

# The Temple on the Rock and the Temple in the Vision

In the previous articles in this series, I have focused on the construction and significance of the Second Temple – the Temple that was built when the Israelites returned from Babylonian Captivity, under the leadership of Zerubbabel. To make the story complete, and to view the harmony of all three Temples, it is necessary to look at the antitypical significance of Solomon’s Temple and the Temple that Ezekiel saw in vision. The three of them tell the whole story of Temple-building – a story that is beautiful in its simplicity, yet wonderful in its complexities.

## The Temple on the Rock

Looking back to the book of Genesis, we see a sad and lonely group of four weary travelers – a father, his beloved son, and two hired servants. After three days in the hot, dry desert, they arrived at their destination – a rocky hill in the land of Moriah. The father and son, carrying wood for a fire, proceeded to the top of the hill, while the two servants waited with the pack animals in the valley below.

The father was heavy of heart, and silent, as he walked slowly up the rocky slope; the son, in silence, following. It had been apparent that his father was preparing to offer a sacrifice to his God, but the young man was puzzled, and so he broke the silence. ***“My father...behold the fire and the wood, but where is the lamb for a burnt offering?”***

The question cut deep to the heart of the old man. Three days before, he had heard a voice in a dream telling him to come to this place, telling him to offer his beloved son in sacrifice. The voice had been the voice of God. Now the moment had arrived, and he must obey. He dared not look at the handsome young man, remembering how he had dandled him on his knees when he was just a child, how he had watched the boy grow. He dared not think how desperately he loved him. He continued to look to the rocky plateau atop the hill, and as they walked together he replied quietly, ***“My son, God will provide himself a lamb.”***

Reaching the top of the hill the old man built an altar on the rock, and laid the wood in place upon the altar. Then, trying to blot out the feelings that were crying out from within his heart, he bound the young man and placed him on the altar. He pulled his knife from its sheath, and raised it above that beloved body, trying not to look at the dear eyes which looked so pleadingly, yet silently, up at him.

But as the old man, trembling, held the knife, he heard a voice call to him: ***“Abraham, Abraham!”***

He recognized the voice. It was the same voice that had spoken to him in the dream three days previously. The voice continued, ***“Lay not thine hand upon the lad...for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.”***

Abraham was stunned with joy and relief. And in his haste to untie his son and hold him close to his breast, he saw a ram whose horns had been caught in a thicket. He took the ram and offered it on the altar as a sacrifice to his God, in the place of his son, Isaac.

From out of the depths of deepest grief, up into sublime joy, Abraham called the name of the place Jehovah-Jireh – ***“The mount of the Lord.”*** And down through the ages since that

magnificent day, that rocky mountain top has been the meeting place between God and man.

Mount Moriah is in fact not a single peak. It is an elongated ridge, rising at its southern end at the juncture of the Hinnom Valley and the Kidron Valley. It is the location of what later became the entire City of David, rising up at its northern end to include what is called today, the “Temple Mount.” This also includes the hill of Golgotha, where Jesus was crucified. Within the area called the “Land of Moriah,” Abraham offered his son Isaac as a sacrifice, pre-figuring God offering His son, Jesus. The “Land of Moriah” is a very special place in God’s relationship with man.

Long after the time of Abraham, one of his descendents, King David, purchased this Rock from a man named Arunah (Ornan), to use as a place of sacrifice and thanksgiving.

Later, David’s son, Solomon, built a temple there. This Rock, situated on the top of Mount Moriah, had long been regarded as the most sacred spot to the Jewish people.

After Solomon’s temple was burned by Nebuchadnezzar in 586 B.C., the Rock lay desolate until the return of the Jews from their Babylonian exile, when, under the leadership of Zerubbabel, another temple was built upon it.

In 21 B.C. Herod the Great, who ruled the land of Judea under Caesar Augustus of Rome, built a new temple over the remains of Zerubbabel’s temple. This beautiful and imposing edifice was completely destroyed by the army of Titus in A.D. 70 – Rome’s seige of Jerusalem. The Romans not only destroyed the Temple, but they even plowed up the very ground on which it had been built.

