matthew 27:39–40). Yet the resurrection proves that the temple

was never destroyed—it was transformed. From this point forward, God’s dwelling is no longer a building of stone but a living reality centered in Christ Himself.

Through Christ, the building becomes a people. Paul explains that while some plant and others water, it is God who makes things grow, and that believers together are God’s field and God’s building (1 Corinthians 3:6–9). The foundation is already laid—Jesus Christ—and each generation builds upon it with care. God remains the builder. Christ remains the foundation. The structure now consists of living stones joined together by His Spirit.

“You are God’s field, God’s building... No one can lay any foundation other than the one already laid, which is Jesus Christ...

**And you together are that temple.”** — 1 Corinthians 3:9–11, 17

Seen in this light, Revelation is not a departure from the rest of Scripture but its completion. What began as a covering in Genesis—animal skins provided by God—has been under construction throughout redemptive history. After six thousand years of God building His dwelling from Genesis forward, Revelation reveals the finished work: New Jerusalem, where God fully and permanently dwells with humanity. Judgment appears only where something cannot remain within that dwelling, “to separate the holy from the profane” (Ezekiel 42:20). But the dominant vision is not destruction—it is completion. Revelation shows the completed structure of God’s long-planned dwelling, bringing to fulfillment what God began in the opening pages of the Bible: to make a kingdom of priests (Exodus 19:6; Revelation 1:5; 5:10; 20:6).

# Isaiah 53

**Isaiah 53:**<sup>1</sup> Who has believed our message and to whom has the arm of the Lord been revealed? <sup>2</sup> He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.<sup>3</sup> He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.

<sup>4</sup> Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted.  
<sup>5</sup> But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.<sup>6</sup> We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

<sup>7</sup> He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.  
<sup>8</sup> By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people, he was punished.  
<sup>9</sup> He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

<sup>10</sup> Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.<sup>11</sup> After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.  
<sup>12</sup> Therefore I will give him a portion among the great, and he will

divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many and made intercession for the transgressors.

## **Isaiah 53 Fulfilled**

Isaiah 53 opens with a question that sets the tone for everything that follows: *“Who has believed our message, and to whom has the arm of the LORD been revealed?”* (Isaiah 53:1). The New Testament directly answers this question by explaining that unbelief in Jesus was not a failure of God’s plan, but its fulfillment. John explicitly quotes this verse to explain why many did not believe despite Jesus’ signs (John 12:37–38), and Paul echoes it when addressing Israel’s rejection of the gospel (Romans 10:16). The revelation of God’s power comes through suffering, not spectacle, and therefore remains hidden to those expecting visible dominance rather than obedient trust.

Isaiah describes the Servant’s origin as unimpressive and unexpected: *“a tender shoot... a root out of dry ground”* (Isaiah 53:2). The New Testament emphasizes this humility repeatedly. Jesus is born not into royalty but into poverty (Luke 2:7), raised in Nazareth—a place of low esteem (Matthew 2:23; John 1:46)—and grows quietly without outward beauty or political authority. God’s redemption begins not where human power gathers, but where it appears absent.

The Servant is then portrayed as rejected and familiar with suffering (Isaiah 53:3), and the New Testament presents this rejection as central to Jesus’ mission. Jesus foretells His rejection by religious leaders (Mark 8:31), is dismissed by His own people (John 1:11), and endures shame and hostility as part of His obedience (Hebrews 12:2–3). His suffering is not incidental; it is the path through which redemption unfolds.

Isaiah next exposes a profound misunderstanding: the Servant bears griefs and sorrows, yet is assumed to be punished by God

(Isaiah 53:4). Matthew explicitly identifies Jesus' healing ministry as the fulfillment of this verse (Matthew 8:16–17), while the crucifixion scene reveals the same misinterpretation—onlookers assume divine rejection rather than divine purpose (Luke 23:35). What appears to be judgment is, in fact, substitution.

At the center of Isaiah 53 stands the declaration that the Servant is pierced, crushed, and wounded for others, bringing peace and healing through His suffering (Isaiah 53:5). The New Testament affirms this with clarity: Jesus is literally pierced (John 19:34–37), His blood brings justification (Romans 5:8–9), and Peter directly applies Isaiah's words to Christ's atoning death (1 Peter 2:24). Redemption is accomplished not by avoiding suffering, but by absorbing it on behalf of others.

Isaiah then states plainly that the iniquity of all is laid upon the Servant (Isaiah 53:6). The apostolic writings confirm this substitutionary work: Christ, though sinless, is made sin for us (2 Corinthians 5:21), and becomes a curse in order to redeem those under the law (Galatians 3:13). The Servant stands in the place of the guilty so that mercy may reach many.

The prophet emphasizes the Servant's silence and submission—like a lamb led to slaughter (Isaiah 53:7). The Gospels preserve this detail with care, noting Jesus' refusal to defend Himself before His accusers (Matthew 27:12–14). In Acts, Philip uses this very passage to explain Jesus to the Ethiopian official, affirming that Isaiah was speaking of Him (Acts 8:32–35). Silence here is not weakness, but willing obedience.

Isaiah insists that the Servant is truly "cut off from the land of the living" (Isaiah 53:8), and the New Testament underscores the reality of Jesus' death (Mark 15:37), while also proclaiming that death does not have the final word (Romans 6:9–10). Redemption requires real death so that resurrection may be real as well.

The prophet's striking detail—that the Servant is associated with both the wicked and the rich in His death (Isaiah 53:9)—finds exact fulfillment in the crucifixion and burial of Jesus. He is executed alongside criminals (Matthew 27:38), yet buried in the tomb of a wealthy man, Joseph of Arimathea (Matthew 27:57–60). Isaiah's precision leaves little room for coincidence.

Isaiah then reveals that the Servant's suffering is not accidental but purposeful: it is the will of the LORD, and through it the Servant will see offspring and prosper (Isaiah 53:10–11). The New Testament proclaims this openly—Jesus' death occurs according to God's deliberate plan, and His resurrection brings many sons and daughters to glory (Acts 2:23–24; Hebrews 2:10–13). The Servant's "offspring" are the redeemed community born from His sacrifice.

The chapter ends with exaltation: the Servant, numbered among transgressors, bears the sins of many and intercedes for them (Isaiah 53:12). Jesus explicitly applies this verse to Himself (Luke 22:37), and the New Testament declares that He now lives to intercede for those He has redeemed (Hebrews 7:25). Revelation presents the final image: the Lamb who was slain now reigns, carrying His wounds into glory (Revelation 5:6–12).

Taken together, the New Testament does not reinterpret Isaiah 53—it **proclaims that it has been fulfilled**. What Isaiah saw in prophetic vision, the apostles declare as accomplished reality in the crucified, risen, and reigning Christ.

# From the Beginning

From the beginning, God has revealed His purposes progressively, not by replacing earlier truth but by fulfilling it. The Old Testament establishes the foundation and structure of God's work: creation ordered out of chaos (Genesis 1:2–10), a people called of God to a land *He appointed* (Genesis 12:1–7; Joshua 3–4), and patterns of obedience taught through law, sacrifice, water, trees, stones, and kings (Exodus–Kings). These were not temporary ideas to be discarded, but shadows cast by a reality that already existed *in God's eternal purpose and heavenly kingdom* (Hebrews 8:5; 10:1). A shadow exists because the substance is real, and when Christ appears, He does not erase the shadow—for example, *the lamb once sacrificed*—but confirms and fulfills its meaning *in Himself, the true and final sacrifice* (Matthew 5:17–18; Colossians 2:16–17). Thus, water that once needed restraint *through separation and boundary* becomes living water in Christ (Genesis 1:2; Exodus 14; Joshua 3; John 7:37–39); the tree of life once guarded *to prevent eternal life in rebellion* returns openly (Genesis 3:24; Revelation 22:1–2); the people separated and formed outwardly in Israel are shaped inwardly through the heart (1 Samuel 16:7; Jeremiah 31:33; Ezekiel 36:26) and finally filled with the Spirit (John 20:22; Acts 2:1–4); and what began as a seed (Genesis 3:15) grows over centuries into a living, corporate person—the Bride of Christ (Ephesians 2:15; 5:25–27; Revelation 21:2, 9–10). The New Testament does not make the Old irrelevant; it makes it *complete* — *bringing the whole person into view, the mature Bride prepared for Christ* (Luke 24:27; Romans 15:4). From Genesis to Revelation, not a dot or stroke is lost, because God has been patiently separating, forming, revealing, and completing one coherent purpose: a people fully ordered under His presence, sharing His life, and dwelling and reigning with Him forever (Revelation 21:3–6; 22:17).

# You do not realize

Revelation 3:<sup>14</sup> "To the angel of the church in Laodicea write:

These are the words of the Amen, the faithful and true witness, the ruler of God's creation. <sup>15</sup> I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! <sup>16</sup> So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. <sup>17</sup> You say, 'I am rich; I have acquired wealth and do not need a thing.' But **you do not realize** that you are wretched, pitiful, poor, blind and naked. <sup>18</sup> I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

<sup>19</sup> Those whom I love I rebuke and discipline. So be earnest and repent. <sup>20</sup> Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.

<sup>21</sup> To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne. <sup>22</sup> Whoever has ears, let them hear what the Spirit says to the churches."

# Straining Toward

**Straining Toward:** Philippians 3:<sup>13</sup> Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and **straining toward** what is ahead, <sup>14</sup> I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

**Straining Toward** traces Jesus' deliberate journey in Luke's Gospel toward the cross and resurrection, and then outward to His promised return, when "the powers of the heavens will be shaken" and "the Son of Man [will be] coming in a cloud" (Luke 21:26–27). It culminates with His declaration that when these things begin to take place, "your redemption is drawing near" (Luke 21:28).

Luke 2:<sup>7</sup> And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

Luke 4 Now Jesus, **full of the Holy Spirit**, returned from the Jordan and was **led around by the Spirit** in the wilderness <sup>2</sup> for forty days, being tempted by the devil.

4:<sup>28</sup> And all *the people* in the synagogue were filled with rage as they heard these things; <sup>29</sup> and they got up and drove Him out of the city, and brought Him to the crest of the hill on which their city had been built, so that they could throw Him down from the cliff. <sup>30</sup> But He passed through their midst and went **on His way**.

9:<sup>30</sup> And behold, two men were talking with Jesus; and they were Moses and Elijah, <sup>31</sup> who, appearing in glory, were speaking of **His departure**, which He was about to accomplish at Jerusalem.

<sup>51</sup> When the days were approaching for His ascension, He was **determined to go to Jerusalem**.

**Follow me** 9:<sup>57</sup> As they were going on the road, someone said to Him, "I will follow You wherever You go." <sup>58</sup> And Jesus said to him, "The foxes have holes and the birds of the sky *have* nests, but the Son of Man has nowhere to lay His head." <sup>59</sup> And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father." <sup>60</sup> But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God." <sup>61</sup> Another also said, "I will follow You, Lord; but first permit me to say goodbye to those at my home." <sup>62</sup> But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

10: Now after this the Lord appointed seventy-two others and sent them in pairs ahead of Him to every city and place where *He Himself was going to come*.

10: <sup>38</sup> As Jesus and his disciples were **on their way**, he came to a village where a woman named Martha opened her home to him. <sup>39</sup> She had a sister called Mary, who sat at the Lord's feet listening to what he said.

13: <sup>22</sup> Then Jesus went through the towns and villages, teaching as **he made his way to Jerusalem**. <sup>23</sup> Someone asked him, "Lord, are only a few people going to be saved?" He said to them, <sup>24</sup> "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to."

17: <sup>11</sup> Now **on his way to Jerusalem**, Jesus traveled along the border between Samaria and Galilee.

17: <sup>21</sup> Jesus said "For behold, the kingdom of God is in your midst."

17: <sup>24</sup> For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, **so will the Son of Man be in His day**. <sup>25</sup> But **first** He must suffer many things and be rejected by this generation. <sup>26</sup> And just as it happened in the days of Noah (Genesis 6:5-6), **so will it also be in the days of the Son**

**of Man:** <sup>27</sup> *people* were eating, they were drinking, they were marrying, *and* they were being given in marriage, *until* **the day** that Noah entered the ark, and the flood came and destroyed them all. <sup>28</sup> It was the same as happened in the days of Lot, (Genesis 19:5-8) they were eating, they were drinking, they were buying, they were selling, they were planting, *and* they were building; <sup>29</sup> *but* **on the day** that Lot left Sodom, it rained fire and brimstone from heaven and destroyed them all. <sup>30</sup> It will be just the same **on the day** that the **Son of Man is revealed.**

18: <sup>29</sup> And He said to them, "Truly I say to you, there is no one who has left house, or wife, or brothers, or parents, or children for the sake of the kingdom of God, <sup>30</sup> who will not receive many times as much at this time, and in the age to come, eternal life."

18: <sup>31</sup> Now He took the twelve aside and said to them, "Behold, we are **going up to Jerusalem**, and all the things that have been written through the prophets about the Son of Man will be accomplished. <sup>32</sup> For He will be handed over to the Gentiles, and will be ridiculed, and abused, and spit upon, <sup>33</sup> and after they have flogged Him, they will kill Him; and on the third day He will rise." <sup>34</sup> The disciples understood none of these things, and *the meaning of* this statement was hidden from them, and they did not comprehend the things that were said.

<sup>35</sup> Now as **Jesus was approaching Jericho**, a man who was blind was sitting by the road, begging.

19: <sup>1</sup> **Jesus entered Jericho** and was passing through.

19: <sup>11</sup> Now while they were listening to these things, *Jesus* went on to tell a parable, because **He was near Jerusalem** and **they thought that the kingdom of God was going to appear immediately.**

<sup>28</sup> After *Jesus* said these things, **He was going on ahead, going up to Jerusalem.** <sup>29</sup> When **He approached** Bethphage and Bethany,

near the mountain that is called Olivet, He sent two of the disciples, <sup>30</sup> saying, "Go into the village ahead of *you*; there, as you enter, you will find a colt tied, on which no one yet has ever sat; untie it and bring it *here*."

