

THE SKULL

Part Two

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Facial Bones

The face represents the spirit or character of a person. This is easily recognised by all as we are familiar with reading a person's face to see whether they are happy, sad, angry, repentant etc.

Consciously or subconsciously, we look at people's facial features to ascertain 'who' they are. Just as everyone's face is unique so are their characters. There is actually a healing art called 'face reading' which is used not only to ascertain character, but also health problems. Many of the characteristics we read in someone's face we are familiar with. For example, 'bags' under the eyes represents kidney problems; a firm jaw line represents one who is competent, responsible, a leader. But there are many more examples to give, for example; large eyes represent one who is childlike and open to the world, curious but vulnerable, whilst small eyes represent one who is observant and goal orientated, persistent, introvert, suspicious; a wide forehead indicates a broad minded-person, whilst a narrow forehead a narrow-minded one.

Whatever our facial features tell the world about us, we can be assured that YaHWaH loves each and everyone of us for our uniqueness and He is slowly moulding us so that we may mirror His image. It is how we approach His moulding that is important. If we fight against it, our facial features and characters will become hard and unloving, if on the other hand we embrace it and rejoice in YaHWaH for shaping us, our face will emanate a spirit of contentment, sweetness and patience. It is the latter that is consistent with the face of YaHWaH, and thus it is the latter that will enable us to come face to face with Him. Through moulding, YaHWaH is revealing our Spirit character, our real self, not only to ourselves, but also to the world. It is through this moulding that YaHWaH is opening the doors of our face so that we may behold His glory in us.

2 Corinthians 3:18; 'But we all, with open face beholding as in a glass the glory of YaHWaH, are changed into the same image from glory to glory, even as by the Spirit of YaHWaH.'

So, the ultimate spirit/character we want to display in our face is that of YaHWaH. Moses had a foretaste of this perfect countenance when he returned from the Mount with his face radiating the spirit and glory of YaHWaH.

Exodus 34:29; 'And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the

mount, that Moses wist not that the skin of his face shone while he talked with him.'

The bones of the face represent the principles necessary to develop our character resulting in the unveiling of the Spirit within us which is in the image of YaHWaH.

There are 14 facial bones. As we saw in Part One, the number fourteen represents a double measure of spiritual perfection. When we have come to the point of YaHWaH's character radiating from our face we have been made spiritually perfect.

2 Corinthians 3:18; 'But we all, with open face beholding as in a glass the glory of YaHWaH, are changed into the same image from glory to glory, even as by the Spirit of YaHWaH.'

Thus the bones of the face show us the principles for attaining this most glorious promise.

There are eight different facial bones;

Maxillary	Presence of the Holy Spirit.
Zygomatic	Truth.
Mandible	Punishment or chastisement, discipline.
Nasal	Conviction.
Palantine	Love to YaHWaH and love to man.
Inferior Nasal Conchae	Faith.
Vomer	Works.
Lacrimal	Repentance.

Eight is also an interesting number. Bullinger, in his book 'Number in Scripture', states that;

'As seven was so called because the seventh day was the day of completion and rest, so eight, as the eighth day, was over and above this perfect completion, and was indeed the first of a new series, as well as being the eighth.'

Thus, here we see that eight is significant in being the first of a new series, over and above a perfect completion. Is this not what we will experience when we attain the promise of being aware of being transformed into His image? We will now be fully aware of His presence in us, we will be perfected in the flesh and this will start for us a new 'era', for want of a better word, as 'era' is associated with time, and we, when we enter our eighth day, face to face with Him, will not be limited to time and space.

Let us look at a Scriptural example of this coming into oneness with Father, or as it were, seeing Him face to face. When we read the story of Jacob's wrestling with the angel in Genesis 32:22-31, we see that Jacob was left alone in the night and there wrestled an angel with him till the breaking of the day. After a whole night's wrestling we read that Jacob was blessed by the angel and his name was changed from Jacob, meaning 'supplanter' to Israel, meaning 'Elohim Rules'. Then Jacob called the name of the place

where he had wrestled Peniel (which means, ‘the face of Elohim’), for he said he had seen Elohim face to face and his life was preserved. Now there is a lot that we can learn about this story, however, I just like to point out here that Jacob went through a dark night of wrestling with his flesh nature. He had always functioned as a supplanter and was always relying on his own strength to achieve things in his life. This all changed as he wrestled with the angel as he began to see the weakness of his flesh and the great power of his heavenly Father. And yet he now also realised that this power from on high was also present in him. He experienced the unveiling of his flesh and saw for himself what he really was, his Spirit was exposed, and thus could see Elohim face to face. 1 Corinthians 13:12 was fulfilled in him at that moment.

1 Corinthians 13:12; *‘For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.’*

At the completion of his wrestling Jacob/Israel was also no longer limited to time/space. Sure, he also died a natural death, however, in some way he also lived on a higher level. This we ascertain from the following verse;

Genesis 33:11; *‘Take, I pray thee, my blessing that is brought to thee; because Elohim hath dealt graciously with me, and because I have enough. And he urged him, and he took it.’*

The word ‘enough’ in this verse is Strong’s 3605, which means; all, the whole of, totality, everything. So we see that Jacob/Israel had all things because in giving up all he had in the flesh, he received all in the Spirit. He was now a balanced man, in the image of Elohim. He needed nothing that the world could give him, because in Him he owned all.

With these thoughts in our minds, let us study each of the facial bones separately and learn about the principles which will lead us to also experience this clear face to face relationship with Elohim.

If you are not familiar with the placing of the various bones within the skull, or you do not have access to an anatomy book, you will find at the end of this writing 3 pages of illustrations which will aid you as you study. The diagrams are taken from the ‘Anatomy Coloring Workbook’ 2nd Edition, by I. Edward Alcamo, Ph.D.

Maxillae

On the illustration plates at the end of this study, you find the maxillae represented in the letter G.

The maxillae is composed of two bones, and together they form the upper jaw. Each of the bones have a hollow body containing a large sinus and four processes. These four processes are the zygomatic, nasal, alveolar, and palate.

In the Scriptures we are told that the Holy Spirit has four jobs, thus the maxillae represents the help of the Comforter in the forming of our character so that we may come face to face with our Creator. The four jobs of the Holy Spirit are;

- To reprove the world of sin, righteousness and judgement
- To guide us into all truth
- To show us things to come
- To glorify Yahshua

John 16:8, 13-14; *'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:... Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.'*

When we look at the four processes of the maxillae and the four jobs of the Holy Spirit, we can join them together quite easily.

Firstly, the maxillae articulate with the zygomatic bones via their zygomatic processes. The zygomatic bone represents the principle of Truth. Therefore the job of the Holy Spirit here is 'To guide us into all Truth'.

Secondly, the nasal process of the maxillae articulates with many bones, the ethmoid (prayer), the frontal bone (seal of YaHWaH), the nasal bone (conviction), the inferior nasal conchae (faith) and the lachrymal bone (repentance). The process forms an important part of the nasal area, hence it's name. Seeing as the nasal bone represents the principle of conviction, one could say that the job of the Holy Spirit here is to reprove (convince) the world of sin, righteousness and judgement.

Thirdly, the alveolar process of the maxillae is that which provides for the reception of the teeth. There are eight cavities in each maxillae bone (thus making a total of 16 for all the upper teeth), their size and depth vary according to the teeth they contain. Eight is a very interesting number. Bullinger has this to say of the number eight;

As seven was so called because the seventh day was the day of completion and rest, so eight, as the eighth day, was over and above this perfect completion, and was indeed the first of a new series, as well as being the eighth.