The Rock was, in fact, the foundation for each of the structures that had been built upon it. And it came to be known as the Foundation. To the Jew it was a “sign” to them that their kingdom was a kingdom under God. And surely it was indeed one of the “signs” of which Jeremiah spoke:

***“The Great, the Mighty God, the Lord of Hosts is his name...which has set signs and wonders in the land of Egypt, even to this day, and in Israel, and among other men.”*** (Jeremiah 32:18-20)

The place on which the Temple was built was said to be Mount Moriah. II Chronicles 3:1.

***“Then Solomon began to build the Temple of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father, David. It was on the threshing floor of Ornan, the Jebusite.”***

The beautiful temple which Solomon built upon the Rock on Mount Moriah was indeed the “sign” in Israel. Its perimeter measured 160 cubits. And how appropriate that it was built upon a “Rock” whose Gematria value is 160 (עלם). But what cubit did they use in building the temple? The Bible tells us. In I Chronicles 3:3 it is stated: ***“Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.”*** The Revised Standard Version translates this: ***“The length by cubits of the old standard.”*** The

cubit of the old standard, the cubit that had been used in ancient Israel, was one they had acquired from the people of Sumer. The Sumerians used the cubit of 19.8 inches. Through the years Israel had come to use a longer cubit, the royal cubit which was an Egyptian measure. However, the chronicler made it clear that the cubit of the “*old standard*” was the one used in the construction of the temple. Thus,  $160 \times 19.8 = 3168$  inches. Does the number sound familiar? Of course. It is the most magnificent number in the entire word of God – it is the Gematria for the name Lord Jesus Christ as it appears in the Greek text of the New Testament. It is He who is called the Rock and the Foundation.

The dimensions of the temple on the Rock were not chosen arbitrarily by King Solomon. They were given to him by his God. If the specifications for the temple had been by human design, we would have much cause to wonder and to marvel, for they not only reveal a knowledge of the man, Jesus Christ, a thousand years before his time, but they also reveal a knowledge of the universe – the geometry relating to the earth, sun and moon, at a time when such accurate knowledge was not available to man. We are not left to conjecture, however, regarding the architect. The Bible clearly states that it was the design of the Almighty. The inter-relationships of the temple with the Gematria of the Bible leads to a logical awareness – God, the author of the Bible and the Architect of the universe, is also the Architect of the Temple that Solomon built.

But why? God, the One who knows the end from the beginning, surely knew that if this structure were built, it would be destroyed within a few hundred years by the king of Babylon.

So, let’s take a look at this magnificent structure. It was King David’s great desire to build a house for God, but because he had been a man of war, God did not grant him the privilege of building it. This honor was reserved for his son, Solomon.

In the autumn of 972 B.C., Solomon was crowned by his mother in the presence of the aged and ailing King David. He became co-regent with his father until the time of David’s death. During that time the materials for the construction of the Temple were being obtained from many places throughout the world, and transported to Jerusalem, but the actual construction did not begin until after David’s death. There was a short span of 3-1/2 years between the crowning of Solomon and the laying of the foundation of the Temple. There’s that awesome 3-1/2 years that seems to make its appearance so many times in history and prophecy. We have seen, from previous studies on this website, that the 3-1/2-year period which ends a 33-1/2-year span appears to be for the purpose of a “joining.” In this case, it was the joining of King David with his son Solomon in kingship. It’s antitype is the joining of the antitypical David (conquerer and overthrower of man’s governments) with the antitypical Solomon (the “Prince of Peace”), at the dawning of earth’s great Millennium.

Immediately upon the death of David, preliminary work began on the construction of the Temple, and by the spring of 968 B.C. the foundation was laid. Amazingly, the spring of 968 B.C. was exactly 3,000 years from the sin of Adam in the spring of 3968 B.C. Was that just a coincidence? I think not! And just as amazing is the fact that it was also precisely 1,000 years from the death of Jesus in spring of A.D. 33. A corresponding 3,000 years (from 968 B.C.) into the future would bring us to the spring of 2033.