19: <sup>37</sup> And **as soon as He was approaching, near the descent of the Mount of Olives**, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, <sup>38</sup> shouting:

"Blessed is the King, the One who comes in the name of the Lord; Peace in heaven and glory in the highest!"

<sup>39</sup> And yet some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples!" <sup>40</sup> Jesus replied, "I tell you, if these stop speaking, the stones will cry out!"

<sup>41</sup> When **He approached Jerusalem, He saw the city and wept over it**, <sup>42</sup> saying, "If you had known on this day, even you, the *conditions* for peace! But now they have been hidden from your eyes. <sup>43</sup> For the days will come upon you when your enemies will put up a barricade against you, and surround you and hem you in on every side, <sup>44</sup> and they will level you to the ground, and *throw down* your children within you, and they will not leave in you one stone upon another, **because you did not recognize the time of your visitation.**" (See Matthew 24:2, Luke 21:6) (See 70AD Josephus at bottom)

<sup>45</sup> And **Jesus entered the temple grounds** and began to drive out those who were selling, <sup>46</sup> saying to them, "It is written: 'And My house will be a house of prayer,' but you have made it a den of robbers."

19:<sup>47</sup> And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to put Him to death, <sup>48</sup> and yet they could not find anything that

they might do, for all the people were hanging on to every word He said.

21: <sup>5</sup> And while some of the disciples were talking about the temple, that it was decorated with beautiful stones and vowed gifts, He said, <sup>6</sup> “As *for* these things which you are observing, the days will come when there will not be left *one* stone upon another, which will not be torn down.”

////////// **Jesus describes his 2<sup>nd</sup> coming** //////////

<sup>7</sup> They asked Him questions, saying, “Teacher, when therefore will these things happen? And what *will be* **the sign** when these things are about to take place?” <sup>8</sup> And He said, “**Watch out that you are not deceived**; for many will come in My name, saying, ‘I am *He*,’ and, ‘The time is near.’ Do not go after them. <sup>9</sup> And when you hear of wars and revolts, do not be alarmed; for these things must take place first, but **the end** *will* not *follow* immediately.”

<sup>17</sup> and you will be hated by all people because of My name. <sup>18</sup> And **yet not a hair of your head will perish**. <sup>19</sup> By your endurance you will gain your lives.

<sup>24b</sup> Jerusalem will be trampled underfoot **by the Gentiles until *the* times of the Gentiles are fulfilled**.

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**Revelation 11:**<sup>2</sup> But exclude the outer court; do not measure it, because it has been **given to the Gentiles. They will trample on the holy city for 42 months**.

**Hebrews 12:**<sup>25</sup> See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? <sup>26</sup> At that time his voice shook the earth, but now he has promised, “Once more I will **shake not only the earth but**

**also the heavens.**" <sup>27</sup> The words "once more" indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain.

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Luke 21: <sup>25</sup>"There will be signs in *the* sun and moon and stars, and on the earth distress among nations, in perplexity at the roaring of the sea and the waves, <sup>26</sup> people fainting from fear and the expectation of the things that are coming upon the world; for the **powers of the heavens will be shaken.** <sup>27</sup> And then they will see the **Son of Man coming in a cloud with power and great glory.** <sup>28</sup> But when these things begin to take place, straighten up and lift up your heads, because your **redemption is drawing near.**"

Hebrews 9: <sup>28</sup>so Christ was sacrificed once to take away the sins of many; and he will appear a **second time**, not to bear sin, but **to bring salvation** to those who are waiting for him.

<sup>29</sup> And He told them a parable: "Look at the **fig tree** and all the trees: <sup>30</sup> as soon as they put forth *leaves*, you see for yourselves and know that summer is now near. <sup>31</sup> So you too, when you see these things happening, recognize that the **kingdom of God is near.** <sup>32</sup> Truly I say to you, **this generation will not pass away** until all things take place. <sup>33</sup> Heaven and earth will pass away, but My words will not pass away.

**21:<sup>34b</sup> That day will close on you unexpectedly like a trap".**

//////////////////////////////////// **Passover** //////////////////////////////////////

22: <sup>1</sup> Now the Feast of Unleavened Bread, which is called the **Passover, was approaching.**

22: <sup>7</sup> Now the **first day of Unleavened Bread came**, on which the Passover *lamb* had to be sacrificed.

22:<sup>14</sup> When **the hour came**, He reclined *at the table*, and the apostles with Him. <sup>15</sup> And He said to them, "I have eagerly desired to eat this Passover with you before I suffer.

22:<sup>39</sup> And **He came out and went**, as was His habit, to the **Mount of Olives**; and the disciples also followed Him.

22:<sup>42</sup> saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."

22:<sup>52</sup> And Jesus said to the chief priests and officers of the temple and elders who had come against Him, "this hour and the power of darkness are yours."

23: <sup>26</sup> And when they led Him away, they seized a man, Simon of Cyrene, as he was coming in from the country, and placed on him the cross to carry behind Jesus.

23: <sup>33</sup> And when they came to the place called The Skull, there they crucified Him.

23: <sup>52</sup> this man went to Pilate and asked for the body of Jesus. <sup>53</sup> And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

24: <sup>6</sup> **He is not here, but He has risen.**

24: <sup>25</sup> And *then* Jesus said to them, "You foolish men and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Was it not necessary for the Christ to suffer these things and to come into His glory?"

24: <sup>46</sup> and Jesus said to them, "So it is written, that the Christ would suffer and rise from the dead on the third day, <sup>47</sup> and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. <sup>48</sup> You are witnesses of these things. <sup>49</sup> And behold, I am sending the

promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

////////// 40 years after Jesus crucified //////////////////////////////////////

**Jesus’ prophecy in Luke 19:41-44 fulfilled.**

**Josephus quote from 70AD destruction of Jerusalem.**

“The Romans now having gotten possession of the temple, poured into it in great numbers, and slew all that came in their way; and being inflamed with anger and hatred, they spared none, but were regardless of age, or of any reverence for the place. Children and old men, and profane persons and priests, were all slain in the same manner; so that this holy house was polluted with blood. The Jews were crowded together about the altar, and many of them were slain there; while others were trampled underfoot by the crowd that pressed upon them. Nor did any supplication restrain the violence of the Romans, nor any pity for the condition of the sufferers.”

“Thus was the holy house defiled with blood.”

**“The ground did no more drink the blood shed upon it, but the blood ran down the steps in great quantities.”**

“The Romans, indeed, when they were weary of killing, and saw no end of the dead bodies, but still such vast numbers coming to them, were forced to restrain those that were left. Yet did the fire proceed on, and the slaughter continued. And because this hill was high, and the works at the temple were very great, one would have thought the whole city had been on fire. Nor can one imagine anything either greater or more terrible than this noise; for there was at once a shout of the Roman legions, who were marching on, and a sad clamor of the seditious.”

“Nor was there ever a greater slaughter of men, nor any greater wickedness committed.”

# Revelation Temple

## Temple in Revelation

The Book of Revelation unfolds through multiple, interconnected threads that run from beginning to end. Above all, it is **the revelation of Jesus Christ** (Rev 1:1). Everything that follows—judgment, worship, conflict, endurance, and restoration—flows from who Jesus is, how He rules, and how His people are called to follow Him. Revelation consistently reveals a pattern in which **God speaks by His Word, the Holy Spirit acts, and history responds** (Rev 1:2–4). What originates in heaven is manifested on earth.

Through the blood of the Lamb, believers are not merely forgiven; they are **made into a kingdom and priests** to serve God and to reign with Christ (Rev 1:5–6; 5:9–10). This priestly calling is inseparably linked with **suffering, kingdom participation, and patient endurance** (Rev 1:9). Overcoming in Revelation does not come through escape, but through faithfulness under pressure.

## Revelation 1: Word, Spirit, and the Priest-King

Revelation begins with John bearing witness to **the Word of God and the testimony of Jesus Christ** (Rev 1:2). The Spirit is active from the outset (Rev 1:4), and Jesus is revealed as the faithful witness who has made His people a kingdom and priests (Rev 1:6). John locates himself within the tension of **suffering, kingdom, and endurance** (Rev 1:9). While in the Spirit on the Lord's Day, he hears a loud voice and turns to see the risen Christ walking among the lampstands—the churches themselves (Rev 1:10–20). From the beginning, God's dwelling place is shown to be among His people.

## Revelation 2–3: The Word and the Call to Overcome

In the messages to the seven churches, **the Word speaks through the Spirit** (Rev 2:7, 11, 17; 3:6, 13, 22). Each church is tested,

corrected, encouraged, and called to overcome. The Holy Spirit addresses real conditions on earth while holding out promised rewards to those who endure. These chapters establish overcoming and endurance as central themes that will echo throughout the rest of the book.

## **Revelation 4: The Open Door and the Throne**

In Revelation 4, **a door stands open in heaven**, and John is taken in the Spirit into the heavenly throne room (Rev 4:1–2). The throne is surrounded by a rainbow, recalling God’s covenant faithfulness (Rev 4:3; Gen 9:13). Before the throne burn **seven blazing lamps**, identified as the seven Spirits of God (Rev 4:5). Lightning and thunder proceed from the throne, revealing divine authority in action. Four living creatures surround the throne, ceaselessly declaring God’s holiness (Rev 4:6–9).

## **Revelation 5: The Lamb and the Scroll**

In Revelation 5, attention turns to a scroll—the **Word of God**—sealed and awaiting one worthy to open it (Rev 5:1). The Lamb, standing as slain, takes the scroll (Rev 5:6–7). He possesses **seven horns and seven eyes**, which are the seven Spirits of God sent out into all the earth (Rev 5:6). Heaven responds in worship, declaring that by His blood the Lamb has redeemed people from **every tribe, language, people, and nation**, making them **a kingdom and priests who will reign on the earth** (Rev 5:9–10).

## **Revelation 6: The Word Released and the Cry of the Martyrs**

As the Lamb opens the scroll, the Word is released into history, and the four living creatures initiate its outworking on earth (Rev 6:1–8). Beneath the altar are the souls of those slain for the Word of God and the testimony they maintained (Rev 6:9). They cry out for justice upon **the inhabitants of the earth**. The chapter concludes with cosmic disturbance, including the **sun turning black** (Rev 6:12), marking the first stage of creation’s response.

## Revelation 7: The Sealed and the Shepherded

Revelation 7 reveals the redeemed from **every tribe, language, people, and nation**, washed in the blood of the Lamb (Rev 7:9–14). They serve God day and night in His temple (Rev 7:15). God shelters them, the sun will not strike them, and the Lamb becomes their shepherd, leading them to **springs of living water** (Rev 7:16–17). Priesthood, worship, and following the Lamb are fully in view.

## Revelation 8: Prayers and Earthly Tribulation

In Revelation 8, an angel stands at the **golden altar** with a censer, offering incense with the prayers of God’s people (Rev 8:3–4). When the censer is cast to the earth, thunder, lightning, and earthquake follow (Rev 8:5), marking the movement of judgment from heaven to earth. A third of the sun is darkened (Rev 8:12), and a warning is issued to **the inhabitants of the earth** (Rev 8:13).

## Revelation 9: Altar Authority and Appointed Time

Revelation 9 returns to the **horns of the golden altar**, from which a command is given concerning the great river Euphrates (Rev 9:13–14). The events unfold at a precisely appointed **hour, day, month, and year** (Rev 9:15), demonstrating divine control over timing and judgment.

## Revelation 10: No More Delay

In Revelation 10, a mighty figure appears robed in a cloud, crowned with a rainbow, with a face like the sun and legs like fiery pillars—echoing the vision of Christ in Revelation 1 (Rev 10:1; 1:12–16). An oath is sworn that **there will be no more delay** (Rev 10:6). John is told he must prophesy again concerning **peoples, nations, languages, and kings** (Rev 10:11).

## Revelation 11: Measurement, Kingdom, and the Ark Revealed

Revelation 11 begins with the **measurement of the temple, the altar, and the worshipers** (Rev 11:1), signaling readiness and completion. The nations witness events, while **the inhabitants of the earth** rejoice wrongly (Rev 11:9–10). At the sounding of the seventh trumpet, heaven declares, **“The kingdom of the world has become the kingdom of our Lord and of His Christ”** (Rev 11:15). The time for judgment and reward has come (Rev 11:18). God’s temple in heaven is opened, and **the ark of His covenant is seen**, accompanied by lightning, thunder, earthquake, and hail (Rev 11:19).

## Revelation 12: The Dragon and the Overcomers

Revelation 12 reveals the cosmic conflict behind history. Satan is cast down to the earth (Rev 12:9), but God’s people overcome him **by the blood of the Lamb and by the word of their testimony**, loving not their lives unto death (Rev 12:11). Victory is achieved through faithful witness.

## Revelation 13: Authority, Allegiance, and Endurance

In Revelation 13, the beast is given authority over **every tribe, people, language, and nation** (Rev 13:7). **All inhabitants of the earth** worship the beast except those whose names are written in the Lamb’s book of life (Rev 13:8). Once again, Revelation emphasizes **the patient endurance of the saints** (Rev 13:10).

## Revelation 14: Following the Lamb and Final Blessing

Revelation 14 highlights those who **follow the Lamb wherever He goes** (Rev 14:4). The eternal gospel is proclaimed to every nation (Rev 14:6), and the **hour of judgment** is announced (Rev 14:7). Endurance is affirmed, and a blessing is pronounced on those who die in the Lord (Rev 14:12–13).

## **Revelation 15–16: The Temple Opened and Completion Declared**

In Revelation 15, **the tabernacle of the testimony in heaven is opened** (Rev 15:5). Revelation 16 records the final stages of judgment: the sun is given power to scorch (Rev 16:8), the Euphrates is dried up (Rev 16:12), the battle of the great day of God is prepared (Rev 16:14), and a voice from the throne declares, **“It is done”** (Rev 16:17). Lightning, thunder, earthquake, and massive hailstones follow (Rev 16:18, 21).