The job of the Holy Spirit here is, 'to show us things to come'. This is so because eight is the beginning of a new series, unbeknown to us, until the Holy Spirit reveals it within us.

Fourthly, the palate process of the maxillae finds a reception point for the vomer (works), but more visibly it articulates with the palantine bones and thus collectively form the hard palate, or bony roof of the oral cavity. The palantine bones represent the principle of Love. Therefore the job of the Holy Spirit here is, 'To glorify Yahshua'. When we love Him we glorify Him.

Hasn't YaHWaH created us so wonderfully to have hidden within our own anatomy His wonderful truths!

The Development of the Maxillae

Just before adolescence, the maxillae grows and this results in the lengthening of the face. This shows us that as we mature spiritually, the Spirit is becoming more and more unveiled in us and this shows in our face/character.

It is through the Spirit that our inner thirst for the knowledge of and about our Heavenly Father is quenched. And it is through this Spirit that we will ultimately be transformed into His Image so that out of our very being may flow that river of living water, His Spirit, for the benefit and blessing of all creation.

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

Articulations of the Maxillae

Just like the sphenoid bone of the cranium, the maxillae is known as the 'keystone' of the facial skeleton. It articulates with all the bones of the facial skeleton with the exception of the mandible. The mandible represents discipline/judgement/punishment. As the Spirit is perfect, wanting nothing, it does not require discipline and therefore this bone does not have to articulate with the maxillae. The only indirect contact the two bones have with each other is found when the upper teeth of the maxillae come down on the lower teeth of the mandible when food is chewed. Both the Spirit and the discipline, both the highs and the lows are needed to nourish us and form our character into the image of Elohim.

Without the keystone bone of the cranium, the sphenoid, representing the Ark of the Covenant - the final blotting away of our sins through the blood of Yahshua - we can have no salvation. Similarly, the keystone to the facial bones, the maxillae shows us that our character can not be developed and formed into the image of Elohim (who is Spirit) without the working of the Holy Spirit within us. This basically shows me that we can do nothing out of our own flesh to make us into the image of Elohim. We must not rely on our own strengths, as they are not sufficient to make us acceptable to Him. The ONLY way that we can ever come face to face with Him is through the working of His Spirit within us, this is the keystone.

Each side of the maxillae articulates with eight different bones; the frontal, ethmoid, vomer, lacrimal, nasal, palantine, zygomatic and inferior nasal conchae.

As well as being the number of new beginnings, eight is also the number of super abundance and resurrection.

Galatians 6:8; *'For he that soweth to his flesh shall of the flesh reap corruption;*

but he that soweth to the Spirit shall of the Spirit reap life everlasting.'

As well as articulating with eight different bones, the two maxillae also articulate with each other. It is very interesting that they should both be thus joined together in unity, making in a sense one bone out of two. This brings to mind that we must in one Spirit serve YaHWaH as He is One. Also, it illustrates that, when the Spirit within us (which originates from Him) is fully unveiled, we will unite with Him and will no longer see through a glass darkly, but rather see each other face to face. We will be united with Him in Spirit, we will become one! How wonderful it is to observe this unity of Spirit also in the anatomy of our body!

1 Corinthians 6:17; *'But he that is joined unto the Master is one spirit.'*

Ephesians 2:18; *'For through him we both have access by one Spirit unto the Father.'*

Ephesians 4:3-6; *'Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Master, one faith, one baptism, One Elohim and Father of all, who is above all, and through all, and in you all.'*

If this unity between the two maxillae does not occur our face is of course marred and we will not in one Spirit be able to come face to face with Elohim. Therefore, we are not to have a rebellious spirit of human nature which stands opposite to the Spirit of YaHWaH, but we must ask YaHWaH, just like David did, to renew in us a right Spirit so that we may be restored to Him.

Psalms 51:10, *'Create in me a clean heart, O Elohim; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.'*

The word renew and restore here is important as it shows that we owned the 'fullness' already at some stage, we were already one with Father, but due to the fall another spirit is now also vying for our attention, a spirit that will lead us away from our origin. Once the Spirit is renewed in us we may be restored unto the joy of His salvation and upheld by His free Spirit. This is an assurance that we will be drawn out of the slavery of sin to which we are bound by our rebellious spirit.

Isaiah 30:1; *'Woe to the rebellious children, saith YaHWaH, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin.'*

Thus we see the lesson of the unity of the maxillae bones. There is only true unity when the rebellious spirit is done away, revealing YaHWaH's Spirit within us which will be united with Him when we meet 'face to face'.

Now to the other eight bones which the maxillae articulates with;

- The frontal bone represents the seal of YaHWaH. YaHWaH is Spirit and therefore His seal on us is also of Spirit;
Ephesians 1:13; *'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.'*
- The ethmoid bone represents the principle of prayer. We are commanded to worship Elohim in Spirit and in Truth.
John 4:24; *'Elohim is a Spirit: and they that worship him must worship him in spirit and in truth.'*

It is through prayer and devotion that we worship YaHWaH. This must be done in Spirit.

Also the Spirit makes intercession for us leading us in our prayer life.

Romans 8:26; *'Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.'*

- The vomer represents our works. It is through the Spirit that we can do the works of YaHWaH, not through our own strength.
Luke 4:18-19; *'The Spirit of YaHWaH is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of YaHWaH.'*
- The lacrimal bone represents the principle of repentance. Without the Spirit we cannot repent, as the Spirit awakens in us the consciousness of our wrong doing.
Acts 5:31-32; *'Him hath Elohim exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Set-apart Spirit, whom Elohim hath given to them that obey him.'*
- The nasal bone represents the principle of conviction. The Holy Spirit will convince the world of sin, righteousness and judgement.
John 16:8; *'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.'*
- The palantine bone represents love. YaHWaH is love and He is Spirit. He dwells in us if we love one another and we dwell in Him through His Spirit within us. The two, love and the Spirit, are intimately linked.
1 John 4:11-13; *'Beloved, if Elohim so loved us, we ought also to love one another. No man hath seen Elohim at any time. If we love one another, Elohim*

dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

- The zygomatic bone represents truth. The Spirit will lead us in all truth.
John 16:13; *'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*
- The inferior nasal conchae represents faith. Faith is the substance of things hoped for, the evidence of things not seen. So are the deep things of YaHWaH hidden from 'flesh man' and only revealed through His Spirit and believed in through faith. So we see faith and the Spirit go hand in hand. This is illustrated in the life of Stephen;
Acts 6:5; *'... and they chose Stephen, a man full of faith and of the Holy Ghost...'*

Muscle Attachments to the Maxillae

There are 12 muscles attached to each of the maxillae bones thus making a total of 24 muscles. Bullinger has the following to say about the number twelve;

Twelve is a perfect number, signifying perfection of government, or of governmental perfection. It is found as a multiple in all things that has to do with rule.

And of the number twenty four;

Being a multiple of twelve, expresses in a higher form the same signification. It is the number associated with heavenly government and worship, of which the earthly form in Israel was only a copy.

Isn't this wonderful?! Once the Spirit of YaHWaH has been fully unveiled within us and we are united with Him in Spirit, then we can see Him face to face and we know ourselves as we are known. The final result of this is that we can worship, rule and reign with Him in His kingdom!

2 Corinthians 3:18; *'But we all, with open face beholding as in a glass the glory of YaHWaH, are changed into the same image from glory to glory, even as by the Spirit of YaHWaH.*

1 Corinthians 13:12; *'For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

Revelation 5:10; *'And hast made us unto our Elohim kings and priests: and we shall reign on the earth.*

Zygomatic

On the illustration plates at the end of this study, you find the Zygomatic bones represented in the letter J.