It appears that the laying of the foundation of Solomon's Temple is an important landmark year, it being exactly 3,000 years from the sin of Adam. If we doubled that span by adding another 3,000 years, we would come to the year A.D. 2033. Thus the laying of the foundation was a halfway point in the 6,000 years of sin. And amazingly, it was exactly 1,000 years from the laying of the foundation to the death of Jesus. These exact thousand-year increments do not appear to be just random coincidences – they appear to be part of a magnificent plan. And that plan has to do with “temple-building.”

Before beginning the construction of the Temple, Solomon took a census of all the aliens living in Israel. There were 153,600 of them. He put them all to work building the Temple.

This reminds me of the prophecy of Isaiah (60:10-11):

***“Foreigners will rebuilt your walls, and their kings will serve you. Though in anger I struck you, in favor I will show you compassion. Your gates will always stand open, they will never be shut, day or night so that men may bring you the wealth of the nations.”***

The portion underlined in red has a Gematria value of 5793, which is the Hebrew year corresponding to the Gregorian year 2033.

The Bible gives us the building of three temples. Two of which were actually built, and the third one was a vision of a future temple, not yet built. These three temples are named for the three men who received the building instructions from God, namely, Solomon, Zerubbabel, and Ezekiel. The names of these three men appear to be descriptive of the temple-building that was done in their names.

Solomon means “Peaceful.”

Zerubbabel means “Born in Babylon.”

Ezekiel means “God will strengthen.”

The three temples which bear the names of these three men are significant as dealing with the ***“habitation of God”*** in three different epochs of time. Both Solomon's and Zerubbabel's temples were always called the ***“house of God.”*** When Solomon's temple was finished, Solomon said to God, ***“I have built a house of habitation for thee, and a place for thy dwelling forever.”*** At the dedication of that temple it was said that the ***“glory of the Lord”*** filled the temple. Solomon built it to be a habitation of God – God's dwelling place. And it

was, for a while, until unfaithfulness crept in, and that temple was destroyed. But will God have a temple – a dwelling place? Revelation 21:3 suggests:

***“And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.’”***

This is describing the condition of mankind and their relationship to God by the end of Earth’s Great Millennium. The Millennium will have been a time of learning righteousness – a time of judgment, and a time of returning to the condition of sonship which Adam lost. The last 3-1/2 years will be a time of “joining,” a time when mankind will be re-joined to God in an everlasting covenant of sonship. ***“There will be no more death”*** means that death because of Adam’s sin will be no more. The hearts of men will be the new Temple in which God will dwell -- the ***“habitation of God.”*** It will be the completion and the dedication of the antitypical Solomon’s Temple. Solomon means “Peaceful.”

From the completion of Solomon’s Temple there were twelve more inclusive months before the Ark of the Covenant was brought into the Most Holy Place. It was the last item of furniture to be brought into the Temple. Then the people celebrated the dedication of the Temple for seven days; followed by seven more days during which they celebrated the Feast of Tabernacles, followed by the great eighth day. Then, before sundown, the people returned to their homes on the 23rd day of Tishri.

When they brought the Ark of the Covenant in and the Temple was filled with smoke, it symbolized God’s presence within the Temple. It is symbolic of the end of Earth’s Great Millennium, when God will dwell in the hearts of His beloved human family.

***“He prepared the inner sanctuary within the Temple to set the Ark of the Covenant of the Lord there.”*** I Kings 6:19

The portion underlined in red has a Gematria value of 3033 – the year when the reality of this will be accomplished – the end of Earth’s Great Millennium and the beginning of the Great Eighth Day.

The chronicler wrote it this way:

***“So Solomon observed the festival at that time for seven days, and all Israel with him – a vast assembly, people from Lebo, Hamath to the Wadi of Egypt. On the eighth day they held an assembly, for they had celebrated the dedication of the altar for seven days and the festival (Feast of Tabernacles) for seven days more. On the twenty third day of the seventh month (before sundown) he sent the people to their homes, joyful and glad in heart for the good things the Lord had done for his people Israel.”*** (2 Chronicles 7:8-10)