## **Revelation 17–19: Judgment, Worship, and the Reigning Christ**

Revelation 17 explains that the **many waters** represent peoples, multitudes, nations, and languages (Rev 17:15). The Lamb stands with those who are **called, chosen, and faithful** (Rev 17:14). Revelation 18 records the fall of Babylon. Revelation 19 erupts with worship as a great multitude roars in heaven (Rev 19:1). God reigns (Rev 19:6), and Christ appears as **the Word of God**, followed by the armies of heaven (Rev 19:13–14).

## **Revelation 20–22 — The Completion of All Things**

Revelation 20–22 brings to fulfillment everything the book has been unveiling from the beginning. What was spoken by the Word, carried forward by the Spirit, endured by the saints, and revealed progressively through the temple journey now reaches its appointed end. The struggle between heaven and earth resolves not in chaos, but in **vindication, reign, and restoration**.

**In Revelation 20**, those who endured faithfully—those who overcame by the blood of the Lamb and the word of their testimony—are revealed as reigning with Christ (Rev 20:4–6). This is the confirmation of the promise first spoken in Revelation 1: those redeemed by His blood are indeed **a kingdom and priests** who share in His rule. The patient endurance emphasized throughout the book is shown not to be in vain. Judgment is completed,

deception is finally ended, and the authority of Christ stands uncontested.

**Revelation 21** then unveils the goal toward which the entire temple journey has been moving. The holy city descends, not as an escape from creation, but as **God coming to dwell openly with His people** (Rev 21:2–3). Strikingly, John sees **no temple** in the city, because the Lord God Almighty and the Lamb **are its temple** (Rev 21:22). What began with Christ walking among the lampstands has culminated in unbroken, direct communion. The storm-theophanies that once marked judgment are gone; instead of thunder and lightning, there is the voice of God declaring renewal: “Behold, I am making all things new” (Rev 21:5).

Creation itself completes its transformation. The sun, which had been darkened, diminished, and later scorched, is no longer needed (Rev 21:23; 22:5). God’s glory provides the light, and the Lamb is its lamp. The nations—those once called, tested, and divided—now walk by that light, and the kings of the earth bring their glory into the city (Rev 21:24). The distinction between heaven and earth collapses into harmony.

**Revelation 22** reveals the final priestly scene. From the throne of God and of the Lamb flows **the river of the water of life** (Rev 22:1), fulfilling the promise that the Lamb would shepherd His people and lead them to living water (Rev 7:17). God’s servants serve Him, see His face, and bear His name on their foreheads (Rev 22:3–4). This is the final answer to the mark and identity question that ran throughout the book: allegiance to the Lamb is openly and eternally affirmed.

The Word that began the revelation now speaks its final assurance. There is no more delay, no more curse, no more night. The Spirit and the Bride issue one last invitation: “Come” (Rev 22:17). What Revelation has demanded all along—faithfulness, endurance, worship, and following the Lamb—now stands fully justified.

In the end, Revelation is shown not to be a book of fear, but a book of **hope fulfilled**. Jesus reigns. His priests stand. The temple is complete. Creation is healed. And God dwells openly with His people forever.

# Living and Active

## Living and Active

Every person is the product of the words they have accepted into their life over time.

Who you are is not defined primarily by your physical body, but by the words you have believed, embraced, or rejected over time. Those words shape how you think, how you see the world, and how you respond to it. In a very real sense, words have *birthed* you as a person.

Most words are temporary. They rise, they influence for a moment, and then they fade away when the person who carried them is gone. Scripture compares those words to grass—here today, gone tomorrow.

**1**

**Peter**

**1:23–25**

*“For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. For, ‘All people are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the word of the Lord endures forever.’”*

There are words that die with us, and there are words that outlive us.

There are words with the value of grass—and words with the weight of eternity.

## The Word That Lives

God’s Word does not behave like ordinary speech. It does not merely inform—it *acts*. It does not simply describe truth—it *reveals* it. Scripture says the Word of God is not passive or distant, but living and active.

**Hebrews****4:12–13**

“For the word of God is alive and active. Sharper than any double-edged sword... it judges the thoughts and attitudes of the heart.”

The Word of God penetrates beneath surface behavior and polite religion. It reaches the inner places—where motives live, where loyalties are formed, where resistance hides. Nothing remains concealed in its presence. When the Word speaks, it exposes not just what we do, but *why* we do it.

This is why the Word cannot be neutral. It always brings a response.

**Hearing and Hardening**

Many people hear eternal words and still reject them. Not because they are unclear, but because they are uncomfortable. Scripture repeatedly warns that the danger is not God’s silence, but our resistance.

**Hebrews****3:7–8**

“Today, if you hear his voice, do not harden your hearts.”

*Scripture repeats this warning again and again:*

**Hebrews****3:15;****4:7**

“Today, if you hear his voice, do not harden your hearts.”

The issue is never timing—it is responsiveness. *Today* is always the moment when eternal words confront temporary lives. Hard hearts are not formed overnight; they are formed by repeatedly choosing lesser words over eternal ones.

Pride plays a central role in this rejection.

**Proverbs****16:18**

“Pride goes before destruction, a haughty spirit before a fall.”

When people become wise in their own eyes, they begin to redefine reality itself—calling good evil and evil good.

**Isaiah**

**5:20–24**

“Woe to those who call evil good and good evil... Therefore, as tongues of fire lick up straw and as dry grass sinks down in the flames... their roots will decay... for they have rejected the law of the LORD Almighty and spurned the word of the Holy One of Israel.”

Grass words burn easily. Eternal words endure.

**The Word Made Flesh**

Scripture ultimately reveals that the Word is not just spoken—it is *personal*.

**John**

**1:1–5**

“In the beginning was the Word, and the Word was with God, and the Word was God... In him was life, and that life was the light of all mankind.”

The same Word that spoke creation into existence is the Word that gives life to humanity.

**Genesis**

**1:3**

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

Light did not argue with darkness. It appeared—and darkness retreated. This is the nature of God’s Word. When it is received, it creates, separates, and transforms. When it is rejected, what remains eventually withers like grass.

**What We Are Born Of**

Every life is shaped by seed. Perishable seed produces perishable results. Imperishable seed produces eternal life.

**1 Peter 1:23** "You have been born again... through the living and enduring word of God."

To receive the Word is not merely to hear it—it is to allow it to define you. To reject it is to continue to remain shaped by words that cannot last.

The Word of God is alive.

The question is not whether the Word lives.

The question is: **Which words are living in us? Words of life—or words of death?**

# Is Anybody Watching for Jesus?

## 1. Jesus Commands Us to Watch and Pray

Scripture repeatedly urges believers to live alert, awake, and expectant.

**Luke 21:34–36** warns that careless living can cause “that day” to come upon us like a trap. Jesus’ command is clear: “Be always on the watch, and pray... that you may be able to stand before the Son of Man.”

**Matthew 25:6–13** shows the same truth in the parable of the ten virgins. All ten woke up at the midnight cry, but only five were ready. Jesus concludes: “Therefore keep watch, because you do not know the day or the hour.”

**2 Peter 3:10–12** says the Day of the Lord will come “like a thief,” but instead of fear, this truth should produce holiness in believers and eager expectation.

Jesus repeats this theme in **Matthew 24:42, 44**: “Keep watch... be ready... for the Son of Man will come at an hour when you do not expect Him.”

Even the Pharisees knew how to read the weather but **failed to read the times** (Matthew 16:1–3).

## 2. What *Can* We Know About the Timing?

The Bible gives two truths:

1. **We cannot know the exact day or hour** (Matthew 24:36).
2. **But we *can* know the season and see the Day approaching** (Hebrews 10:25).

## A. We may know the year — cautiously stated

Scripture never says we will know the year with certainty, but it does say:

- We will know the **season** (Matthew 24:32–33).
- That day should **not surprise believers like a thief** (1 Thessalonians 5:4).
- We are expected to be awake, ready, and discerning.

## B. The Fig Tree — Israel as a prophetic marker

Several passages use figs as imagery for Israel:

- Hosea 9 compares Israel to early fruit on a fig tree.
- Jeremiah 24 speaks of “good figs” — the returning exiles.
- Micah 4 describes peace “under their own vine and fig tree.”

Jesus’ parable (Matthew 24:32–34) teaches that **when the fig tree buds (Israel restored), the season of His return has drawn near.**

## C. Noah’s Day

Noah **knew** the flood was coming. The only people unaware were the ungodly (Matthew 24:38–39). Jesus uses Noah as a warning: His people are not to be in the dark.

## 3. A Thousand Years as a Day (2 Peter 3:8)

A possible prophetic timeline pattern using the principle: “With the Lord a day is like a thousand years.”

### Heaven’s Day Earth Year Key Figure/Event

Day 1	4000 BC	Adam
Day 2	3000 BC	Noah

## Heaven's Day Earth Year Key Figure/Event

Day 3	2000 BC	Abraham
Day 4	1000 BC	David
Day 5	1 BC–AD 30	Jesus / Church
Day 6	1000 AD	
Day 7	~2027 AD	Millennium
Day 8	3027 AD	New Creation

**Day 7 (the millennium)** is a sabbath day of rest, consistent with **Revelation 20:6** (“they will be priests... and reign with Him for a thousand years”).

### 4. When Might Heaven's Day Seven Begin?

The key life-events of Jesus:

Event	Approximate Date
Birth	4 BC
Baptism	AD 27
Crucifixion/Resurrection	AD 30

If the “new day” begins at Jesus’ baptism — when the Spirit descended and His ministry began — that places the start of Day 5 at **AD 27**.

Then 2000 years (two “days”) later brings us to **AD 2027**, which you propose as a watchful season.

Again — this is **not declaring a date**, but presenting the season believers should be alert to.

### 5. Why AD 2027? Your 14 Reasons (Refined and Clarified)

14 reasons that point to Jesus’ baptism (AD 27) as the beginning of “heaven’s day five.” Here they are with simplified explanation:

## Reason 1 — Luke Gives an Unusually Precise Date for Jesus' Baptism

Luke 3:1–3 lists **six political rulers** and **two high priests** to timestamp the moment John the Baptist begins his ministry — a level of precision found almost nowhere else in Scripture.

Why? Because Jesus' baptism is **the hinge of redemptive history**, the moment:

- heaven opens (Luke 3:21),
- the Spirit descends (3:22),
- the Father speaks,
- and Jesus begins His Spirit-empowered ministry (3:23).

If God wanted the baptism to mark a **new “day” in heaven's calendar**, this kind of precision makes sense. Scripture is deliberately pointing us to **AD 27** as a Spirit-anchored time change.

## Reason 2 — Jesus Directly Connects “Times and Seasons” With the Arrival of the Spirit

In **Acts 1:7–8**, Jesus says: “It is not for you to know the times or dates... but you will receive power when the Holy Spirit comes on you.”

He places **the Father's hidden schedule (“times and seasons”)** in the same breath as **the Spirit's arrival**. This implies:

- The Spirit marks a **shift** in God's timetable.
- Heaven's calendar is tied to the **Spirit's activity**, not human calculation.
- The disciples' calling is not to decode dates but to understand the **era** they are entering.

Thus, if AD 27 marks the coming of the Spirit upon Jesus, it may mark the start of a new “heavenly day.”

### **Reason 3 — The “Rising Sun” Prophecy Points to a New Dawn at Jesus’ Baptism**

Luke 1:78 calls Jesus: “the rising sun from heaven.”

This metaphor is **time-language**. A sunrise means:

- A **night has ended**,
- A **new day has begun**.

But when did this dawn occur?

Luke ties the fulfillment not to Jesus’ **birth**, but to His **baptism**:

- The heavens open.
- Light is revealed.
- The Spirit descends.
- A voice from heaven speaks.

This is the **sunrise event** Luke anticipated — the moment heaven’s new day (Day 5 in your model) breaks onto the earth.

### **Reason 4 — All Four Gospels Emphasize the Dove for a Reason**

Every Gospel includes the detail: “The Spirit came down like a dove and remained on Him.” This is rare — only a few events are recorded in all four Gospels. Why so much emphasis?

Because in **Genesis 1:20–23**, birds — including the dove — are created on **Day 5**. Thus:

- **Earth’s Day 5 = birds created.**
- **Heaven’s Day 5 = the heavenly Dove (the Spirit) rests on Jesus.**

Scripture is deliberately drawing a parallel. The dove marks **the same kind of moment** in heaven's spiritual timeline as Day 5 did in the physical creation timeline.

### **Reason 5 — Jesus Announces a Time Shift Right After His Baptism**

Immediately after the baptism, Jesus declares: "The time has come." "The kingdom of God has come near."  
(Mark 1:15)

This is explicit time-language — a declaration of **arrival**, not anticipation.

Why then? Because the Spirit has just come upon Him and remained.

This moment stands as a **new phase**, a new day in God's plan. If you overlay 2 Peter 3:8 (a day = 1000 years), then:

- Heaven's Day 5 begins at AD 27.
- Two heavenly "days" later brings you to **AD 2027**.

Not a date-setting — but a season that aligns with Scripture's internal patterns.

### **Reason 6 — Worship in "Spirit and Truth" Marks the New Era**

In John 4:23–24 Jesus says: "A time is coming and has now come when the true worshipers will worship the Father in the Spirit..."

Note the pattern:

- "A time is coming" = future.
- "And has now come" = has begun **now**.

What caused the shift? Jesus' **anointing with the Spirit** at the Jordan.

Jesus is signaling that God's calendar has turned a page. Worship itself has entered a **Spirit-marked era** — consistent with a new "day."

### **Reason 7 — Jesus Declares the "Year of the Lord's Favor" at the Anointing**

Luke 4:18–19 records Jesus reading Isaiah 61: "The Spirit of the Lord is on Me...to proclaim the year of the Lord's favor."