The zygomatic bones are those that form the shape of our cheeks, hence commonly also called 'cheek bones'.

The zygomatic bones represent the principle of Truth. Yahshua, who is the Way, the Truth and the Life, gave His cheeks to His enemies. It was a prophecy of Yahshua's suffering as a direct result of His adhering to the truth.

Isaiah 50:6; 'I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.'

Likewise, all those who follow Yahshua in Truth will suffer persecution.

2 Timothy 3:12; 'Yea, and all that will live reverently in Messiah Yahshua shall suffer persecution.'

In 2 Chronicles 18 we read of a young man, Michaiiah, who, instead of pleasing man decided only to speak the truth of YaHWaH's Word and because of this he was smitten on the cheek.

2 Chronicles 18:13, 23; 'And Micaiah said, As YaHWaH liveth, even what my Elohim saith, that will I speak... Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of YaHWaH from me to speak unto thee?'

There are some other points of interest in this story of Michaiiah that I would like to outline here. When Machaiiah spoke the Word of YaHWaH to the King he said that he saw YaHWaH sitting on His throne and all the host of heaven sitting on His right and left. Michaiiah here had his Feast of Trumpets experience, just like Jacob who saw the host of Elohim at Mahanaim, seeing the balancing of the right and left, male and female, Spirit and soul. Once this balancing is complete within our being we can become one with YaHWaH.

Genesis 32:2; 'And when Jacob saw them, he said, This is Elohim's host: and he called the name of that place Mahanaim. (Mahanaim, that is 'Two hosts or camps)'

2 Chronicles 18:18; 'Again he said, Therefore hear the word of YaHWaH; I saw YaHWaH sitting upon his throne, and all the host of heaven standing on his right hand and on his left.'

But just like Jacob, Michaiiah after telling this vision, did not go straight into the rest of Tabernacles. Instead, Michaiiah was thrown into the prison and given the bread and water of affliction to eat, just as Jacob went through a period of distress. This pictured their Day of Atonement period. One must go through affliction in order to be raised to life.

Genesis 32:7; *'Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;'*

2 Chronicles 18:26; *'And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.'*

We know from the story of Jacob that his Day of Atonement experience culminated at Peniel where he wrestled with the angel. The result of this wrestling was that Jacob's name was changed to Israel, or 'Elohim rules'. Jacob named the place Peniel, which means 'face of Elohim'. It was as a result of this wrestling and affliction that he could manifest the vision he had at Trumpets, coming face to face with Elohim as a balanced being who realised the sovereignty of Elohim. Jacob/Israel could now journey on into the rest of Tabernacles and he did so by travelling to Succoth (booths).

Genesis 33:17; *'And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.'*

In the account of Michaiah, the Scriptures do not tell us what happens to him after he has been thrown into the prison. However maybe we will find in the meaning of his name his destiny.

2 Chronicles 18:8; *'And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.'*

Michaiah means 'who is like Elohim', and he is the son of Imla, whose name means 'whom Elohim will lift up'. So we see that Michaiah is like Elohim in character and will be lifted up out of his affliction into the presence of Him whom he so dutifully serves! It is interesting to note as we continue in the account of 2 Chronicles that the next time King Jehosaphat of Judah is confronted with an enemy he sets his face to seek YaHWaH through prayer and proclaims a fast (day of Atonement - affliction of the soul) throughout the land;

2 Chronicles 20:3; *'And Jehoshaphat feared, and set himself (his face) to seek YaHWaH, and proclaimed a fast throughout all Judah.'*

When we read further in the Scriptures, we see that the result of this action of affliction was that King Jehosaphat and his people were, through the strength of YaHWaH, delivered from their enemies and they could now experience rest (Tabernacles - a time of rest and healing).

2 Chronicles 20:29-30; *'And the fear of Elohim was on all the kingdoms of those countries, when they had heard that YaHWaH fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his Elohim gave him rest round about.'*

So, indirectly Michaiah was also instrumental in the bringing of rest to the people of

Israel, thus leading them into Tabernacles.

Zygomatic Bone and the Number Four

When you look within the anatomy of this bone you will notice that the number four is prominent.

Each of the zygomatic bones presents for examination an external and internal surface; four processes, the frontal, orbital, maxillary and temporal (see J1 on illustration pages); and four borders. Furthermore, the zygomatic articulates with four bones: three of the cranium; frontal, sphenoid and temporal, and one of the face; the maxillae. Lastly the zygomatic bone attaches to four muscles.

Four is the creation number and from the below verses we can see that it was by the Word of YaHWaH that the heavens were made, and His Word is Truth.

Psalm 33:6; 'By the word of YaHWaH were the heavens made; and all the host of them by the breath of his mouth.'

John 17:17; 'Sanctify them through thy truth: thy word is truth.'

Articulations of the Zygomatic

As we have seen, the zygomatic bone articulates with four other bones, the frontal, sphenoid, temporal and maxillae.

If you look at the position of this bone within the skull you will notice that it acts as a connector between the maxillae (presence of the Holy Spirit) and the frontal bone (seal of YaHWaH). This illustrates that as our characters are perfected through the work of the Holy Spirit (maxillae) and we reflect the image of Yahshua who is the way, truth and the life (zygomatic), Father will put His seal on us (frontal).

These principles are expounded upon in the Scriptures where we read that Yahshua, in His sojourn on this earth as a man, declared unto the believers Father's name, ie. His character, who He is, His Spirit, His truth.

John 17:26; 'And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.'

Because YaHWaH is Spirit, this declaration of Yahshua could only be realised by those who were led by the Spirit, as the flesh (or carnal nature) can not understand that of the Spirit.

1 Corinthians 2:14; 'But the natural man receiveth not the things of the Spirit of Elohim; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'

So here we see the working of the maxillae connecting to the truth of the zygomatic. Without the Spirit we cannot understand the truth of YaHWaH.

What about the connection of the frontal bone with the zygomatic, where does that fit in? Well, in Revelation, we read that the seal is mentioned in connection with His name.

Revelation 3:12; '...I will write upon him the name of my Elohim, and the name of the city of my Elohim, which is new Jerusalem, which cometh down out of heaven from my Elohim: and I will write upon him my new name.'

The name of a person, or being, shows the truth of his/her character. Thus, when we become one with Him, His name or His truth (zygomatic) is written on us as a seal (frontal).

So we see the connection between the Spirit (maxillae), truth (zygomatic) and seal (frontal). The presence of the Holy Spirit and the seal of YaHWaH are connected by Truth. Without the Truth they both cannot be manifested. It is amazing how Yahshua (representing the truth, way and life) is the key to both the Holy Spirit, which was made available to us through His death and resurrection, and the seal of YaHWaH, which will protect us from total destruction so that we may enter into life.

Now we have seen the importance of the articulation of the zygomatic bone with the maxillae and frontal bones, let's have a look at the other two bones it articulates with, the temporal and the sphenoid.

The zygomatic bone connects the maxillae (presence of the Holy Spirit) with the temporal bone (representing the promises of YaHWaH). So in this way we can see that Yahshua, or the truth (zygomatic), is also needed to receive the promises (temporal), resulting from the indwelling of the Spirit (maxillae). This is illustrated in the Scriptures in the account of Caleb. Caleb had 'another spirit' (maxillae) and followed Father fully (believed the truth - zygomatic) and therefore was able to enter into the promised land (temporal bone).

Numbers 14:24; 'But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.'