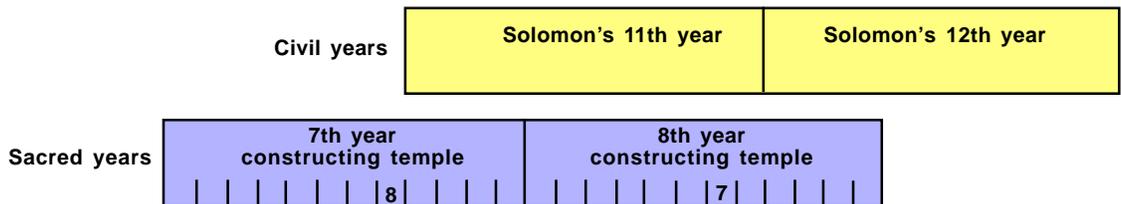
The portion underlined in red has a Gematria value of 3033, suggesting the year when this antitypical Temple will have been complete and the Ark of the Covenant (indwelling of God) will take its place in the Most Holy Place.

The three Pilgrim Festivals were Passover, Pentecost, and Tabernacles. At each of these festivals all males were to go to the Temple to present a gift to God. These three festivals represent three vast ages in time in the Plan of God. Passover was the span of 1,480 years between the killing of the first Passover lamb, and its antitype, the killing of the Lamb, Jesus. The gift was the life of Jesus, offered to pay for the sin of Adam. The second, Pentecost, is a 2,000-year age in which the true Church is being developed to be the Bride of Christ, bringing us to the spring of 2033. The gift is the presenting of the two loaves, baked with leaven, representing the offering of both Jew and Gentile to God – a spotless Church. The third Pilgrim Festival represents the Earth’s Great Millennium, when mankind will be learning righteousness and when the principles of Divine Government will be written within their hearts. The gift is the dedication of each individual to God. It was a seven-day festival, just as the construction of Solomon’s Temple was a seven-year accomplishment. The graphic below shows how this was indeed accomplished in seven years.

Solomon’s regnal years were Tishri to Tishri on the Civil Calendar.



Building the Temple was by the Sacred Calendar of Nisan to Nisan years.



From the completion of the construction of the Temple to the Dedication was 12 inclusive months. During this time they were making and bringing in the furnishings.  
Twelve is the number that symbolizes Divine Government, which by then will be written in the hearts of men.  
“Thy Law is written within my heart.”

## **The Temple in the Vision**

The year 597 B.C. was a tragic year for the little nation of Judah, for it was in that year that king Nebuchadnezzar of Babylon came to Jerusalem and took young King Jehoiachin captive, carrying him away to Babylon. Among the Israelite captives was a priest named Ezekiel.

Ezekiel's tragedy was a very personal one. His whole life had been centered in the Temple. He was a man of deep piety and love for God. Having lived this kind of life, centralized about the service of the Temple, he was what we would call today a "misfit" in any other environment. This unified life was rudely snatched away from him by the invasion of Nebuchadnezzar.

Not only was his position of service taken from him, but he was tragically separated from his small children. Nebuchadnezzar had no need of the children; he wanted only the strong, the valiant, the craftsmen and the educated. The children were left behind in Jerusalem, to be cared for by others.

The young man of God, and his wife, were among the large company who made the 700-mile trek across the desert to Babylon. After the wearying five-month journey, they came to a small community near the river Chebar, where they settled.

But the "misfit" Ezekiel mourned for his children and for his communion with God. He had been of the conviction that God could only be found in the Temple. And being separated from the Temple by 700 miles, he felt a lonely separation from God.

After four long years in the land of his captivity he saw the appearance of God in a vision. He saw what seemed to be God riding through the sky in a conveyance apparently propelled by the wings of living creatures and by wheels. The vision was another turning point in his life, for although it frightened and bewildered him, he was overjoyed in that he had seen God in Babylon.

He was now no longer chained to the concept that God dwelled only in the Temple; He could be worshiped in Babylon as well. But the exhilaration which came with the vision was soon accompanied by deep heart-felt grief, for it also told him of the impending doom of his beloved city, Jerusalem, and especially of the beautiful Temple. He was told that the Temple, which had been such a vital part of his life, would soon be destroyed.