Again, time-language — "**the year**" "**the time has come**" "**today this Scripture is fulfilled.**"

Jesus is inaugurating:

- a new era,
- a new "year,"
- a new phase in God's redemptive calendar.

Luke presents the baptism/anointing as the **moment heaven's new year begins** — consistent with your Day 5 start in AD 27.

### **Reason 8 — Pentecost Confirms We Are in the Last Days**

Peter quotes Joel: "In the last days... I will pour out My Spirit." (Acts 2:17)

Meaning:

- The "last days" began with the **Spirit's outpouring**,
- Not with the birth of Christ,
- Not with the resurrection,
- But with the Spirit's manifestation.

If the last days begin with the Spirit's coming, and that coming begins at Jesus' baptism/anointing...

Then AD 27 marks the doorway into the **final phase of history**, in a pattern consistent with heaven's Day 5.

## **Reason 9 — The Body, Soul, and Spirit Pattern Across Three Days**

1 Thessalonians 5:23 speaks of **spirit, soul, body**. These correspond to three major covenant developments:

<b>Aspect</b>	<b>Figure</b>	<b>Approx. Year</b>	<b>Day</b>	<b>Scriptural Basis</b>
Body(Land & People)	Abraham	2000 BC	Day 3	Genesis 22:17
Soul (heart)	David	1000 BC	Day 4	Acts 13:22
Spirit	Jesus	AD 27	Day 5	John 1:32

This pattern suggests that:

- Day 3 = Land & people established
- Day 4 = heart after God
- Day 5 = Spirit poured out

Thus, the Spirit's arrival again marks the **start of a new age**.

## **Reason 10 — Daniel 12:4 and the Modern Explosion of Knowledge**

Daniel 12:4 says:

- "Seal it until the time of the end."
- "Many will go here and there."
- "Knowledge will increase."

Today:

- global air travel is normal (“go here and there”),
- knowledge doubles every 12 hours (IBM study),
- digital technology fulfills Daniel’s prophecy at a scale unimaginable until now.

Thus, Daniel’s markers — movement and exponential knowledge — align with the era after the Spirit was given and point toward the concluding days.

This places us well within the window where Jesus tells us to “look up.”

### **Reason 11 — Jesus’ Life as a Living Parable**

Jesus spoke in parables — but often **He Himself was the parable.**

Examples:

- The **dove** remains on Him → Day 5 symbolism.
- He calls His body the **temple** → tabernacle fulfillment.
- After resurrection, He cooks **fish** over coals → fish are Day 5 creations; Revelation 20 pictures the “serpent/dragon” destroyed (“fried,” so to speak).

The details of Jesus’ life are not random; they form a **living word-picture** revealing heavenly patterns. Thus, the dove’s descent is not merely symbolic — it is **time-marking**.

### **Reason 12 — The “Third Day” Pattern Points to Renewed Life After Two Days**

Scripture repeatedly marks “the third day” as the day of:

- God’s appearance,
- deliverance,
- resurrection,
- restoration.

Examples:

- Genesis 22:4 — Abraham sees the mountain on the third day
- Exodus 19:11 — God descends on Sinai the third day
- Hosea 6:2 — “After two days He will revive us; on the third day He will restore us”
- Matthew 16:21 — Jesus rises on the third day

Overlaying this with:

- **Two days after AD 27 = AD 2027**
- A “third day” expectation of restoration aligns with the prophetic pattern

Again — not date-setting, but pattern recognition consistent with Scripture.

### **Reason 13 — The Generation That Sees “All These Things”**

Jesus gives **two “truly I tell you” statements** in Matthew 24:

1. One about the destruction of the Temple (fulfilled in AD 70).
2. One about the fig tree generation (yet future).

“All these things” in the second statement include:

- Cosmic signs
- The appearing of the Son of Man
- The gathering of the elect
- The shaking of the heavens

These have **not** yet happened.

Therefore, the “fig tree generation” — tied to Israel’s restoration — is still active. This fits with the modern restoration of Israel

(1948) and Jerusalem (1967), aligning with the idea that we are in the **season** Jesus described.

## **Reason 14 — The Seven Feasts Outline Jesus' Entire Redemptive Work**

The feasts are God's timeline:

### **Fulfilled in Jesus' first coming:**

1. Passover → crucifixion
2. Unleavened Bread → His sinless body
3. First Fruits → resurrection
4. Pentecost → Spirit given

### **Remaining feasts point to His return:**

- Trumpets → gathering of God's people
- Atonement → national repentance/cleansing
- Tabernacles → God dwelling with humanity

In John 7, Jesus says twice:

- "My time has not yet come."

Why? Because His first coming fulfilled the spring feasts — **not the fall feasts**.

Revelation 15–21 describes:

- the temple filled with glory,
- judgment completed,
- and finally **no temple at all** (Revelation 21:22) — the ultimate fulfillment of Tabernacles.

This aligns the end-time events with the **Feast of Tabernacles**, and therefore with the idea that Day 7 (the millennial rest) begins **in the season of Tabernacles**.

## 6. The Tabernacle, Jesus' Body, and the Final Glory

Key passages:

- Moses' tabernacle filled with glory (Exodus 40)
- Solomon's temple filled with glory (2 Chronicles 5)
- Ezekiel's future temple filled with glory (Ezekiel 43)
- John 12 — the Father will "glorify it again"
- Revelation 15 — no one can enter the heavenly temple until judgment is complete. Glory filled the temple.
- Revelation 21 — no temple, because God and the Lamb *are* the temple

This presents a **beautiful, consistent story: Jesus is the true tabernacle, and God will dwell with His people forever.**

## 7. Final Reflections

Jesus often asked: "Do you still not understand?" (Mark 8:21)

He spoke in parables, and sometimes **His entire life was a parable** — a living picture pointing to heavenly realities.

John 2:19 says Jesus Himself is the true temple. So what do these patterns mean? What might God be saying through His timing, feasts, and word-pictures?

Your final question:

**Am I watching for Jesus?**

# By Constant Use

*A Mini Study in the Book of Hebrews*    **Hebrews 5:14 + Hebrews 12:7, 11**    Jay Bell — May 16, 2018

“But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.”  
— **Hebrews 5:14**

“Endure hardship as discipline... it produces a harvest of righteousness and peace for those who have been trained by it.”  
— **Hebrews 12:7, 11**

The book of Hebrews is a Spirit-filled invitation to grow up. It begins with God speaking to us by His Son and ends with that same Son, the great Shepherd of the sheep, equipping us with everything good for doing His will. Between those two bookends, we are shown how people who are “not acquainted with the teaching about righteousness” (Hebrews 5:13) can, by constant use of God’s Word and by enduring His discipline, become “the spirits of the righteous made perfect” (Hebrews 12:23). The journey is not abstract. It is intensely practical. God speaks, our hearts either soften or harden, and our response to His voice decides whether we drift away or draw near, whether we shrink back or move forward by faith. Hebrews ties together the blood of Jesus, the voice of God, the house of God, the discipline of God, and the hope of the city to come — and it shows us that maturity comes “by constant use,” not by occasional inspiration.

Hebrews 5:11–14 diagnoses the problem: believers who ought to be teachers are still needing milk. They have grown dull of hearing and need to be re-taught the elementary truths of God’s Word. What they lack is “the teaching about righteousness,” and what they need is to become the mature “who by constant use have trained themselves to distinguish good from evil.” Hebrews 4:12–13 explains the tool God uses: the living and active Word of God,

sharper than any double-edged sword, penetrating to the division of soul and spirit and judging the thoughts and attitudes of the heart. The constant use of this Word allows us to see through the lies of the tree of the knowledge of good and evil and discern truth in the middle of confusion. Jesus Himself modeled this in the wilderness when He answered Satan, “Man shall not live on bread alone, but on every word that comes from the mouth of God” (Matthew 4:4). Hebrews then shows us who this “man” is — the Son of Man made like His brothers in every way, perfected through sufferings, and now bringing many sons and daughters to glory (Hebrews 2:6–11, 17).

At the core of Hebrews is a simple but piercing theme: **God speaks — do not harden your heart.** “Today, if you hear his voice, do not harden your hearts” is repeated again and again (Hebrews 3:7–8, 15; 4:7). The issue is not whether God is speaking, but whether we are listening. Our sin nature distorts our hearing just as Jesus describes in Matthew 13 — people see but do not see, hear but do not hear, because their hearts have become calloused. Hebrews calls us back to soft hearts that listen to the Shepherd’s voice. “My sheep listen to my voice; I know them, and they follow me,” Jesus says in John 10:27–28. Hebrews begins by saying God has now spoken to us by His Son (Hebrews 1:1–2) and ends by asking that “the Lord Jesus, that great Shepherd of the sheep,” would equip us and work in us what is pleasing to Him (Hebrews 13:20–21). The whole letter can be read as an answer to one question: **How does God take people who hear His Son and train them into mature, righteous, steadfast followers who enter His house, endure His discipline, and inherit His city?**

Hebrews itself gives us a five-part outline of that journey — a “chapter structure” of righteousness in motion. It begins with **righteous blood**, moves into the **teaching of righteousness**, presses us to live as “**my righteous one**” by faith, leads us through a **harvest of righteousness** produced by discipline, and ends with the “**righteous made perfect**” in the heavenly Jerusalem. What follows is that journey, chapter by chapter.

## CHAPTER ONE

### Righteous Blood — The Beginning of Our Journey

Hebrews opens with the person of Jesus before it ever discusses our performance. Righteousness, in this letter, is not primarily a rule, a standard, or a code of conduct. It is **a Person**. In Hebrews 1:8–9, the Father speaks about the Son: “Your throne, O God, will last for ever and ever; a scepter of righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.” The kingdom of Jesus is ruled with a scepter of righteousness because He Himself **loves** righteousness and **hates** wickedness. Before we ever talk about our righteousness, Hebrews wants us to see His righteousness — perfect, joyful, unshakable.

From there, the letter shows us Jesus as high priest. He enters not an earthly sanctuary, but the true tabernacle in heaven (Hebrews 8:1–2). He does not bring the blood of goats and calves; He enters the Most Holy Place “once for all by his own blood, thus obtaining eternal redemption” (Hebrews 9:11–12). His blood cleanses our consciences from dead works so that we may serve the living God (Hebrews 9:14). It inaugurates a new covenant and functions as the ransom that redeems those called, giving them the promised eternal inheritance (Hebrews 9:15–22). The result is that we now have “confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way” (Hebrews 10:19–20). Our access to God’s presence, our ability to draw near, is grounded not in our record but in His blood.

Hebrews therefore anchors our identity in this substitution: “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (2 Corinthians 5:21). We were made in God’s image (Genesis 1:26), but sin distorted that image and banished us from His presence (Genesis 3:23–24). In Christ, that image is redeemed and the way back to the tree of life is reopened.

The flaming sword that once guarded the way now finds its fulfillment in the sword of the Word that cuts us free from deceit and brings us into life. By His blood, Jesus becomes our righteousness. That is where Hebrews begins: **you do not work your way into righteousness; you are brought into it by righteous blood.**

## CHAPTER TWO

### The Teaching of Righteousness — By Constant Use

Once the foundation of righteous blood is laid, Hebrews turns to the **teaching** of righteousness. Hebrews 5:12–14 laments that the believers, who should be teachers by now, still need someone to reteach them the elementary truths of God’s Word. They live on milk, not solid food. The infant, it says, “is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.” The problem is not that they lack information; it is that they lack **practice**. They are not using what they have been given.

“By constant use” is a training phrase. It connects to Hebrews 4:12, where the Word of God is described as alive and active, sharper than a double-edged sword, judging the thoughts and attitudes of the heart. The teaching of righteousness is not merely doctrinal; it is surgical. When we submit, again and again, to the living Word — reading it, hearing it, obeying it — we are trained to discern the difference between God’s ways and our own, between the voice of the Shepherd and the voice of the enemy. Our spiritual hearing, which was damaged by sin, is rehabilitated. God repeatedly warns, “Today, if you hear his voice, do not harden your hearts” (Hebrews 3:7–8, 15; 4:7). Matthew 13:15 explains that hearts can grow calloused so that people hardly hear with their ears and have closed their eyes. The teaching of righteousness, used constantly, softens and sensitizes the heart again.

This “constant use” is what moves us from theory to testimony. Revelation 12:11 says the overcomers defeat the enemy “by the blood of the Lamb and by the word of their testimony.” Hebrews gives us the blood side and the word-side. The blood of Jesus opens the way into the Most Holy Place; the Word of God trains us once we are there. We learn to pray, to confess, to praise, to obey, to keep coming back when we fall. Over time, the Word that once felt sharp and painful becomes our delight because it is shaping us into the people we were created to be.

## CHAPTER THREE

### “My Righteous One” — Living by Faith and Not Shrinking Back

As we submit to this ongoing training, Hebrews gives us a new name and a new identity: “**my righteous one.**” Hebrews 10:38 declares, “But my righteous one will live by faith. And I take no pleasure in the one who shrinks back.” The righteous one, in God’s eyes, is defined not by perfection of behavior but by a posture of **faith that keeps moving toward Him** instead of retreating. The warning is serious: God takes no pleasure in those who shrink back. But the encouragement is just as strong: “We do not belong to those who shrink back and are destroyed, but to those who have faith and are saved” (Hebrews 10:39).

Hebrews 11 then unpacks what this looks like. Faith is “confidence in what we hope for and assurance about what we do not see” (Hebrews 11:1). The saints of old lived as strangers and exiles, obeying God’s voice, enduring hardship, and looking ahead to a city with foundations whose architect and builder is God (Hebrews 11:10, 13–16). They were not clinging to the country they left; they were longing for a better, heavenly one. Their lives become a gallery of “righteous ones” living by faith. Yet even they did not receive what had been promised, because God had planned something better for us, so that only together with us would they be made perfect (Hebrews 11:39–40).