Finally, the zygomatic bone connects with the sphenoid, representing the Ark of the Covenant. It is at the Ark of the Covenant that we have communion with Father, who is the Truth. It is here that we get to 'know' Him. It is on the mercy seat that the blood of Yahshua was spilled, the perfect Sacrifice for the remission of our sins. Why was this blood spilled? So that we may come before Him clean, that we may dwell with Him in Truth!

Muscle Attachments to the Zygomatic

As we have noted previously, there are four muscles attached to the zygomatic bone.

Four being the number of creation, Father having created all things by His Word, and His Word is Truth.

Mandible

On the illustration plates at the end of this study, you find the Mandible represented in the letter N.

The lessons of the mandible accompanies the study on the mouth - the Table of Shewbread, discussed in the Digestive System Study.

The mandible is the largest and strongest bone of the face and is the only movable bone in the skull. It is commonly known as the jawbone.

As we will see, the jawbone in the Scriptures pictures punishment or discipline.

Job 29:17; 'And I brake the jaws of the wicked, and plucked the spoil out of his teeth.'

Samson and the Jawbone of an Ass

In the Scriptures, the jawbone is mentioned quite a few times, the most well known passage is found in the story of Samson.

Judges 15:15, 18, 19; 'And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith... And he was sore athirst, and called on YaHWaH, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die of thirst, and fall into the hand of the uncircumcised? But Elohim clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hak'-ko-re, which is in Le'-hi unto this day.'

Samson here, illustrates the principle of the jawbone, being judgement/punishment/discipline, as with it he slew a thousand men. However, we see in this story that although the jawbone caused death to the Philistines, it gave life to Samson. How could this be?

The Philistines are, in the Scriptures, representative of the flesh/carnal nature. The ass, from which the jawbone was taken, as well as the fact that this occurred around the wheat harvest (Judges 15:1) shows us that this is a Pentecost event.

In the Old Testament, the Divine Law was given at the feast of Pentecost, whilst in the New Testament the Comforter was given on this day.

Samson, who is picturing an overcomer, illustrates both the Old and New Testament fulfilments of this feast day. In this story Samson shows that the judgement and discipline of the Law, during our wilderness walk of Pentecost, will bring death to the flesh/carnal nature, but on the other hand, the judgement and discipline will refresh the Spirit and give new life, so that in the end we may come before YaHWaH and be partakers of His holiness.

Hebrews 12:6,10; *'For whom YaHWaH loveth he chasteneth, and scourgeth every son whom he receiveth... For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.'*

It is interesting to note that after Samson had killed the Philistines he threw away the jawbone/Pentecost experience and called the place Ra-math-lehi, which means, 'the place of the wielding of the jawbone'. The death of Samson's flesh/carnal nature was now symbolically complete, but he realised this was not the ultimate experience. Death the carnal nature only does not bring life. Samson was thirsty so he cried out to YaHWaH. It was then that YaHWaH led him back into Pentecost to find within the jawbone the stepping stone to Tabernacles, the receiving of the water that revived him, just as the Comforter revived the disciples and everyone who receives it.

Judges 15:17-19; *'And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi. And he was sore athirst, and called on YaHWaH, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But Elohim clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day.'*

Isn't that interesting? It is through correction that we gain life.

Proverbs 23:13-14; *'Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.'*

Another point to note is that wheat, being symbolic of Pentecost, needs to be thrashed (disciplined) for the grain to be separated from the chaff. Barley, on the other hand, only needs to be winnowed and is the first ripe grain around the time of Passover. It was barley that was used in the wave sheaf offering after Passover, picturing the death and resurrection of Yahshua as being the first of the first fruits. The overcomers, or the first fruits of Israel, are also represented in the barley as they have 'overcome' the carnal flesh nature and therefore to expose the 'life' germ only need to be winnowed and not thrashed. In winnowing, the chaff is separated from the grain as the wind (Spirit) passes through it. Therefore, the overcomers will be able to discern by the Spirit that which is the will of Father and they automatically hold onto that which is right as the Spirit moves.

The Anatomy of the Mandible

The mandible is formed of three distinct parts, the body - which forms the chin (see N2 on the illustration pages), and two upright rami (branches) (see N3 on the illustration pages). At the end of the rami there are two processes separated by a deep depression called the mandibular notch. The lower teeth are located in the upper part of this bone.

The number three stands for that which is solid, real, substantial, complete and entire. As we have seen in the above example of Samson, he used the jawbone to become complete through death of his carnal nature and the receiving of the Spirit. So it is through discipline that we can become complete before YaHWaH.

James 1:2-4; 'My bretheren, count it all joy when ye fall into divers temptations (trials); Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.'

Purpose of Discipline

It is only when we come low and realise our own carnality, that we can be raised up into the glory of YaHWaH. This is why we are disciplined by YaHWaH, so that we may see our own weakness and desire to be strengthened and lifted up by Him. Through this process, we come to realise YaHWaH's sovereignty. We realise, just as Samson did, that to come into life we need His strength and His Spirit, as our own carnal strength and spirit is insufficient. We come to see that we depend on YaHWaH.

Philippians 4:13; 'I can do all things through Messiah which strengtheneth me.'

The result of discipline is righteousness, and this is why we need to be content to be exercised by the chastening of YaHWaH.

Hebrews 12:5-11; 'And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of YaHWaH, nor faint when thou art rebuked of him: For whom YaHWaH loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, Elohim dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye illegitimate, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.'

After the fall, Adam and Eve were judged by YaHWaH. This discipline was necessary for them, and their descendants, who have likewise fallen, as it is only through affliction and sorrow that we may find the way back into the garden of life. When we look at our persecutions, discipline and judgements from this perspective we can truly, as Paul did,

rejoice in our sufferings, for he knew that the end product would be his glorification.

1 Peter 4:13; *'But rejoice, inasmuch as ye are partakers of Messiah's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.'*

Israel's Vow

Because Israel as a nation has made a vow to YaHWaH, stating that all He tells us to do we will do, we have become subject unto His Law and therefore also His discipline. It is the mandible that reminds us of this responsibility and this vow.

Exodus 19:8; *'And all the people answered together, and said, All that YaHWaH hath spoken we will do. And Moses returned the words of the people unto YaHWaH.'*

As we have seen from the study of this bone, it is because of the discipline of YaHWaH that the glory of Elohim can be revealed in us and as a result we can show forth His image. This is the wonderful promise that we have to keep in mind at all times, just as Paul did.

Romans 8:18; *'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'*

Articulations of the Mandible

The fact that this bone is teaching us to depend solely on YaHWaH, to see His sovereignty and to being perfected through His discipline, is illustrated in the one bone that articulates with the mandible.

The mandible only articulates with the temporal bone, representing the promises of YaHWaH. We have been promised by YaHWaH that He will dwell within us. Our realisation of this promise comes about as we are disciplined by Him.

Revelation 21:3; *'And I heard a great voice out of heaven saying, Behold, the tabernacle of Elohim is with men, and he will dwell with them, and they shall be his people, and Elohim himself shall be with them, and be their Elohim.'*

When we are disciplined by YaHWaH, we sometimes find it very hard going. But even through our trials, which are unveiling our true self through the cutting away of the flesh, YaHWaH has promised that He will give only that which we can bear.

1 Corinthians 10:13; *'There hath no temptation taken you but such as is common to man: but Elohim is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.'*

The word temptation in this verse is defined as 'trial' (Strong's 3986).

The way to be able to bear the trails and tribulations that come upon us is to keep in sight

YaHWaH's promises by faith. Knowing that the 'hard time' we are having is revealing within us His image.