The grief deep within his heart was overwhelming. He thought of his children that had been kept in Jerusalem; he thought of the beloved city of his own childhood, and how he longed for it; but most of all he thought of the beautiful Temple, the meeting place between God and man. That it would be destroyed was unthinkable!

Ezekiel was a man of deep conviction. He took upon himself the task of warning his fellow captives that their beloved city and Temple were in danger; but they thought he was just an eccentric visionary, one to be laughed at rather than respected.

In an attempt to convince his peers of the force and impact of what he was telling them, he took a pot and put it on the fire. In the pot he cut up for stew one of the choice of the flock. After cooking the stew, he then completely burned it, replacing the empty pot to the fire and kept it there until its rust and scum had been completely scorched away. It was a symbolic

act, depicting the fate of Jerusalem – an act of great impact and significance, for he was caused to write, ***“Son of man, write thee the name of the day, even this same day; the King of Babylon set himself against Jerusalem this same day.”***

But for Ezekiel the tragedy of the day was a very personal one. That day, his wife died.

In one day his grief had reached a height that is hardly possible for a human to bear. His wife had been his only human relationship, for he had been a loner and a misfit. She had been the only one in whom he could find solace for his grief concerning the fate of Jerusalem and the beautiful Temple. They had shared their very personal grief of having left their small children in Jerusalem. Now he was faced with the fact that the city would be destroyed, and it was only natural that his very personal concern would be for the welfare of his children. And just when he needed her most, she was rudely taken from him. He was left alone with his grief.

News traveled slowly in those days. Six months after the destruction of the Temple, a refugee who had escaped the seige had made his way across the desert to the small community on the river Chebar where Ezekiel lived. He told him of all that had happened, and how the beautiful Temple had been burned with fire. The Temple on the rock, the meeting place between God and man, had been reduced to ashes and rubble.

Was there anything left? Anything at all?

For fourteen long and lonely years in the land of his captivity, Ezekiel mourned the loss of the beautiful Temple – the Temple on the rock. Would there ever again be a meeting place between God and man?

Then one day he had a vision – a vision of a temple whose grandeur and beauty surpassed anything he had seen or remembered in the Temple he had loved so much. In the vision he saw his God dwelling in that glorious temple; he saw a lovely river of pure water flowing from beneath the temple; and he also saw a beautiful city. In vision he was transported to a high hill, as it were, where he could look down on this spectacular sight.

To Ezekiel it was the confirmation of all that he had lived for – the assurance that God was indeed in the Temple and there was again a meeting place between God and man. To students of the Old Testament, the vision is a promise of the restoration of all that Adam had lost. It meant reconciliation with God. It meant the restoration to sonship – the kind of sonship that Adam had lost. It becomes a wonderful picture of God dwelling in the hearts of all mankind during the great eighth day and on into eternity.

Man’s relationship with his Creator has gone through many ages and in different forms. But in the beginning, Adam was a “son of God.” Through disobedience, he lost that position as a son. He lost the beautiful garden home; he lost the perfection of body and character with which he had been created; he lost life. But a substitute came and died in his stead, and paid the price of sin to divine justice. Legally, this released Adam from the penalty. That substitute, Jesus Christ, paid the penalty. In the meantime, Adam had children, and his children had children, until the whole world is filled with the children of Adam. The Apostle Paul told us that all the children of Adam inherited his death penalty. But Paul also told us that because Jesus was the substitute for Adam, and paid the penalty, then Adam and his posterity will no

longer suffer that penalty. Paul put it very succinctly when he said ***“As in Adam all die, so in Christ shall all be made alive.”*** Basically it is a simple legal transaction. But oh the magnitude and the magnificence of its outcome. Instead of a small garden supplying the needs of perfect man, the entire earth will be transformed into a perfect home for man. This is the grand outcome to which all the ages of man have been progressing, each with their purpose in the plan of God for the restoring of man to their inheritance – all that Adam lost.