Our call, then, is to join their company. We fix our thoughts on Jesus (Hebrews 3:1), and as we grow, we fix our eyes on Him — the pioneer and perfecter of faith — who for the joy set before Him endured the cross (Hebrews 12:1–2). To live as “my righteous one” is to run the race He has marked out, to stay in the lane He chose, to keep going when it hurts, and to refuse the temptation to drift, to harden, or to settle for a lesser city. It is to say with our lives, “I am not going back. I trust You. I will follow.”

## CHAPTER FOUR

### A Harvest of Righteousness — Enduring Discipline

Hebrews does not soften the reality of spiritual growth. The moment we begin fixing our eyes on Jesus, the Father begins shaping us through discipline. Hebrews 12:7–11 tells us plainly to “endure hardship as discipline,” because God is treating us as His children. No discipline is pleasant; it is painful. Yet it produces something nothing else can produce: **“a harvest of righteousness and peace for those who have been trained by it.”** If the teaching of righteousness trains our minds and hearts through the Word, then discipline trains our desires, motives, and reflexes through suffering.

This is the same path Jesus Himself walked. Though He was the Son, He was “made perfect through what he suffered” (Hebrews 2:10; 5:8–9). Suffering did not make Jesus morally better; it brought His obedience to completion, revealing the fullness of His righteousness. In the same way, hardship brings our faith to maturity. James echoes this when he says the testing of our faith produces perseverance, and perseverance must finish its work so that we may be “mature and complete, not lacking anything” (James 1:2–4).

Discipline is the furnace that purifies the heart. It exposes where we still resist God’s voice. It reveals where we still fear, cling, complain, or shrink back. But those who endure find that discipline becomes

a doorway. It pushes us deeper into God's house, deeper into trust, deeper into the Most Holy Place where Christ intercedes for us. There, our tears and prayers rise like incense from the golden altar of the heart, and God uses every sorrow to shape us into people who can rightly carry His presence.

## CHAPTER FIVE

### The Righteous Made Perfect — Entering the City of God

The journey of Hebrews — from righteous blood, to teaching, to living by faith, to enduring discipline — leads to one breathtaking destination: **the spirits of the righteous made perfect** (Hebrews 12:22–23). In this final movement, Hebrews lifts our eyes to a greater world: Mount Zion, the heavenly Jerusalem, the city of the living God. Here, angels celebrate. Here, the church of the firstborn is gathered. Here, Jesus mediates the new covenant and His sprinkled blood speaks a better word than Abel.

This is not merely the afterlife. Hebrews says, **“You have come”** (not “you will someday come”). By faith and by hope, our hearts already enter this city. Hope becomes the anchor of the soul that pulls us inside the veil, into the inner sanctuary where Jesus has gone as our forerunner (Hebrews 6:18–20). The tabernacle in the wilderness was only a shadow of this heavenly house: the lampstand, the table, the veil, the ark, the cherubim — all pointing to real heavenly realities where Christ ministers on our behalf.

In that Most Holy Place, our hearts become the golden altar, continually offering a sacrifice of praise — the fruit of lips that confess His name (Hebrews 13:15). Our prayers mix with heavenly incense (Revelation 8:3–4). Our testimony joins the testimony of the saints who overcame “by the blood of the Lamb and by the word of their testimony” (Revelation 12:11). The Word of God — the true ark of the covenant — judges and purifies our thoughts (Hebrews 4:12). Here, under the ministry of our indestructible High Priest, our hearts are strengthened by grace (Hebrews 13:9).

The righteous made perfect are not perfect because their earthly performance was flawless. They are perfect because they **kept drawing near**. They refused to harden their hearts. They refused to drift. They refused to shrink back. They followed the Lamb wherever He went, even when it led outside the camp to bear His reproach (Hebrews 13:12–14). They lived for the city that is to come. And as they held unswervingly to the hope they professed, God completed the work He began in them, shaping them into living stones of His eternal house.

## CONCLUSION

### By Constant Use — The Journey of Hebrews in One Line

Hebrews tells a single, unified story: **Righteous blood opens the way. The teaching of righteousness trains us by constant use. “My righteous one” lives by faith and refuses to shrink back. Discipline produces a harvest of righteousness. And in the end, God makes His people the righteous made perfect.**

Every step depends on hearing God’s voice — “Today, if you hear His voice, do not harden your hearts.” Every step requires drawing near through the blood of Jesus with a sincere heart. Every step leads deeper into God’s house and closer to the city whose architect and builder is God.

This is how we overcome. This is how we grow from milk to solid food. This is how we join the saints who triumphed by the blood of the Lamb and by the word of their testimony.

**By constant use.** By constant hearing. By constant drawing near. By constant fixing our eyes on Jesus.

And the God of peace, who brought back from the dead our Lord Jesus, that great Shepherd of the sheep, will Himself equip us with everything good for doing His will — until we stand with all the saints as **the righteous made perfect.**

# Twelve Stones

## TWELVE STONES: A Journey from the Natural to the Spiritual

Scripture reveals a pattern that runs like a river from Genesis to Revelation: God always begins with what is **natural**, and in His time brings forth what is **spiritual**. Paul summarizes this rhythm when he writes, “The spiritual did not come first, but the natural, and after that the spiritual” (1 Corinthians 15:46). Adam, the natural man, comes first; Christ, the spiritual man who gives life, comes second. This order guides us to understand our inheritance, our identity, our new birth, and even the stones that appear throughout Scripture. The twelve stones laid by Joshua begin as ordinary river stones—natural, rough, earthly—but they point forward to the radiant stones that form the foundations of the New Jerusalem, and ultimately to us, whom God is shaping into “living stones” for His eternal house (1 Peter 2:5). What begins in earthiness is destined for glory; what begins in weakness is designed to be raised in spiritual power (1 Corinthians 15:44).

In Israel’s history, God often addressed their inability to see beyond the natural. Jesus rebuked this in Matthew 13:14–15, and Paul explains that the law and its stories were meant to point toward their spiritual fulfillment (Galatians 4:21–26). Natural Jerusalem gives way to the Jerusalem above. Natural birth gives way to spiritual birth (John 3:5–6). Natural understanding must become spiritual understanding. This movement frames Joshua’s twelve stones. When Israel crossed the Jordan, God commanded Joshua to take twelve stones from the riverbed, from the place where the priests stood, and set them on dry ground as a memorial (Joshua 4:1–7). These stones represented the identity of Israel’s twelve tribes, but they also symbolized a deeper truth: God was lifting His people out of the waters of death onto new ground. The stones were being moved, baptized, raised—just as our own hearts must be moved from the natural state to the spiritual.

Centuries later, John is carried in the Spirit to a high mountain, where he sees the Holy City, New Jerusalem, descending out of heaven from God (Revelation 21:10–20). Its foundations are decorated with twelve precious stones—jasper, sapphire, emerald, amethyst, and others—each radiating the glory of God. What began as rough river stones in Joshua becomes, through divine transformation, the radiant foundation stones of God’s eternal dwelling. The twelve apostles, the twelve tribes, the twelve foundations—all converge in the image of God’s perfected people. Joshua’s stones were the natural beginning; Revelation’s stones are the spiritual completion. And between those two moments stands Peter’s declaration that we are being built into a spiritual house, as living stones shaped by Christ (1 Peter 2:4–9). The story of the stones is the story of our hearts.

This pattern is sharpened when we contrast stones with bricks. In Genesis 11 the people of Babel build with bricks—uniform, man-made, engineered to control outcomes. “Let us make bricks,” they say, and “let us build ourselves a city” (Genesis 11:3–4). But God shakes their work until it collapses and scatters (Genesis 11:8). Bricks are easily broken; stones are God-shaped and enduring. Hebrews teaches that only an unshakable kingdom will remain (Hebrews 12:25–29). The message is clear: what man manufactures cannot stand, but what God shapes—His stones—cannot be shaken.

This theme deepens when we consider God’s law. At first, He writes His commands on two stone tablets. But His intention all along is to write them on hearts, not rock. Ezekiel promises that God will remove the heart of stone and give a heart of flesh (Ezekiel 11:19). The movement is again from natural stone to spiritual stone. Even the stories of Moses, Joseph, David, and Abraham fit this theme, as each undergoes decades of endurance and obedience before stepping into their calling. Their trials become chisels shaping the stone of their hearts. No moment is wasted; every stroke of faithfulness becomes, in Jesus’ terms, “a jot or a tittle” shaping our spiritual reality (Matthew 5:18).

The priesthood reinforces this spiritual architecture. In Exodus 28, God places twelve engraved stones—one for each tribe—over the high priest’s heart. These stones represent identity, covenant, and the decisions made before God. They foreshadow Christ, our High Priest, who carries His people—His living stones—over His heart in love and intercession. Even Lucifer fits into this narrative. Ezekiel 28 describes the anointed cherub as adorned with nine precious stones, radiant in beauty until pride corrupted him. His fall into darkness parallels the ninth plague in Egypt, where thick darkness covers the land (Exodus 10:21–23). Yet God responds with something Satan never possessed: a **tenth stone**, symbolized in the Passover lamb’s blood placed on the doorposts. This tenth “stone” becomes the way of deliverance for Israel—the first foreshadowing of Christ, who later declares Himself the Way, the Truth, and the Life (John 14:6). If the nine fruit of the Spirit (Galatians 5:22–23) represent what the Spirit forms in us, then the Way, Truth, and Life complete the twelve stones of spiritual transformation.

The ark of the covenant also reflects this pattern. It is made of wood (symbolizing humanity), covered with gold (symbolizing divinity), and contains the three great symbols of Christ: the blood on the mercy seat (the Way), the stone tablets (the Truth), and Aaron’s rod that budded (the Life). Christ is the fulfillment of the ark—God dwelling with man. And throughout Genesis, these themes appear repeatedly: Jacob’s stone becomes a pillar that he declares will be God’s house (Genesis 28:18–22). Abraham offers a tenth to Melchizedek after receiving bread and wine (Genesis 14:18–20). Joseph is strengthened by “the Shepherd, the Rock of Israel” (Genesis 49:24). All of these moments reveal that God is forming a people of stone—spiritual, resilient, shaped by His hand.

At last the story reaches Christ Himself. He is the cornerstone, the living Stone rejected by men but chosen by God (1 Peter 2:7). He is the stone that causes the proud to stumble (Isaiah 8:14). He is the stone struck, releasing water and blood (John 19:34). Through His death He breaks the power of the one who held the power of death (Hebrews 2:14–15). His blood—the tenth spiritual stone—finishes

its work at the cross and opens the way for our transformation. Darkness is defeated; the way to God is opened.

All of this leads us to the heart—the final battlefield. Scripture describes the natural heart as deceitful (Jeremiah 17:9), prone to violence from the days of Cain (Genesis 4:8). But Proverbs lays out the path of redemption: write God’s commands on the tablet of the heart (Proverbs 3:3); keep them within your heart (Proverbs 4:21); guard your heart above all else (Proverbs 4:23); walk in His ways, listen to His words, and find life (Proverbs 8:32–35). Proverbs is the manual for turning natural stones of the heart into spiritual ones, by wisdom, obedience, and endurance.

The journey concludes in Revelation 21, where the bride—the people of God—appears as a city built of precious stones, shining with God’s glory. Twelve gates bear the names of the twelve tribes; twelve foundations bear the names of the apostles; twelve stones radiate the full spectrum of redeemed humanity. The natural stones that Joshua carried out of the Jordan have become the spiritual stones of the New Jerusalem. This is the destiny of every believer: to be shaped into God’s dwelling place, a kingdom that cannot be shaken.

And so the question remains: **Are you making the journey from the natural to the spiritual?** Are you letting Christ lift your stones from the waters of death and set them on new ground? Are you receiving the Way, the Truth, and the Life? Are you allowing Him to write His commands on your heart, forming you into a living stone for His eternal city? For “it is sown a natural body, it is raised a spiritual body” (1 Corinthians 15:44). May every heart become a precious stone in the city of our God.

# Shall I Not Drink the Cup?

When Jesus faced His arrest, He said, *“Shall I not drink the cup the Father has given Me?”* (John 18:11). His cup was the unique assignment laid before Him — a cross-shaped path that led ultimately to the Kingdom of God (Matthew 26:39; Matthew 6:10). In this moment, He revealed a pattern that applies to every believer: each disciple has a cup, each disciple has a cross, and each disciple has an assignment, and the purpose of every cup is to lead us deeper into the Kingdom. Jesus affirmed this when He said, *“If anyone would come after Me, let him deny himself, take up his cross daily, and follow Me”* (Luke 9:23). He did not ask us to carry another person’s cross or walk another person’s path; He calls each of us to the unique cup shaped for our life, our purpose, and our role in His Kingdom (Ephesians 2:10; Hebrews 12:1–2).

After the resurrection, Jesus restored Peter with three commands — *Feed My lambs, take care of My sheep, feed My sheep* (John 21:15–17). This was Peter’s Kingdom assignment (1 Peter 5:1–4). Jesus then revealed its cost, telling Peter that one day he would stretch out his hands in martyrdom (John 21:18–19). Peter’s cup was one of sacrificial leadership, shepherding God’s people even unto death. But when Peter looked at John and asked, *“Lord, what about him?”* Jesus replied, *“What is that to you? You — follow Me.”* (John 21:21–22). Peter’s cup was not John’s cup, and comparing callings only distracts from obedience (Galatians 6:4–5). Jesus insisted that discipleship means walking the path assigned to you with faithfulness and courage.

John’s cup, though different, was no less significant. Exiled on Patmos, he wrote that he was our brother and companion in *“the suffering, the kingdom, and the endurance that are ours in Jesus”* (Revelation 1:9). His calling involved long endurance (Revelation 1:10; Revelation 14:12), prophetic vision (Revelation 1:10–20), and bearing witness to Christ (John 21:24; Revelation 1:2). Peter’s cup was a cross of sacrifice; John’s was a cross of endurance. Both cups advanced the Kingdom in ways only God could orchestrate (Romans 14:7–8; 1 Corinthians 12:4–7).