Hebrews 11:13; *'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.'*

Another interesting point to note concerning this articulation of the mandible with the temporal bone, representing the promises of YaHWaH, is found in the story of Israel's wandering in the wilderness. The reason for Israel's wandering in the wilderness was to learn obedience and submission. Israel was to wander and die in the wilderness because they did not initially believe YaHWaH's promise that He would lead them into the land.

The following verse shows the initial promise;

Exodus 3:8; *'And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.'*

Israel's rejection of the promise;

Numbers 14:3; *'And wherefore hath YaHWaH brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?'*

Israel's punishment for not believing the promise;

Numbers 14:34; *'After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.'*

There were however two men, Joshua and Caleb, who, as we read in the Scriptures, had another spirit. They believed YaHWaH's promise from the start, and thus they were the only ones who would not die in the wilderness but would be brought forth from it to inherit the promise which they believed in.

Numbers 14:24; *'But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.'*

Here we see that Caleb had 'another spirit' and 'followed YaHWaH fully'. That is why he was allowed to enter into the promise. He believed in YaHWaH's sovereignty and he was totally submitted and obedient to YaHWaH's word. He was of one mind with YaHWaH. He saw as it were 'face to face', as Jacob/Israel did at Peniel. Because Caleb was 'at-one' with YaHWaH, he already received the promise before the 40 year wilderness walk. This we see because death had no power over him, he had, as it were, reached a higher level of existence, similar to that what Jacob/Israel reached when he said

to his brother Esau 'I have enough/all'. Caleb already owned the promise and lived accordingly.

Just as a side note it is interesting to see the meanings of the names of Joshua and Caleb, and how they fit into their destiny in leading Israel into the promised land.

Numbers 13:6, 8; *'Of the tribe of Judah, Caleb the son of Jephunneh... Of the tribe of Ephraim, Oshea the son of Nun.'*

First of all we see that Joshua and Caleb were from the two lead tribes of Israel, Ephraim and Judah. Oshea, or Joshua is Strong's 1954 and means 'salvation'. Webster defines salvation as follows;

The act of saving; preservation from destruction, danger or great calamity.

It was Joshua who was commissioned by YaHWaH to lead the people into their inheritance of the promised land after the death of Moses and under Joshua's command YaHWaH delivered Israel's enemies into their hands so that Israel could live in rest. So Joshua in this sense brought salvation to Israel. The name Caleb is Strong's 3612 and means 'dog'. Every shepherd needs a good dog and thus Caleb was of excellent service to Joshua.

It is interesting to note that discipline and wandering in the wilderness are both illustrating a Pentecost theme. As we have learned, Pentecost is associated with the wheat harvest;

Exodus 34:22; *'And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest...'*

Wheat needs to be thrashed (disciplined) for the grain to be separated from the chaff.

Exodus 9:32; *'But the wheat and the rye were not smitten: for they were not grown up.'*

On the other hand, Barley only needs to be winnowed. As the wind passes through, the chaff separates from the grain.

Ruth 3:2; *'And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.'*

This illustrates the difference between Joshua and Caleb and the rest of Israel. The nation of Israel collectively did not believe the promise, thus they represent the Wheat company who had to be disciplined/thrashed in their wilderness walk. Joshua and Caleb believed in the promise by the Spirit of YaHWaH, thus they represent the Barley or Overcomer company and even though they had to also walk 40 years in the wilderness they were not thrashed, they did not taste death but rather led the next generation of Israelites into the promise.

When we read in the Law we see the importance of discipline. In the case of a rebellious

son, who will not heed his father or mother we see he is to be beaten with stones;
Deuteronomy 21:18-21; *'If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.'*

The Israelites died in the wilderness, the rebellious son is stoned, are these punishments resulting in their eternal damnation? I do not believe so. The purpose of discipline is to lead us into life. This is clearly stated in the Proverbs;

Proverbs 23:13-14; *'Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.'*

We all must travel through life and it's trials and all are necessary for us to be able to show forth the glory of the Elohim. It is through being brought low, through experiencing trials, even unto our physical death that we are being refined in our Father's Fire so that He may raise us out of the furnace so that we may inherit Life in Him and appear before Him in all purity for His glory. In the Scriptures, gold represents divine nature, and it is that nature which shall be unveiled in us - this is the PROMISE. But for it to reach its fullest lustre and glory it must go through the fire of discipline.

Isaiah 48:10; *'Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.'*

Job 23:10; *'But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.'*

Zechariah 13:9; *'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, YaHWaH is my Elohim.'*

To have an illustration of the fulfilment of this wonderful process of discipline we need look no further than the story of Daniel's friends who were thrown into a furnace and yet were not hurt. In the above verse in Zechariah we see that those that are brought through the fire and are refined for His service are those that call upon His name and those that say; 'YaHWaH is my Elohim'. Daniel's friends did this as they refused to bow down to Nebuchadnezzar's idols. They trusted that YaHWaH, whom they worshipped, would deliver them from the furnace, and if not, then the king would not have the satisfaction that they had bowed down to his idols. Daniel's friends realised that even if they were not delivered from the furnace alive they would have run their race justly and be rewarded

for standing for the truth in the midst of adversity. They believed in the promises of YaHWaH, His promise that He would deliver them be it physically, spiritually or both. They were not afraid of death, just as Joshua and Caleb were not afraid of death by the giants of Canaan, but rather held fast to YaHWaH's promise of deliverance.

Daniel 3:17-18; 'If it be so, our Elah whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy elahin, nor worship the golden image which thou hast set up.'

It is interesting to note that the furnace was heated seven times hotter than normal. In the Scriptures we often see the number seven used when people are being restored, or coming into a higher level of existence. The Scriptures below show a few of the passages wherein this pattern of seven manifests itself. We see that when we experienced the fall we did so in seven stages, so in order to be fully restored we must also rise up again in seven stages. When this process is completed we will be fully restored within our divine origin.

Proverbs 24:16; 'For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.'

Genesis 33:3-4; 'And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.'

2 Kings 5:14; 'Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of Elohim: and his flesh came again like unto the flesh of a little child, and he was clean.'

2 Kings 4:35; 'Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.'

Daniel's friends went through these seven stages as they entered into the furnace which was heated seven times.

Daniel 3:19; 'Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.'

The result of this experience was that they were not only delivered alive from the furnace, but they were promoted/risen up in Babylon, and the king's decree went out that all should worship the true Elohim. The only thing that was burned from their bodies was the bands which held them in bondage. We too are bound in bondage to our carnality, and yet, as with Daniel's friends, our bands will also be broken when we are fully tried seven times in the fire, we will not only be restored to our divine origin, but we will lead others to the

true worship also, this is what YaHWaH has promised us.

Daniel 3:24-25; 'Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of Elah.'

Psalm 102:20; 'To hear the groaning of the prisoner; to loose those that are appointed to death.'

Zechariah 14:16; 'And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the Sovereign YaHWaH of hosts, and to keep the feast of tabernacles.'

This very time of being loosed from bondage is symbolic of the Day of Atonement. This feast day was a day of fasting and mourning, a reminder that Israel entered not into the promised land by listening to the two just spies, Joshua and Caleb, and thus had to go through 40 years of discipline in the wilderness. As well as the Day of Atonement was a day of mourning, it was also a day of rejoicing as it is on this day that the breach will be repaired and we will be restored to our full inheritance. This occurs only through affliction of our souls, as pictured by fasting on the Day of Atonement;

Isaiah 58:6,12; 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?...And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.'