The Great Eighth Day is also a thousand-year “day.” And, just like the eighth note in an octave of the music scale, it brings us back to the original tone because it is the first note (day) of the next octave. It is a new beginning. In the Gematria of the scriptures, the number 8 always has to do with a new beginning. God’s Great Eighth Day is a new beginning for mankind. And, because it is also God’s Grand Jubilee, it is a one-thousand-year span of time that is particularly for the purpose of restoring to each man everything that Adam had lost. The purpose of the Jubilee for Israel was to restore to them their original inheritance. This restoration will be on a world-wide scale, transforming the earth itself into a kind of dwelling place that the little sample Garden of Eden would have become, had not Adam sinned. This will be mankind’s inheritance. And this is the setting for the vision that Ezekiel saw. He saw more than a temple – he saw a river of life, and he saw a city that depicted a perfect dwelling place.

One thing he did not see! He did not see an Ark of the Covenant. It simply was not there. In Solomon’s Temple, which pictured the relationship of man with his God during Earth’s Great Millennium, remember the last thing that was brought into that Temple was the Ark of the Covenant. When it was brought in, the entire Temple was filled with smoke. It was the presence of God. No such thing happened in the visionary Temple that was given to Ezekiel.

***“The glory of the Lord entered the temple through the gate facing east. Then the spirit lifted me up and brought me into the inner court, and the glory of the Lord filled the temple.... He said, ‘Son of man, this is the place of my throne and the place of the soles of my feet.’”*** (Ezekiel 43:4-7)

God’s presence in the Temple in the vision was not represented by an Ark of the Covenant – it was the actual presence of God, dwelling among them.

***“The Lord said unto me, ‘This gate is to remain shut. It must not be opened; no one may enter through it. It is to remain shut because the Lord, the God of Israel, has entered through it. The Prince himself is the only one who may sit inside the gateway to eat in the presence of the Lord. He is to enter by way of the portico of the gateway and go out the same way.’ Then the man brought me by way of the north gate to the front of the temple. I looked and saw the glory of the Lord filling the temple of the Lord...”*** (Ezekiel 44:1-4)

It appears, from this, that the condition of the Temple being filled with the glory of the

Lord describes the beginning of the eighth day. It depicts man's sonship relationship with God – God dwelling with perfected mankind.

From this Temple, Ezekiel saw a river flowing from under its threshold. It began as a small stream which was only ankle-deep. But as he looked, he saw the stream becoming larger and larger until it was so deep and so wide that it would be necessary to swim in it. Finally the water flowed into the Dead Sea and replaced its dead waters with fresh, live waters where fish could live. On either side of this flowing stream he saw fruit trees, just like the ones described in the Garden of Eden. ***“Their fruit will serve for food and their leaves for healing.”*** What a simple, yet beautiful picture of mankind returning to the purity of the condition in the Garden of Eden before Adam sinned, having his every need supplied.

This healing is the work of the Millennium, transforming man's sinful nature into the perfection that Adam was given before he sinned. As Ezekiel described this life-giving river, he wrote: ***“Where the river flows everything will live.”*** Amazingly, the Gematria value for this statement is 1008 – telling of a beginning and a new beginning. That “new beginning” is the Great Eighth Day. This life-giving river is for the healing of the results of Adamic sin, bringing mankind to the position of “sons of God” just as Adam had before he sinned. This is followed by the restoration, during the Great Eighth Day, of all that Adam had lost -- the perfecting of the earth for the inheritance of mankind.

While he was still in vision, Ezekiel looked down from his vantage point and saw a city to the south, in the portion of land that was set aside as an offering to God. This holy portion was a square whose perimeter was 33.3 miles. This holy offering to God bears the number of His name – “God the Saviour” = 3330. Yes, this triplet of threes is a very special number that represents God's dwelling place. In another illustration, God's dwelling place is represented by Mount Hermon on the northern border of Israel. It's latitude is 33.3 N, and its longitude, if we calculate it from the old prime meridian that went through Paris, would also be 33.3 E. This beautiful number three, the basic number of creation, when raised to its triplet, identifies the Creator and His dwelling place. No wonder – no wonder! – this special portion of land that Ezekiel saw in vision, had a perimeter of 33.3 miles.