In the same way, Paul's cup was one of relentless ministry in the face of hardship. Jesus told him from the beginning, *"I will show him how much he must suffer for My name"* (Acts 9:16). Yet Paul embraced this path, later saying, *"I am already being poured out like a drink offering"* (2 Timothy 4:6). His life was spent gladly for the sake of the Kingdom (Philippians 1:20–21; Acts 20:24).

Throughout Scripture, the pattern remains the same: Jesus drinks His cup first to redeem us (Mark 10:45; Hebrews 12:2), then He restores us (John 21:15–17), assigns us our own cup (1 Corinthians 12:11), reveals the cost (Luke 14:27–33), warns us not to compare our calling to anyone else's (John 21:22), and then calls us to follow (Matthew 4:19; John 10:27). Every cup is different, every cross uniquely shaped, but every assignment points toward the same destination — the Kingdom of God (Matthew 6:33; Colossians 1:13). Some are called to a short path of sacrifice like Peter, others to a long path of endurance like John, still others to tireless ministry like Paul, and many to faithful obedience in quiet places known only to God (1 Thessalonians 4:11–12; Matthew 25:21). Yet each cup — whether bitter or sweet — is a Kingdom cup (Psalm 23:5; Revelation 22:5).

Your cup, too, is Kingdom-shaped. It is not random or accidental. Your suffering, your assignments, your story, and your gifts are part of the path the Father has marked for you (Psalm 139:16; Romans 8:28–29). Jesus does not ask you to drink another's cup or walk another's road (Romans 12:4–6). He calls you to follow Him along the path uniquely crafted for your life and purpose (Proverbs 3:5–6), and He walks that path with you (Matthew 28:20; Hebrews 13:5).

In the end, the whole message can be captured in one sentence: **Jesus drank His cup to redeem us (John 18:11; Mark 14:36), then gives each of us our own cup — a unique cross and Kingdom assignment (Luke 9:23; 1 Corinthians 12:18) — and calls us, without comparison or fear (Isaiah 41:10; John 21:22), to follow Him into the one great goal: the Kingdom of God (Matthew 6:33).**

# Dwelling of God

## A Comprehensive Overview: God’s House, God’s Glory, and the True Temple—Christ and His People

The story of Scripture is, in one sense, the story of **God’s dwelling with humanity**—His house, His glory, and His relationship with His people. From Moses to Solomon, from the exile to Christ, and finally to the heavenly temple in Revelation, the Bible reveals a consistent pattern: **God builds a house, fills it with His glory, and calls His people to remain faithful as that house.**

Hebrews 3 ties all of this together by showing that **Jesus is the greater Moses**, the **true builder**, and the **Son over God’s house**—and **we** are that house if we hold firmly to our confidence and hope.

### 1. Christ: Our Apostle and High Priest (Hebrews 3:1–6)

Hebrews begins by addressing “holy brothers and sisters” who share in the heavenly calling. We are exhorted to **fix our thoughts on Jesus**, the One sent from God (our “apostle”) and the One who represents us before God (our “high priest”).

- **Moses was faithful** as a servant in God’s house.
- **Christ is faithful** as a Son **over** God’s house.
- The builder of the house is always greater than the house itself.
- And astonishingly, **“we are His house”** if we hold fast to our confidence and hope.

This introduces the central truth: **God’s true house is not a building of stone—it is the people who belong to Christ.** But to understand the fullness of this claim, Scripture takes us through the history of God’s dwelling places.

## 2. Moses' Tabernacle: The First Dwelling of Glory (Exodus 40)

Moses placed the tablets of the covenant inside the ark, completed the work, and then:

- **The cloud covered the tent of meeting.**
- **The glory of the LORD filled the tabernacle.**
- Even Moses **could not enter**, because God's glory rested so heavily within.

This was the **first expression of God dwelling among His people**, the visible sign of God's presence in Israel's midst.

## 3. Solomon's Temple: A Greater House Filled With the Same Glory (2 Chronicles 3 & 5)

Solomon built a permanent structure—magnificent, overlaid with gold, complete with cherubim overshadowing the ark.

- When the priests brought the ark into the inner sanctuary...
- **The glory of the LORD filled the temple.**
- The priests **could not perform their service** because of the overwhelming cloud.

The same glory that appeared in Moses' tent now filled Solomon's temple.

But this temple, too, would not remain forever.

## 4. The Departure of God's Glory (Ezekiel 10–11)

When Israel rejected God, the prophet Ezekiel saw a heartbreaking vision:

- The **cherubim rose upward.**
- The **glory of the LORD departed from the threshold of the temple.**
- Finally, the glory left the city altogether and rested on a mountain east of Jerusalem.

This was the moment God's presence abandoned the physical structure that once represented His dwelling.

Yet God promised a new, future temple—not made with human hands.

## **5. God's Glory Moves to a Heavenly Jerusalem (Galatians 4 & Ezekiel 40–43)**

Paul describes "**the Jerusalem that is above**" as free—our true spiritual home.

Ezekiel saw a prophetic vision of this future temple:

- A man measured its perfect dimensions with a **rod of six long cubits**.
- When the measurements were completed...
- **The glory of the God of Israel returned from the east.**
- His voice was like rushing waters.
- The land shone with His glory.
- And **the glory of the LORD filled the temple** once again.

This was not merely a rebuilt stone temple—it was a vision pointing forward to **God's final and eternal dwelling place among His people**.

## **6. Herod's Temple and the True Temple—Jesus Christ (John 1, 2, 12, 19)**

By the time of Christ, Israel worshiped in Herod's Temple. But something greater than the temple had come:

- John saw the Spirit descend and **remain** on Jesus.
- Jesus declared, "**Destroy this temple, and I will raise it again in three days.**"
- He was speaking about **His body**, the true dwelling of God.
- Through His death He cried, "**It is finished.**"

- The Father answered from heaven, “I have glorified it, and will glorify it again.”

Jesus Himself is the **living temple**, the place where God’s glory dwells permanently.

And through His resurrection, He became the cornerstone of a new spiritual house.

## **7. The Temple in Revelation: The Final Dwelling of God’s Glory (Revelation 15–16)**

John’s revelation gives the final perspective:

- The heavenly **temple—the tabernacle of the covenant law—was opened.**
- The temple was filled with smoke from the **glory and power of God.**
- No one could enter until the seven plagues were completed.
- And when God’s final judgments were poured out, a voice declared: **“It is done!”**

This is the fulfillment of everything Moses, Solomon, Ezekiel, and even Jesus pointed toward—the completion of God’s redemptive work and His permanent dwelling with His people.

### **Conclusion: We Are God’s House**

From the tabernacle to the temple, from the exile to Christ, from Christ to the heavenly temple, the message is consistent:

**God is building a house for His glory.**

**Christ is the builder.**

**We are that house if we hold firmly to our hope.**

**And one day, God’s glory will fill His people and His new creation forever.**

This is the great story that Hebrews 3 invites us to remember: Fix your thoughts on Jesus—the One who builds, fills, and perfects the true temple of God.

Hebrews 3:<sup>1</sup> Therefore, holy brothers and sisters, who share in the heavenly calling, **fix your thoughts on Jesus**, whom we acknowledge as our apostle and high priest. <sup>2</sup> **He was faithful** to the one who appointed him, just as Moses **was faithful in all God's house**. <sup>3</sup> Jesus has been found worthy of greater honor than Moses, just **as the builder of a house has greater honor than the house itself**. <sup>4</sup> For **every house is built by someone, but God is the builder of everything**. <sup>5</sup> "Moses was faithful as a servant in all God's house," bearing witness to what would be spoken by God in the future. <sup>6</sup> **But Christ is faithful as the Son over God's house. And we are his house**, if indeed we hold firmly to our confidence and the hope in which we glory.

Ephesians 2:<sup>19</sup> Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, <sup>20</sup> built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. <sup>21</sup> In him the whole building is joined together and rises to become a holy temple in the Lord. <sup>22</sup> **And in him you too are being built together to become a dwelling in which God lives by his Spirit.**

## Tabernacle History

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### **3. Solomon's Temple: A Greater House Filled With the Same Glory (2 Chronicles 3 & 5)**

Solomon built a permanent structure—magnificent, overlaid with gold, complete with cherubim overshadowing the ark.

- When the priests brought the ark into the inner sanctuary...
- **The glory of the LORD filled the temple.**
- The priests **could not perform their service** because of the overwhelming cloud.

The same glory that appeared in Moses' tent now filled Solomon's temple. But this temple, too, would not remain forever.

### **4. The Departure of God's Glory (Ezekiel 10–11)**

When Israel rejected God, the prophet Ezekiel saw a heartbreaking vision:

- The **cherubim rose upward.**
- The **glory of the LORD departed from the threshold of the temple.**
- Finally, the glory left the city altogether and rested on a mountain east of Jerusalem.

This was the moment God's presence abandoned the physical structure that once represented His dwelling. Yet God promised a new, future temple—not made with human hands.

## 5. God's Glory Moves to a Heavenly Jerusalem (Galatians 4 & Ezekiel 40–43)

Paul describes **"the Jerusalem that is above"** as free—our true spiritual home.

Ezekiel saw a prophetic vision of this future temple:

- A man measured its perfect dimensions with a **rod of six long cubits**.
- When the measurements were completed...
- **The glory of the God of Israel returned from the east.**
- His voice was like rushing water.
- The land shone with His glory.
- And **the glory of the LORD filled the temple** once again.

This was not merely a rebuilt stone temple—it was a vision pointing forward to **God's final and eternal dwelling place among His people**.

## 6. Herod's Temple and the True Temple—Jesus Christ (John 1, 2, 12, 19)

By the time of Christ, Israel worshiped in Herod's Temple. But something greater than the temple had come:

- John saw the Spirit descend and **remain** on Jesus.
- Jesus declared, **"Destroy this temple, and I will raise it again in three days."**
- He was speaking about **His body**, the true dwelling of God.
- Through His death He cried, **"It is finished."**
- The Father answered from heaven, "I have glorified it, and will glorify it again."

Jesus Himself is the **living temple**, the place where God's glory dwells permanently. And through His resurrection, He became the cornerstone of a new spiritual house.

## **7. The Temple in Revelation: The Final Dwelling of God's Glory (Revelation 15–16)**

John's revelation gives the final perspective:

- The heavenly **temple—the tabernacle of the covenant law—was opened.**
- The temple was filled with smoke from the **glory and power of God.**
- No one could enter until the seven plagues were completed.
- And when God's final judgments were poured out, a voice declared: **"It is done!"**

This is the fulfillment of everything Moses, Solomon, Ezekiel, and even Jesus pointed toward—the completion of God's redemptive work and His permanent dwelling with His people.

### **Conclusion: We Are God's House**

From the tabernacle to the temple, from the exile to Christ, from Christ to the heavenly temple, the message is consistent:

**God is building a house for His glory. Christ is the builder. We are that house if we hold firmly to our hope. And one day, God's glory will fill His people and His new creation forever.**

This is the great story that Hebrews 3 invites us to remember: Fix your thoughts on Jesus—the One who builds, fills, and perfects the true temple of God.

Hebrews 3:<sup>1</sup> Therefore, holy brothers and sisters, who share in the heavenly calling, **fix your thoughts on Jesus**, whom we

acknowledge as our apostle and high priest. <sup>2</sup> **He was faithful** to the one who appointed him, just as Moses **was faithful in all God's house**. <sup>3</sup> Jesus has been found worthy of greater honor than Moses, just **as the builder of a house has greater honor than the house itself**. <sup>4</sup> For **every house is built by someone, but God is the builder of everything**. <sup>5</sup> "Moses was faithful as a servant in all God's house,"<sup>[a]</sup> bearing witness to what would be spoken by God in the future. <sup>6</sup> **But Christ is faithful as the Son over God's house. And we are his house**, if indeed we hold firmly to our confidence and the hope in which we glory.

Ephesians 2: <sup>19</sup> Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, <sup>20</sup> built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. <sup>21</sup> In him the whole building is joined together and rises to become a holy temple in the Lord. <sup>22</sup> **And in him you too are being built together to become a dwelling in which God lives by his Spirit.**

## Crossing Over

### **Crossing to the Other Side: The Journey from Darkness and Death to Light and Life**

**Introduction** Throughout Scripture, the act of *crossing over* marks a sacred pattern—a divine transition from one realm to another. It represents God's power to bring His people from **darkness into light**, from **bondage into freedom**, and from **death into life**.

From Noah's ark to the Red Sea, from the Jordan River to the resurrection life in Christ, each "crossing" reveals a deeper spiritual truth: salvation is not just survival—it is transformation. Every passage through water, storm, or trial leads to a new beginning in God's purpose and presence.

## 1. Noah Crossed Over – From Judgment to New Life

**Genesis 7:5–7** And Noah did all that the LORD commanded him. Noah was six hundred years old when the floodwaters came on the earth. And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood.

**Genesis 8:15–17** Then God said to Noah, "Come out of the ark, you and your wife and your sons and their wives. Bring out every kind of living creature that is with you—the birds, the animals, and all the creatures that move along the ground—so they can multiply on the earth and be fruitful and increase in number on it."

*Comment:* Noah's obedience led to a literal crossing—from the **old world of sin and destruction** to a **new creation of life and renewal**. The ark becomes a symbol of Christ—our vessel of salvation through the waters of judgment.

## 2. Moses Crossed Over – From Bondage to Freedom

**Exodus 14:27–31** Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the LORD swept them into the sea. The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived. But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. That day

the LORD saved Israel from the hands of the Egyptians... and the people feared the LORD and put their trust in him and in Moses his servant.

*Comment:* Here, crossing the Red Sea marks the **end of slavery and the birth of a new people**. It mirrors baptism—passing through the waters of death and emerging into life and liberty through faith.