So, in summary, we see the importance of keeping in mind the promises of YaHWaH throughout our trials and tribulations, knowing that the hard times are there to bring out the full lustre of the Glory of Him within us;

Romans 8:18; 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'

The Mandible as a Movable Bone

There is also significance in the fact that the mandible is the only movable bone in the skull. This shows us that whilst the other bones/principles of the skull are all fixed, the judgement/discipline of YaHWaH can be adjusted according to need.

The Temporomandibular Joint

The junction of the temporal bone and mandible, the temporomandibular joint, is what allows this bone to move forward, backward, up, down and from side to side. If there is a problem in this joint it is known as TMJ dysfunction. The result of this condition is that

the person can experience a lot of pain and trouble talking and chewing. This condition illustrates our problem trying to reconcile the chastening and promises of YaHWaH.

Mandible in Old Age

In old age, the mandible becomes greatly reduced in size. This illustrates, that by the time we reach old age, we have hopefully had enough chastening to have learned how to trust and obey. As time goes on, more and more of our carnal flesh nature is burned by the judgement/discipline of YaHWaH's Laws, and more of His Spirit is revealed within us, so we start to automatically do that which is good and judgement/punishment is no longer needed. The end result is that we have learned to trust in YaHWaH's sovereignty and obey His laws which have become part of us.

Muscle Attachments to the Mandible

The mandible has attached to it fifteen pairs, or thirty muscles. Thirty is a very interesting number as it represents maturity. It is a number that denotes in a higher degree the perfection of divine order. This is important because, as we have seen, it is discipline/punishment/chastisement that is preparing us for this great office.

When we look in the Scriptures, we see that Yahshua was thirty at the commencement of His ministry.

Luke 3:23; *'And Yahshua himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.'*

Joseph also, after his period of discipline, was thirty when he received the office of ruling under Pharaoh.

Genesis 41:46; *'And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.'*

David was thirty when he began to reign.

2 Samuel 5:4; *'David was thirty years old when he began to reign, and he reigned forty years.'*

Also significant is the fact that the priests reached maturity and were able to serve YaHWaH in the Tabernacle when they turned thirty years old.

Numbers 4:47; *'From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.'*

Symbolically, this is therefore significant as we are called to be a nation of kings and priests, thus the mandible bone of discipline/punishment/chastisement is preparing us for that very office.

Revelation 5:10; *'And hast made us unto our Elohim kings and priests: and we shall reign on the earth.'*

Nasal

On the illustration plates at the end of this study, you find the Nasal bones represented in the letter H.

There are two nasal bones which are nestled between the maxillae. Collectively, the nasal bones form the 'bridge' of the nose. Spiritually, the nasal bones represent 'conviction'. There are two kinds of conviction, just as there are two nasal bones. Firstly there is a conviction of sin and secondly there is a conviction of principle.

The nasal bones are situated between the maxillae, which represent the presence of the Holy Spirit. It is by the light of the Spirit that the darkness of our carnal nature is exposed. It is by the working of the Spirit that we are convicted of our sins.

John 8:9; *'And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Yahshua was left alone, and the woman standing in the midst.'*

The word 'convicted' in the above verse is Strong's 1651 and one of the explanations of the word is as follows; 'by conviction to bring to the light, to expose...' This is what the Spirit within us does, it brings to light our own inadequacies. This is the first step to be taken in order to be reconciled to YaHWaH. By being humbled in this way we can be moulded into His image. If you read the whole account of this story in John (John 8:1-11) you will see that the Pharisees sought an opportunity to tempt Yahshua in bringing unto Him a woman taken in adultery. On asking Yahshua what should be done to her according to the Law, Yahshua answered; *'He that is without sin among you, let him first cast a stone at her'*. Then he stooped down and wrote on the ground. It is said by some that Yahshua wrote the sins of the accusers on the ground. Their conscience was pricked and they left one by one. What I have learned from this story is that it is not good to look at the faults of others as we all are sinners and each of us have to come to a point of realising our total weakness and inadequacy, as only then can we be healed. The Pharisees thought they were pretty righteous, but when Yahshua touched their conscience, they realised they too were guilty of sins that lead to death. It is when the Spirit shows us our sin that we also see the righteousness of YaHWaH and can be moulded therein. If we continue thinking in the pride of our flesh that we are 'pretty good' we cannot be moulded and reconciled to our Creator as these two are opposites. So we see that the working of the Spirit is essential in conviction of sin.

There is also a conviction of principle. Once Father has convinced us of a truth we will stick to it. The nasal bones also articulate with the ethmoid bone which represents the principle of Prayer. It is through studying YaHWaH's Word and prayer that our

convictions remain steadfast in our minds.

The last bone the nasal bones articulate with is the frontal bone, representing the seal of YaHWaH. As our characters are perfected through conviction, His name or character can be written on our foreheads.

Muscle Attachments to the Nasal Bones

Although only a few fibres from one muscle is actually attached to this bone, the nasal bones are covered by muscle. Spiritually, muscles represent 'judgement'. This shows us that the process of conviction requires judgement.

Palantine

On the illustration plates at the end of this study, you find the Palantine bones represented in the letter L.

There are two palantine bones which are wedged between the maxillae (presence of the Holy Spirit) and the sphenoid (Ark of the Covenant - Blotting out of sin). The palantine bones form the hard palate of the mouth, parts of the floor and walls of the nasal cavity and the floor of the orbit of the eye. In shape, the palantine bones look like the letter L, with a vertical and horizontal plate. The palantine bone represents the principle of Love. Love firstly to YaHWaH and secondly to our fellow man.

It is interesting to note that this bone is sandwiched between the maxillae and the sphenoid bones. It was because YaHWaH so loved the world that He gave His only begotten Son. Why? So that He could die for us and be risen again so that we too may be reconciled to our Father. The death and resurrection of Yahshua led to the blotting out of our sin at the Ark of the Covenant (sphenoid bone) and made available to us the Comforter, the Holy Spirit (maxillae).

John 3:16; 'For Elohim so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

John 16:7; 'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.'

The Scriptures tell us that our love to YaHWaH can be shown through obedience, whilst our love to our fellow man can be displayed by giving.

John 14:15; 'If ye love me, keep my commandments.'

1 John 3:17; 'But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of

Elohim in him?’

The Love Chapter and the Articulations of the Palantine Bones

1 Corinthians 13 is commonly known as ‘The Love Chapter’. I was interested to see if the principles representing the bones that articulate with the Palantine bones could be found in ‘The Love Chapter’. The articulations between bones shows that the bones and the principles they represent are intimately connected and for them to function properly together they must remain so. Let us see how this is the case with the principle of Love.

The Palantine bones articulate with the following;

- Vomer
- Inferior Nasal Conchae
- Maxillae
- Ethmoid
- Sphenoid

Let’s investigate.

- Verse 1, 3 - *‘Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal... And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.’*

This verse represents the WORKS/SERVICE principle of the VOMER. If you don’t have love, the words you say to people could be truthful but they come out as harsh judgement (sounding brass = harsh/crashing. In the scriptures brass always represents judgement) or as shouting for battle (tinkling cymbal = to shout as in warfare, see Joshua 6:20 - shout and shouted is ‘tinkling cymbal’).

Verse 3 shows that even if we give all we have to feed the poor (works/vomer) but do so without love, it is as nothing.

Additionally, it is interesting to note Isaiah 2:4;

‘... and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore.’

Here we see that, with love, our swords of warfare will be turned into plowshares of service (vomer) for Yahshua.