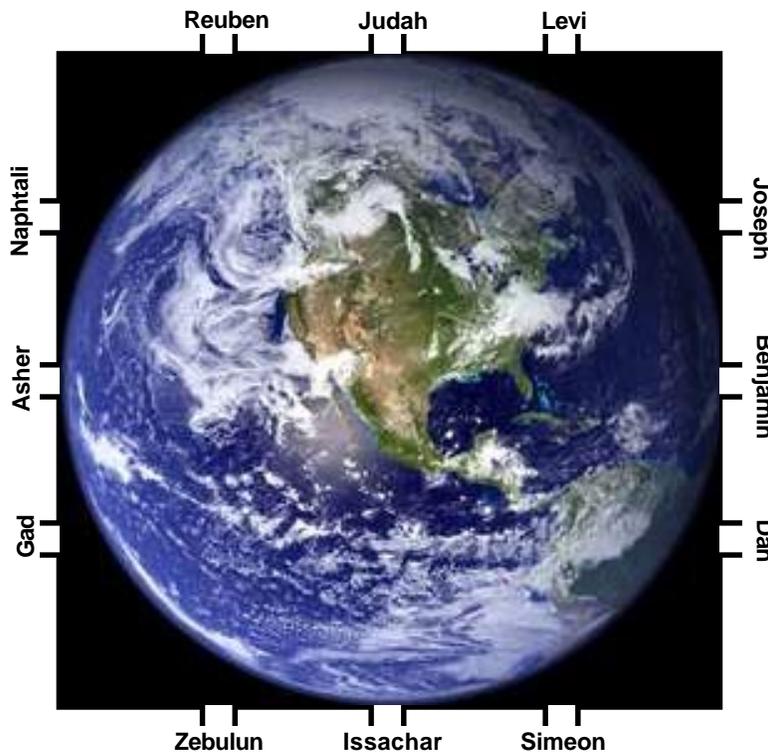
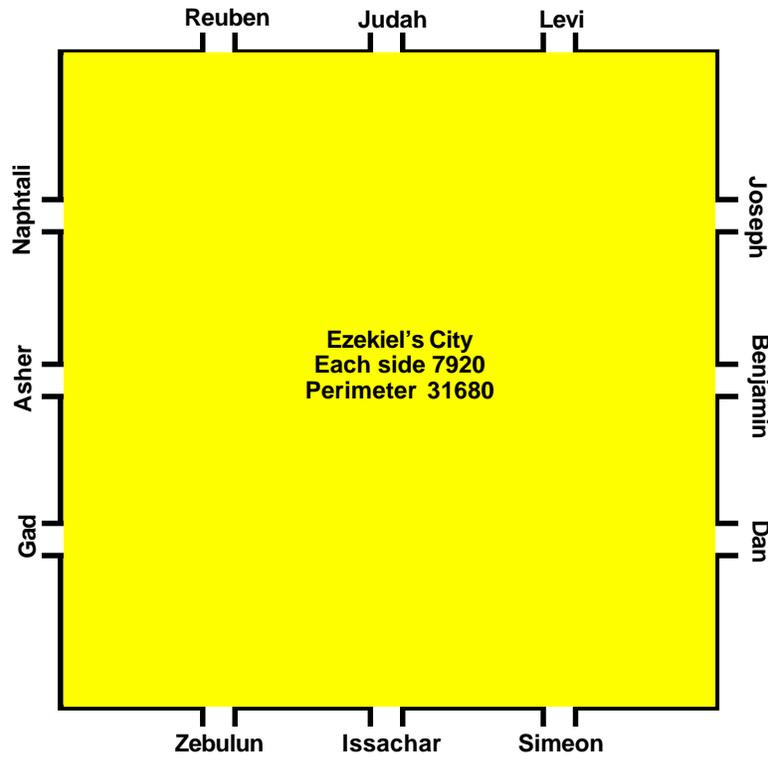
Within this special portion of land, Ezekiel saw a city whose area was a square, with sides of 7,920 feet, and a perimeter of 31,680 feet. Do the numbers sound familiar? They are the dimensions of our earth. The mean diameter of our earth is 7,920 miles; and a square drawn on its circumference has a perimeter of 31,680 miles. And, amazingly, the New Jerusalem as described in the book of Revelation has a diameter of 7,920,000 feet and a perimeter of 31,680,000 feet. Are these numbers just a coincidence? Obviously they are not. They are put there with much planning and meaning.