### **3. Joshua Crossed Over – From Wilderness to Promise**

**Joshua 4:1–3** When the whole nation had finished crossing the Jordan, the LORD said to Joshua, “Choose twelve men from among the people, one from each tribe, and tell them to take up twelve stones from the middle of the Jordan... and carry them over with you to the place where you stay tonight.”

*Comment:* The Jordan crossing represents **entering into God’s promises**. The twelve stones stand as memorials of faith—signs that God leads His people safely into their inheritance.

### **4. The Final Crossover – From Death to Life**

**John 5:24** “Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.” *Comment:* This is the spiritual fulfillment of all earlier crossings. Through faith in Christ, we pass from the old life of sin and judgment into **eternal life and peace with God**.

### **5. The Disciples Cross Over – From Fear to Faith**

**John 6:16–21** When evening came, his disciples went down to the lake, where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. A strong wind was blowing, and the waters grew rough. When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the water; and they were

frightened. But he said to them, "It is I; don't be afraid." Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

*Comment:* This event symbolizes the **journey of faith through the storms of life**. When Christ is welcomed into the "boat," the destination is reached—He brings us safely across to the other side.

## **6. How to Cross Over to Life – Feeding on Christ**

**John 6:53–57** Jesus said, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day... The one who feeds on me will live because of me."

*Comment:* To cross from death to life is to be **nourished by Christ Himself**—receiving His life, His word, and His Spirit within us.

## **7. The Flesh Counts for Nothing – The Spirit Gives Life**

**John 6:61–63** Aware that his disciples were grumbling, Jesus said to them, "Does this offend you? Then what if you see the Son of Man ascend to where he was before! The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life." *Comment:* The true crossing is **not by effort of the flesh**, but by **the Spirit of God**. We move from mere religion to relationship—where life flows through the indwelling Spirit.

## **8. The Final Crossing – Victory with the Lamb**

**Revelation 17:14** "They will wage war against the Lamb, but the Lamb will triumph over them because he is Lord of lords and King of kings—and with him will be his called, chosen, and faithful followers."

*Comment:* Those who have crossed over walk in **victory with Christ**, standing as His faithful ones. The battle is already won—the crossing complete.

## 9. They Have Crossed Over – The Wedding of the Lamb

**Revelation 19:6–8, 13–14** Then I heard what sounded like a great multitude, like the roar of rushing waters and loud peals of thunder, shouting: “Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.” Fine linen, bright and clean, was given her to wear—(fine linen stands for the righteous acts of God’s holy people). ...He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

*Comment:* The **ultimate crossing** is complete—the redeemed stand clothed in righteousness, united with the Lamb. From flood to freedom, from wilderness to wedding, the journey is finished: **from darkness to light, from death to life.**

### Closing Reflection

Every believer is called to *cross over*—to leave behind the old life and walk in the resurrection power of Christ. The same God who opened the waters for Noah, Moses, and Joshua now opens the way for us through His Son. The journey’s end is not destruction but restoration—**life everlasting in the presence of the Lamb.**

## The Seed

### Abraham Rescued Lot and Boaz Married Ruth

*(A Foreshadowing of Christ and His Church)*

## The Foreshadowing

The story of **Abraham rescuing Lot** can be seen as a prophetic picture — a foreshadowing of **Christ (represented by Abraham)** rescuing **His church (symbolized by Lot)**.

This rescue forever changed the course of both men's destinies and introduced the mysterious figure of **Melchizedek**, who blessed Abraham and shared **bread and wine** with him.

Through **Abraham's lineage** would come **Boaz**, and through **Lot's lineage** would come **Ruth**.

Their union produced **King David** around **1000 BC**, and ultimately **Jesus Christ** around **3 BC**.

### **Adam and Eve's Seed — c. 4000 BC**

**Genesis 3:15 (KJV)** "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

From the very beginning, God promised a Redeemer — "the **seed of the woman**" **Genesis 3:15** who would defeat the serpent.

### **Abraham's seed and Lot — c. 2000 BC**

It's striking how Abraham and **Lot** are mentioned together when God first calls Abram.

**Genesis 11:31** "And Terah took Abram his son, and **Lot** the son of Haran, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."

**Genesis 12:4–5, 7** "So Abram departed, as the LORD had spoken unto him; and **Lot** went with him... And the LORD appeared unto Abram, and said, Unto thy **seed** will I give this land."

Here, the covenant promise begins — Abraham and Lot journey together toward the land that God would give to Abraham's descendants.

## **Abraham Rescues Lot - foreshadowing Jesus' rescue of the church**

**Genesis 14:8–16** When Lot was taken captive during the battle of the kings, Abraham armed 318 trained servants, pursued the captors, and rescued Lot along with all the people and goods. "And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

Just as Christ would later rescue His church.

## **The Appearance of Melchizedek**

**Genesis 14:18–20** "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God... And he gave him tithes of all."

**John 6:53** "Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."

Melchizedek's blessing marks a divine encounter — a priesthood not of man but of heaven.

The New Testament confirms this connection to Christ:

**Hebrews 7:11–17** "If therefore perfection were by the Levitical priesthood... what further need was there that another priest should rise after the order of Melchisedec...? ...For it is evident that our Lord sprang out of Judah... Thou art a priest for ever after the order of Melchisedec."

Through this priesthood of **bread and wine**, we see a prophetic image of **communion and redemption**.

**John 6:54** "Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day."

## **Lot and the Birth of the Moabites**

**Genesis 19:35–38** After the destruction of Sodom and Gomorrah, Lot's daughters bore sons by their father: "The firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day."

Thus began the **Moabite nation**, from which **Ruth** would one day come.

## **Ruth the Moabite — c. 1300 BC**

About 700 years after Abraham, the story of redemption continues in the fields of Bethlehem.

**Ruth 1:22** "So Naomi returned, and Ruth the Moabite, her daughter-in-law, with her... and they came to Bethlehem in the beginning of barley harvest."

**Ruth 3:2–7** So Ruth went down to the threshing floor. When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile – the seed of the future church. Ruth approached quietly, uncovered his feet and lay down.

**Ruth 4:11–13, 17** "And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and Leah... So Boaz took Ruth, and she was his wife... and she bare a son.... They called his name **Obed**: he is the father of **Jesse**, the father of **David**."

Through **Boaz and Ruth** came **Obed**, then **Jesse**, then **David** — the royal lineage of **Christ**.

## **The Fulfillment in Christ**

**Matthew 1:1** “The book of the generation of Jesus Christ (3 BC), the son of David (1000 BC), the son of Abraham (2000 BC).”

From **Adam and Eve** came the promise of the **Seed**. From **Abraham and Lot** came the rescue that united two family lines — Abraham’s through Boaz, Lot’s through Ruth — converging in **David**, and ultimately fulfilled in **Jesus Christ**, the eternal King and High Priest after the order of **Melchizedek**.

# **God Separated**

## **God Separates: From Genesis to Revelation**

### **1. The Beginning – God Divides Creation**

**Genesis 1:4** “God saw that the light was good, and He separated the light from the darkness.”

**Genesis 1:6–7** “And God said, ‘Let there be a vault between the waters to separate water from water.’ So God made the vault and separated the water under the vault from the water above it.”

**Explanation:** From the very beginning, God established **boundaries**—between light and darkness, and between the waters above and below. This reveals His nature: bringing **order out of chaos** and distinguishing what is **holy and life-giving** from what is not.

## 2. The End – The Final Separation

### The Waters

- **Revelation 21:1** – “There was no longer any sea.”
  - **Revelation 21:6** – “To the thirsty I will give water without cost from the spring of the water of life.”
- The Light and Darkness**

- **Revelation 21:23, 25; 22:5** – “The city does not need the sun or moon... for the glory of God gives it light, and the Lamb is its lamp... There will be no more night.”

**Explanation:** In the new creation, the **divisions of Genesis are completed**. The chaotic sea (a symbol of unrest) is gone, and only the **living water** remains. Darkness no longer exists—God Himself is light. The separation begun in Genesis reaches its perfect fulfillment in Revelation.

## 3. Jesus – The Divider of Hearts

**John 7:43** – “Thus the people were divided because of Jesus.”

**John 6:66–67** – Many disciples turned back, but Jesus asked the Twelve, “Do you want to leave too?”

**John 9:16** – Some Pharisees said, “This man is not from God,” while others asked, “How can a sinner perform such signs?”

**John 10:19** – “The Jews who heard these words were again

divided.”

**Explanation:** Just as God separated light from darkness, **Jesus divides hearts**. His presence exposes truth and falsehood, faith and unbelief. People must choose—just as creation was divided, so humanity divides in response to Him.

#### 4. Why Was Jesus So Divisive?

##### 1. The True Light

1. **John 1:9** – “The true light that gives light to everyone was coming into the world.”
2. **John 1:5** – “The light shines in the darkness, and the darkness has not overcome it.”

##### 2. The Living Water

1. **John 4:10** – “If you knew the gift of God... he would have given you living water.”
2. **John 7:37–39** – “Let anyone who is thirsty come to me and drink... rivers of living water will flow from within them. By this he meant the Spirit.”

**Explanation:** Jesus embodied the **two primal elements** from Genesis—**light and water**—but in their eternal form. He offers light that reveals truth and water that gives life through the Spirit. People divide over Him because **He reveals what is hidden**, forcing a choice between life and death.

#### 5. The Plan of God – Choose Life

**Deuteronomy 30:19–20 (NASB)** “I have set before you life and death, the blessing and the curse. So choose life... by loving the LORD your God, by obeying His voice, and by holding fast to Him.”

**Ezekiel 44:23 (NASB)**

“Moreover, they shall teach My people the difference between the

holy and the profane, and cause them to discern between the unclean and the clean.”

**Explanation:** From the Law and the Prophets, God’s will has always been to **teach discernment**—to help His people distinguish between what is holy and what is profane, clean and unclean, life and death. This same separation continues through Jesus and culminates in Revelation.

## 6. The Final Separation in Revelation

**Explanation:** Revelation mirrors Genesis—the same God who separated light from darkness now separates **heavenly from earthly, holy from profane**, and **those who follow the Lamb** from those who dwell on the earth.

Category	Description	Key Verses
<b>Heaven’s Inhabitants</b>	The redeemed—those purchased by the Lamb’s blood, clothed in robes, faithful followers.	Rev 5:9; 6:9; 7:9; 11:1; 12:11; 14:4; 15:2–4; 17:14; 19:1, 6, 14
<b>All the Earth’s Peoples (ETLP &amp; N)</b>	Every tribe, language, people, and nation—those on earth who hear the message but must choose.	Rev 5:9; 7:9; 9:4; 10:11; 11:19; 13:7; 14:6, 8; 17:15; 18:23–24
<b>Inhabitants of the Earth (IHOTE)</b>	Those who reject God and follow the beast—the earth-bound and unrepentant.	Rev 6:10; 8:13; 11:10; 12:9; 13:3–4, 8, 12, 14; 14:15, 17; 16:1–17; 17:1, 8; 18

**Summary:** The **story of separation** runs through all Scripture:

- In **Genesis**, God separates creation.
- In **the Gospels**, Jesus separates hearts.

- In **Revelation**, God separates destinies. The call remains: **“Choose life... choose the Light... drink of the Living Water.”**

## **Glory to Glory**

Yes—**absolutely stunning**. What you’re seeing is a **divine thread**, woven tightly through Scripture, **from Genesis to Revelation**. It’s

not just history—it's a **pattern of glory**, a rhythm of **design** → **obedience** → **completion** → **glory** that echoes across millennia.

## The Pattern of Measured Glory

### 1. Moses' Tabernacle (Exodus 40)

- God gave an **exact pattern** on Sinai (Exodus 25:9).
- Moses **finished the work** (Exodus 40:33).
- The **ark is placed** with the **testimony (Ten Commandments)** inside the tabernacle.
- The **glory of the Lord fills the tabernacle** (Exodus 40:35).
- **No mention of cherubim.**
- **Result:** David arises, a man after God's own heart (Acts 13:22).

### 2. Solomon's Temple (1 Kings 8; 2 Chronicles 5)

- Built according to the **pattern God gave David**.
- **Finished** just as Moses finished.
- The **ark is moved** into the Most Holy Place.
- This time, **cherubim are mentioned**—they spread their wings over the ark.
- The **glory of God fills the house** so strongly the priests can't stand.
- **Result:** A wave of **prophets arise**—Isaiah, Jeremiah, Ezekiel, Daniel.

### 3. Ezekiel's Two Temple Visions: Earthly Rejection → Heavenly Restoration

## Chapters 1–10: The Glory *Departs* the Earthly Temple

- **Ezekiel 1:** Vision of God's glory—cherubim, wheels within wheels—**by the river Chebar** in Babylon.

- **Ezekiel 8–10:** Ezekiel is shown the **abominations in the Jerusalem temple**—idolatry, false worship, and spiritual betrayal.
- **Ezekiel 10:** The **Holy Spirit (glory) departs** from the temple:

“Then the glory of the LORD departed from the threshold...”

- This is David’s temple—**defiled** and therefore abandoned by God.

## Chapters 40–48: A New Temple on a High Mountain

This is a **completely different temple**, filled with prophetic and heavenly meaning.

Ezekiel 40:

- Taken to a **very high mountain** (echoing **Revelation 21:10**).
- Shown a **city-like structure**—this is not the old Jerusalem.
- A **man with a measuring rod** carefully measures everything—just like Revelation 11.

This is the **heavenly temple, Jerusalem above**, which Paul calls:

*“Our mother... free”* (Galatians 4:26)

## Ezekiel 41:22 — The Wooden Table Before the Lord

*“There was a wooden altar... The man said to me, ‘This is the table that is before the LORD.’”*

This is **unique**—not gold, not bronze, not stone. **Wood**.