- Verse 2 - *‘And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.’*

This verse represents the INFERIOR NASAL CONCHAE BONES of FAITH. *‘Though I have all faith... and have not charity, I am nothing.’*

- Verse 2 - *‘And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I can move mountains, and have not charity, I am nothing.’*

This verse also represents the PRESENCE OF THE HOLY SPIRIT of the MAXILLAE. If we understand all mysteries and have all knowledge, without love it is nothing. The mysteries of YaHWaH are revealed to us by His Spirit as shown in the following verse;

1 Corinthians 2:7, 10-12; *‘But we speak the wisdom of Elohim in a mystery, even the hidden wisdom, which Elohim ordained before the world unto our glory... But Elohim has revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of Elohim. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of Elohim knoweth no man, but the Spirit of Elohim. Now we have received, not the spirit of the world, but the spirit which is of Elohim; that we might know the things that are freely given to us of Elohim.’*

- Verse 4-6 - *‘Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.’*

These verses represent the ETHMOID BONE of PRAYER. In these verses some of the wonderful character traits of Father are shown as He is love.

1 John 4:8; *‘He that loveth not knoweth not Elohim; for Elohim is love.’*

If, when we pray, we do not ask according to the will of our Heavenly Father, He will not hear us.

1 John 5:14; *‘And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us.’*

One of the traits spoken of in Verse 5 is *‘seeketh not her own’*. Through love, we seek not our own, but rather the will of our Father, which is essential for our prayers to be heard. If we have not love, we seek our own will, with the result being that our prayers heavenward will not be heard.

- Verse 12 - *‘For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.’*

This verse represents the SPHENOID BONE of THE ARK OF THE COVENANT (final blotting out of sin and becoming at one with YaHWaH). *‘... but then face to face’*. YaHWaH meets with us at the Ark of the Covenant, above the mercy seat.

Exodus 25:22; *'And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.'*

When Father 'meets' us, we see '*face to face*'.

Also on the mercy seat was sprinkled the blood of sacrifice for the remission of our sins. Yahshua was the perfect sacrifice and His blood was sprinkled on the mercy seat for us. This was a gift of love.

1 John 4:10; *'Herein is love, not that we loved Elohim, but that He loved us, and sent his Son to be the propitiation for our sins.'*

How wonderful it is to find the principles of the 5 bones articulating with the palantine bones hidden within the Love Chapter of the Scriptures!

Love and Perfectness

Just recently we listened to a sermon and the speaker had something very interesting to say about Love which I like to share here:

The spectrum of love has 9 ingredients (1 Corinthians 14:4-6). Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity. These make up the supreme gift, the stature of a perfect man. Our ability to love is the measure of our spirituality as YaHWaH is Love.

How different this is to the general view of love in our society today. As we read in the Scriptures, YaHWaH is Love, so how can love, in its totality, ever be described or experienced by carnal man, and yet it is something that we all, deep inside, long for, as it is in love that we find our origin.

Muscle Attachments to the Palantine Bones

There are four muscles attached to the palantine bones.

Inferior Nasal Conchae

On the illustration plates at the end of this study, you find the Inferior Nasal Conchae represented in the letter S.

Conchae means 'shell' and as it's name suggests these two bones are curled up like a scroll, or shell. These bones form the side walls of the nose, and their curled shape

provides a larger surface area for the membranes which keep the nasal passage moist.

These bones form, to a great extent, the nasal air passage way. It is through this passage that air, representing the Spirit/the breath of life, enters our body.

Genesis 2:7; 'And YaHWaH Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.'

These bones represent the principle of Faith. In the Scriptures we read that it is through Faith that we receive the promise of the Spirit.

Galatians 3:14; 'That the blessing of Abraham might come on the Gentiles through Messiah Yahshua; that we might receive the promise of the Spirit through faith.'

The Number Two

The number two is prominent in the anatomy of this bone. Each bone has two surfaces, two borders and two extremities. In Bullinger's 'Number in Scripture' we read;

We now come to the spiritual significance of the number Two. We have seen that One excludes all difference, and denotes that which is sovereign. But Two affirms that there is a difference - there is another; while one affirms that there is not another!

In this we can see that we are either led by the Spirit of promise (the Holy Spirit), or, by the spirit of man (human nature). These are the two spirits which work antagonistically to each other within us.

1 Corinthians 2:11; 'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of Elohim knoweth no man, but the Spirit of Elohim.'

Psalm 146:3; 'Put not your trust in princes, nor in the son of man, in whom there is no help.' (help = salvation)

It is by the faith that YaHWaH gives us that we can take hold of His Spirit and be led thereby.

Proverbs 3:5-6; 'Trust in YaHWaH with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.'

Articulations of the Inferior Nasal Conchae

Each bone articulates with four bones, one of the cranium; the ethmoid, and three of the face; the maxillae, lacrimal and palantine.

Firstly, the Ethmoid represents the principle of prayer. In the book of James we read that

it is when we are in a time of affliction that we are encouraged to pray. And it is the prayer of faith that shall save the sick and the sick shall be lifted up.

James 5:13, 15-16; *'Is any among you afflicted? let him pray. Is any merry? let him sing psalms.... And the prayer of faith shall save the sick, and the Master shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.'*

Are we not a people that is afflicted and in need of healing?

Jeremiah 31:28; *'And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.'*

We are promised this healing by YaHWaH, and if we, by faith take hold on this promise and pray accordingly we shall at that moment be lifted up. Once again turning back to the account of Joshua and Caleb we see they took hold of the promise by faith and communicated this to the people and to Father. The people rejected this communication/prayer, but Father accepted it as evidenced by the fact that His Glory filled the Tabernacle. Joshua and Caleb were at that moment raised up, they entered into Tabernacles even though their actual walking into the promised land did not happen till 40 years later. How do we know that this is the case? Well, the rest of the children of Israel were afflicted in the wilderness for forty years, and to all those that were 20 years old and over, it ended in their physical death, however, Joshua and Caleb did not experience this affliction and their lives were preserved.

Numbers 14:6-10; *'And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If YaHWaH delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against YaHWaH, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and YaHWaH is with us: fear them not. But all the congregation bade stone them with stones. And the glory of YaHWaH appeared in the tabernacle of the congregation before all the children of Israel.'*

Faith and Prayer work hand in hand for our healing which will be instant as both Faith and Prayer as well as YaHWaH's promises are not subject to the limitations of time and space. They are ours this very moment, if we will but take them!

Isaiah 49:13; *'Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for YaHWaH hath comforted his people, and will have mercy upon his afflicted.'*

Secondly, the Maxillae represents the presence of the Holy Spirit. As we have seen, Faith

and the Holy Spirit are intimately linked, you cannot have one without the other;

Galatians 3:14; *'That the blessing of Abraham might come on the Gentiles through Messiah Yahshua; that we might receive the promise of the Spirit through faith.'*

Thirdly, the Lacrimal bone represents the principle of repentance. Paul, in the Scriptures, couples the teaching of repentance and faith together.

Acts 20:21; *'Testifying both to the Jews, and also to the Greeks, repentance toward Elohim, and faith toward our Master Yahshua Messiah.'*

If we walk by faith, we have fully surrendered ourselves to YaHWaH. We trust Him explicitly. To come to this point we need to practice the principle of repentance as up until we reach a complete faith in YaHWaH we are still led in certain areas by 'our own' ways, will, desire. We are sinning when we are not fully in line with YaHWaH's will and thus repentance is necessary.

This brings us to the last bone that articulates with the inferior nasal conchae, namely the palantine bones. The palantine bones represent the principle of Love. In the Scriptures we are taught that Faith and Love are intimately connected.

1 Thessalonians 5:8; *'But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.'*

One of the ways that Webster defines faith is as follows;

Evangelical, justifying, or saving faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation.