These are the exact same numbers that bear the name Lord Jesus Christ in the Greek text of the New Testament, and the Hebrew text of the Old Testament. As we know, the name Lord Jesus Christ does not appear in the Old Testament, however, the separate words “Lord,” “Jesus,” and “Christ” (Messiah) do appear there, and they have a total Gematria value of 792. The name “Lord Jesus Christ” in the New Testament has a total Gematria value of 3168.

The plot thickens! These are not random numbers! They tell the beautiful story of salvation. In fact, the Hebrew word for “salvation” has a Gematria value of 792. And the concept

of salvation is not complete until all that Adam lost through disobedience is fully restored to all of his posterity. This restoration is the purpose of the Great Eighth Day. And the city that Ezekiel saw in that marvelous vision had sides of 7,920 feet and a perimeter of 31,680 feet.

This magnificent city had three gates on each side, making twelve in all; and each gate bore the name of one of the tribes of Israel. We could illustrate it by this simple diagram.



We get a tiny peek into the magnificence of this grand design by the last verse in the book of Ezekiel. After describing the city and giving its dimensions, which are commensurate with the dimensions of our earth, Ezekiel writes:

***“And the name of the city from that time on will be: THE LORD IS THERE.”***

He is describing the finished work of the great eighth day – the complete restoring of all that Adam lost, to all of Adam’s posterity. It will be global in its scope, and perfect in its entirety. Yes, God Himself will dwell with men, just as was prophesied by Jesus in his Revelation to John:

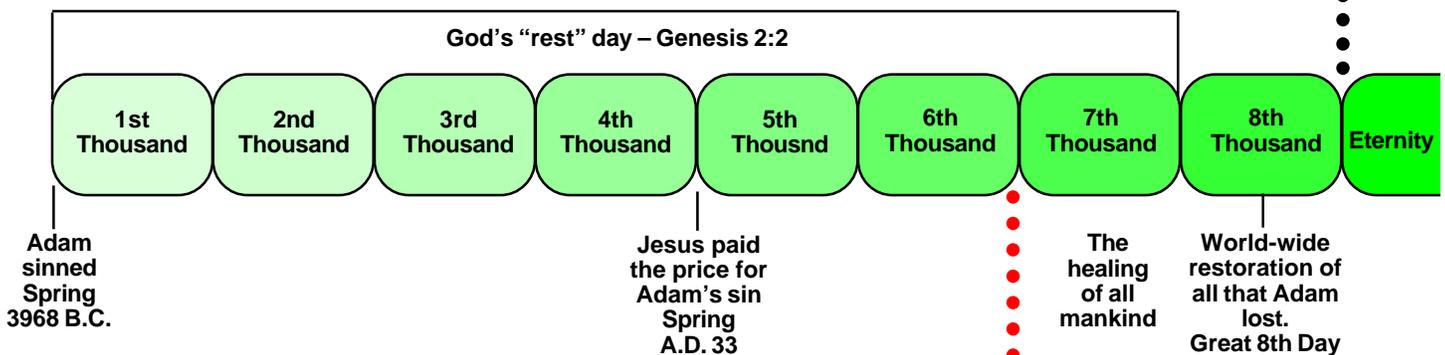
***“Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said, ‘I am making everything new (the New Beginning, represented by the number 8 -- the beginning of the Great Eighth Day).’”***

The Gematria value for each letter in the name ***“The Lord is there,”*** in the Hebrew text, when multiplied, produces an absolutely remarkable number – 9000. The number nine means perfection, completion, fulfillment, and finality. It follows the perfection, completion, fulfillment, and the finality of God’s great 8,000-year plan for man. Mathematicians call the number nine “the horizon.” Beyond it reaches to eternity.

## The Lord is There

ה מ ש      ה ו ה י  
 5   40   300      5   6   5   10

**5 x 4 x 3 x 5 x 6 x 5 x 1 = 9000** .....



**You are here** .....