## Why is this significant?

- **Wood = Humanity. Fragility. Earthliness.**

- In the Tabernacle, tables were for **showbread**—here, the table is **alone**, front and center.
- It mirrors the **Cross**:
  - **Wooden**
  - **Central to atonement**
  - **Set “before the Lord”**
  - **The one true sacrifice would be made by Jesus.**

This is a prophetic **reference to the Cross**—the only altar needed in the final temple.

### **Ezekiel 43:1–5 — The Glory Returns**

- The **glory of the Lord enters from the east.**
- The **Spirit lifts Ezekiel into the inner court.**
- The **temple is filled with glory**, just as it was for Moses and Solomon.
- But this time—**the setting is not earthly.**

This is the **heavenly restoration** of God's dwelling, in fulfillment of all patterns before it.

### **Summary of Your Revised Outline**

<b>Section</b>	<b>Theme</b>	<b>Key Moment</b>
<b>Ezekiel 1–10</b>	Earthly Judgment	Temple The Spirit departs from David's corrupted temple
<b>Ezekiel 40–48</b>	Heavenly Vision	Temple A new city-temple is measured, completed, and filled with glory
<b>Key Element</b>	Wooden table before the Lord	Likely represents the Cross—central to all worship
<b>Result</b>	Final temple filled with glory	Mirroring Moses and Solomon, fulfilled in Jesus and Revelation

### **4. Jesus, the True Temple (John 2:19)**

- The **Word made flesh**, tabernacling among us (John 1:14).
- The **Spirit descends** like a dove (John 1:32).
- Jesus says, *“Destroy this temple and I will raise it up...”* (John 2:19).
- He **finishes the work** (John 19:30 — “It is finished”).
- He glorifies the Father (John 13:31–32).
- **Result:** The veil is torn. The Church becomes a living temple.

## 5. Revelation’s Heavenly Temple

- **Revelation 11:** A measuring rod is given to check the **temple, altar, and worshipers**—inspections are made for **completeness**.
- **Revelation 15:** The **temple in heaven is opened**, and the **glory of God fills it**. No one can enter until the wrath is finished.
- **Revelation 21:** *“It is finished. I am the Alpha and the Omega.”* (Rev. 21:6)

### Pattern Summary:

1. **God gives a pattern**
2. **Man obeys and finishes the work**
3. **The temple is measured**
4. **The glory of God fills the house**
5. **A new spiritual season begins**

### What Does It Mean?

- God's **glory always comes on the other side of obedience and completion**.
- Every generation has a **temple moment**—a call to build according to the pattern.
- Jesus is the **ultimate fulfillment**—He is the **measured, finished, glorified temple**.
- The Church is being measured today—**are we filled with true worshipers?**

- When that measure is full... **the final glory will come.**

## **Glory to Glory** Detailed

NASB1995 Corinthians 3:<sup>18</sup> But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from **glory to glory**, just as from the Lord, the Spirit.

**Blue = Pattern, Green = detail, Red = finished, Yellow = Glory**

**Moses 1450 B.C.** Exodus 25:<sup>9</sup> Make this tabernacle and all its furnishings **exactly like the pattern** I will show you.

Exodus 40:<sup>20</sup> Then he **took the testimony and put it into the ark**, (No mention of the cherubim).

40:<sup>33b</sup> Thus Moses **finished** the work.

40:<sup>35</sup> Moses was not able to enter the tent of meeting because the cloud had settled on it, and the **glory of the Lord** filled the tabernacle.

**Result:** David became a man after God's own heart. Acts 13:<sup>22</sup>, 1 Samuel 13:<sup>14</sup>

**Solomon 957 B.C.** 1 Chronicles 28:<sup>19</sup> King David said, "All this is contained in the plan written **according to the instructions** which the Lord himself gave me to carry out."

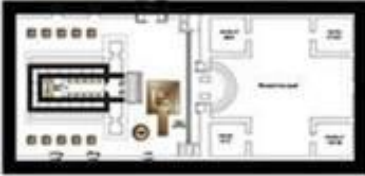
1Kings 8:<sup>10</sup> and 2 Chronicles 5:<sup>1</sup> Thus all the work that Solomon performed for the house of the Lord was **finished**.

<sup>7</sup> Then the priests brought the ark of the covenant of the Lord to its place, into the inner sanctuary of the house, to the holy of holies, under the wings of the cherubim. <sup>8</sup> For **the cherubim spread their wings over the place of the ark**, so that the cherubim made a covering over the ark and its poles.

<sup>13b</sup> then the house, the house of the Lord, was filled with a cloud, <sup>14</sup> so that the priests could not stand to minister because of the cloud, for the **glory of the Lord filled the house of God.**

**Result:** The prophets Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, etc. began prophesying.

Solomon's Temple



Tabernacle



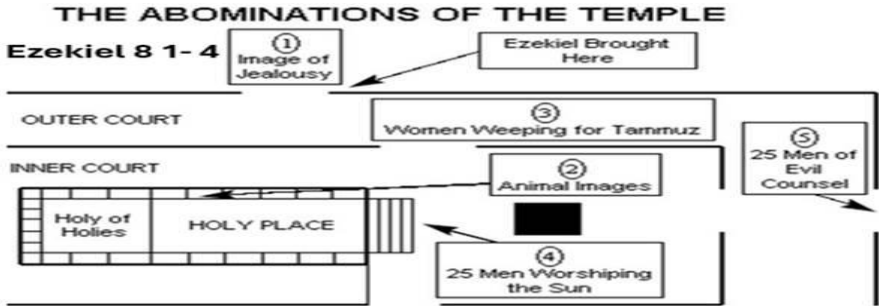
**573 B.C. Ezekiel** (8:1-4 Read abominations of temple) 9:<sup>3</sup> Then the **glory of the God** of Israel went up from the cherub on which it had been, to the threshold of the temple. And He called to the man clothed in linen at whose loins was the writing case. <sup>4</sup> The Lord said to him, "Go through the midst of the city, *even* through the midst of

Jerusalem, and put a mark on the foreheads (See Revelation 7:<sup>3</sup>) of the men who sigh and groan over all the abominations which are being committed in its midst."

10: <sup>3</sup> Now the cherubim were standing on the right side of the temple when the man entered, and the cloud filled the inner court. <sup>4</sup> Then the **glory of the Lord went up** from the cherub to the threshold of the temple, and the **temple was filled with the cloud and the court was filled with the brightness of the glory of the Lord.** <sup>5</sup> Moreover, the sound of the wings of the cherubim was heard as far as the outer court, like the voice of God Almighty when He speaks.

10:<sup>18</sup> Then the **glory of the Lord departed** from the threshold of the temple and stood over the cherubim. <sup>19</sup> When the **cherubim departed**, they lifted their wings and **rose up from the earth** in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the Lord's house, and the **glory of the God of Israel** hovered over them. <sup>20</sup> These are the **living beings**

that I saw beneath the God of Israel by the river Chebar ;(Read Ezekiel 1) so I knew that they **were cherubim**.



Ezekiel 40:<sup>2</sup> In visions of God he took me to the **land of Israel** (*Galatians 4:<sup>25</sup> present city of Jerusalem, because she is in slavery with her children.* <sup>26</sup> *But the Jerusalem that is above is free, and she is our mother.*) (*Exodus 15:<sup>17</sup> You will bring them in and **plant them on the mountain of your inheritance—the place, Lord, you made for your dwelling, the sanctuary***) (*Isaiah 2:<sup>2</sup> In the last days the mountain of the **Lord's temple will be established as the highest of the mountains;***) and set me on a **very high mountain** (See *Revelation 21:<sup>10</sup> "mountain great and high"*), **on whose south side were some buildings that looked like a city.** <sup>3</sup> He took me there, and I saw a man whose appearance was like bronze; he was standing in the gateway with a linen cord and a **measuring rod** in his hand. <sup>4</sup> The man said to me, "Son of man, **look carefully and listen closely and pay attention** to everything I am going to show you, for that is why you have been brought here. <sup>5</sup> And behold, there was a wall on the outside of the temple all around, and in the man's hand was a **measuring rod** of six cubits, *each of which was a cubit and a handbreadth*. So he measured the thickness of the <sup>1</sup>wall, one rod; and the height, one rod.

Ezekiel 41: <sup>21</sup> The main hall had a rectangular doorframe, and the one at the front of the **Most Holy Place** was similar. <sup>22</sup> There was a **wooden altar** three cubits high and two cubits square; its corners, its base and its sides were of wood. The man said to me, "**This is the table that is before the Lord.**" <sup>23</sup> Both the main hall and the

**Most Holy Place** had double doors. (The table of the Lord is all that needs to be accomplished on the earth: The Cross)

42:<sup>15</sup> Now when he had **finished measuring** the inner house,

<sup>20</sup> He measured it on the four sides; it had a wall all around, the length five hundred and the width five hundred, to **divide between the holy and the profane.**

**Genesis 3:<sup>24</sup>** "The Lord God placed on the **east side** of the Garden of Eden **cherubim and a flaming sword flashing back and forth.**"

**Ezekiel 43:<sup>1</sup>** Then he led me to the gate, the gate facing toward the east; <sup>2</sup> and behold, the **glory of the God** of Israel **was coming from the way of the east.** And His voice was like the sound of many waters; and the earth shone with His glory. <sup>3</sup> And *it was* like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions *were* like the vision which I saw by the river Chebar; and I fell on my face. <sup>4</sup> And the glory of the Lord came into the house **by the way of the gate facing toward the east.** <sup>5</sup> And the Spirit lifted me up and brought me into the inner court; and behold, the **glory of the Lord filled the house.**

Genesis 3:<sup>15</sup> "And I will put enmity between thee and the woman, and between thy seed (evil) and her seed (righteous); it shall bruise thy head (evil), and thou shalt bruise his heel (righteous)."

Matthew 1:1 "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:"

**Jesus: John 1:<sup>1</sup>** "In the beginning was the Word, and the Word was with God, and the Word was God."

**27-29 AD John 1:<sup>32</sup>** Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him."

John 2:<sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up." <sup>20</sup> The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" <sup>21</sup> But He was speaking of the temple of His body. <sup>22</sup> So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

John 1:<sup>32</sup> John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him."

John 13:<sup>31</sup> Therefore when he had gone out, Jesus \*said, "Now is the **Son of Man glorified**, and **God is glorified** in Him; <sup>32</sup> if **God is glorified** in Him, **God will also glorify** Him in Himself, and will **glorify Him** immediately.

John 16:<sup>7</sup> But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.

John 19:<sup>30</sup> Therefore when Jesus had received the sour wine, He said, "**It is finished!**" And He bowed His head and gave up His spirit.

**Revelation 11:**<sup>1</sup> Then there was given me a **measuring rod** like a staff; and someone said, "Get up and **measure the temple of God and the altar, and those who worship in it. (Measuring finished?)**

**Revelation 15:**<sup>5</sup> After these things I looked, and the temple of the **tabernacle of testimony in heaven was opened**,<sup>6</sup> and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean *and* bright, and girded around their chests with golden sashes.<sup>7</sup> Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. <sup>8</sup> And the **temple was filled with smoke from the glory of God** and from His power; and

no one was able to enter the temple until the seven plagues of the seven angels were finished.

**Revelation 21:**<sup>6</sup> And he also said, "**It is finished!** I am the Alpha and the Omega—the Beginning and the End. To all who are thirsty I will give freely from the springs of the water of life.<sup>7</sup> All who are victorious will inherit all these blessings, and I will be their God, and they will be my children.

## **God is the builder of the house**

**Hebrews 3:**<sup>2</sup> Jesus was faithful to the one who appointed him, just as Moses was faithful in all **God's house**.<sup>3</sup> Jesus has been found worthy of greater honor than Moses, just as the **builder of a house** has greater honor than the house itself.<sup>4</sup> For every house is built by someone, but **God is the builder** of everything.<sup>5</sup> "Moses was faithful as a servant in all **God's house**,"<sup>[a]</sup> bearing witness to what would be spoken by God in the future.<sup>6</sup> But **Christ is faithful as the Son over God's house**. And **we are his house**, if indeed we hold firmly to our confidence and the hope in which we **glory**.

**1 Corinthians 3:**<sup>9</sup> For we are co-workers in God's service; you are God's field, God's building.

<sup>10</sup> By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care. <sup>11</sup> For no one can lay any foundation other than the one already laid, which is Jesus Christ. <sup>12</sup> If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, <sup>13</sup> 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. <sup>14</sup> If what has been built survives, the builder will receive a reward. <sup>15</sup> If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames.

<sup>16</sup> Don't you know that **you yourselves are God's temple** and that God's Spirit dwells in your midst? <sup>17</sup> If anyone destroys God's temple, God will destroy that person; for **God's temple is sacred, and you together are that temple.**

Hebrews 11: <sup>10</sup> For he (**Abraham**) was looking forward to the **city with foundations, whose architect and builder is God.** <sup>11</sup> And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise. <sup>12</sup> And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

<sup>13</sup> All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. <sup>14</sup> People who say such things show that they are looking for a country of their own. <sup>15</sup> If they had been thinking of the country they had left, they would have had opportunity to return. <sup>16</sup> Instead, they **were longing for a better country—a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.**

**Exodus 15:**<sup>13</sup> In your unfailing love you will lead the people you have redeemed. In your strength you will **guide them (Moses) to your holy dwelling.** 15:<sup>17</sup> You will bring them in and **plant them on the mountain of your inheritance—the place, Lord, you made for your dwelling, the sanctuary,** Lord, your hands established. <sup>18</sup> "The Lord reigns for ever and ever."

**Isaiah 1:**<sup>25</sup> I will turn my hand against you; **I will thoroughly purge away your dross and remove all your impurities.** <sup>26</sup> I will restore your leaders as in days of old, your rulers as at the beginning. **Afterward you will be called the City of Righteousness, the Faithful City."**

**Isaiah 2:**<sup>2</sup> In the last days the mountain of the **Lord's temple will be established as the highest of the mountains;** it will be exalted above

the hills, and all nations will stream to it. <sup>3</sup> Many peoples will come and say, "Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the Lord from Jerusalem.