The underlined words in the above definition is what I would like to focus attention on. When we say we have faith, what do we mean? We have an entire confidence in YaHWaH's character and declarations. And what is the foundation of Yawah's character or indeed of His whole existence? Love.

1 John 4:16; *'And we have known and believed the love that Elohim hath to us. Elohim is love; and he that dwelleth in love dwelleth in Elohim, and Elohim in him.'*

Further in the Scriptures we read that it is only through Faith that works by Love that we can have the power or strength to overcome all that is laid before us.

Galatians 5:6; *'For in Messiah Yahshua neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.'*

This shows us also that faith is not something that we can gain from our own efforts. In the following verse we read that both faith and love find their origin in Elohim, there is therefore an intimate connection between the two, and in their purest form they are Divine.

Ephesians 6:23; *'Peace be to the brethren, and love with faith, from Elohim the Father and the Master Yahshua Messiah.*'

In summary, we see that the overriding theme of this bone and its articulations is that of Victory. However, as we have seen, it is not a victory gained by ones own strength, but rather from that which originates in Elohim.

1 John 5:4; *'For whatsoever is born of Elohim overcometh the world: and this is the victory that overcometh the world, even our faith.*'

- Victory 1 - Faith and prayer (ethmoid) lead to healing.
- Victory 2 - It is through faith that we receive the promise of the Holy Spirit (maxillae) which leads us out of darkness into His glorious Light.
- Victory 3 - Through repentance (lacrimal) we submit our will to that of the Father, and as a result grow in faith towards Him as we lean less in our own understanding.
- Victory 4 - Finally, faith which worketh by love (palantine) gives us the power to overcome.

The Shell and the Sea

I just had a thought that I like to share here. It is interesting to note that this bone is described as a conchae, or shell.

As a child I remember taking home shells from the beach after an afternoon excursion to the sea shore. Of particular interest to me were the lovely rolled up rounded shells that, when you put it to your ear, you could literally hear the sound of the sea. In this way, you could hear what it was like in the place where the shell originated.

Just like the shell, which resonates the frequency of the sea, this bone, the inferior nasal conchae, resonates the frequency of our Father, of our origin, and it is in this that we have faith.

Hebrews 12:2; *'Looking unto Yahshua the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of Elohim.*'

The shell, even when removed from its place of origin, will, when you put it to your ear, remind you of its former dwelling in the sea. This principle holds true for us too. This bone, the inferior nasal conchae, is teaching us that even though we are removed from the place of our origin, namely our dwelling in Elohim, we are reminded of it through the faith He has given us.

Romans 12:3; *'For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as Elohim hath dealt to every man the measure of faith.'*

It is through faith, the 'foundation of things hoped for, the evidence of things not seen' that Father leads us to an understanding of Spiritual things. To the carnal nature these Spiritual things make no sense, but to the Divine Spirit within us, it makes perfect sense, and believing these Spiritual things through faith reminds us of our origins, just like the shell reminds us of it's origin in the sea.

1 Corinthians 2:14; *'But the natural man receiveth not the things of the Spirit of Elohim: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'*

Muscle Attachments to the Inferior Nasal Conchae

There are no muscles attached to these bones. Muscles represent 'judgement'. Faith is 'the substance of things hoped for and the evidence of things not seen', therefore no judgement is needed if we walk by faith. If we walk by sight, we judge according to our perceptions.

We see an example of walking by faith as opposed to sight in the account of the 12 spies sent in to scout the Promised Land. Joshua and Caleb walked by faith. They believed in the promise that Father had made the whole house of Israel that it was their destiny to inherit the Land and that Father would give them deliverance despite the fact that it looked 'humanly' impossible. Joshua and Caleb were thus led by 'another spirit', that is the Spirit of YaHWaH, whilst the remainder of the 10 spies were led by their 'human spirit/nature' and as a result judged by what they saw and were afraid of the men that inhabited the land.

Numbers 13:30-31, 33; *'And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we..... And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.'*

Numbers 14:24; *'But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.'*

So we learn from this the lesson that in order to enter into the land of Promise, that is, to return to our Divine origin, we must do so by absolute Faith in YaHWaH and not in ourselves.

Hebrews 11:1,6; *'Now faith is the substance of things hoped for, the evidence of things not seen....But without faith it is impossible to please him: for he that*

cometh to Elohim must believe that he is, and that he is a rewarder of them that diligently seek him.'

Vomer

On the illustration plates at the end of this study, you find the Vomer represented in the letter I.

The word vomer means a ploughshare. It derives its name from the fact that it looks like a ploughshare. It is with a ploughshare that we do work, and thus the principle this bone represents is our works.

The vomer is a single bone, and therefore we must with singleness of vision strive to do the works of the One who has given us life. Yahshua gave us this example of singleness of purpose.

John 4:34; *'Yahshua saith unto them, My meat is to do the will of him that sent me, and to finish his work.'*

John 9:4; *'I must work the works of him that sent me, while it is day: the night cometh, when no man can work.'*

It is interesting to note that in the Scriptures, the ploughshare is representative of our works and service towards YaHWaH. This comes out particularly in the book of Isaiah. Isaiah reveals that in the last days people shall flow to the mountain of YaHWaH's house, to learn of His ways. The result of this learning is that they will beat their swords into ploughshares. This means that the people will stop their wars, which all aim to the attaining of selfish desires, and will instead desire to serve YaHWaH.

Isaiah 2:3-4; *'And many people shall go and say, Come ye, and let us go up to the mountain of YaHWaH, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of YaHWaH from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.'*

James 4:1; *'From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?'*

It is only when the swords are turned into ploughshares, when the war to satisfy the flesh is replaced by a building up service unto YaHWaH, that the blessing will be manifested, namely, that we may walk in the Light of YaHWaH;

Isaiah 2:5; *'O house of Jacob, come ye, and let us walk in the light of YaHWaH.'*

Many times in the Scriptures we are admonished to choose who we will serve. Joshua

placed this question before the children of Israel just before his death.

Joshua 24:15; 'And if it seem evil unto you to serve YaHWaH, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve YaHWaH.'

In Deuteronomy we, as children of Israel, are commanded to serve YaHWaH;

Deuteronomy 10:20; 'Thou shalt fear YaHWaH your Elohim; him shalt thou serve, and to him shalt thou cleave, and swear by his name.'

Yahshua, in the New Testament had this same admonition. By serving Yahshua, we serve YaHWaH, as they are one.

John 12:26; 'If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.'

So we see that it is our duty to serve YaHWaH with singleness of vision. Our lives are to be consecrated unto Him. The wise King Solomon also understood this importance of serving YaHWaH, and he describes it as being 'the whole duty of man';

Ecclesiastes 12:13; 'Let us hear the conclusion of the whole matter: Fear Elohim, and keep his commandments: for this is the whole duty of man.'

This singleness of vision, and complete dedication of ones life to the service of YaHWaH is further expounded on by Yahshua's own words;

Luke 9:59-62; 'And he said unto another, Follow me. But he said, Master, suffer me first to go and bury my father. Yahshua said unto him, Let the dead bury their dead: but go thou and preach the kingdom of Elohim. And another also said, Master, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Yahshua said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of Elohim.'

This does not mean that the only way to serve YaHWaH is to become a minister proclaiming the gospel. Whatever is your situation, at this time, is YaHWaH's ministry for you TODAY. Whether you be a farmer, doctor, street sweeper or shop assistant, you are in a position to be a witness of the greatness of Father and with a heart consecrated to Him you are no longer working for a boss, but you are in Father's service. With this paradigm shift each and every moment of the day becomes a ministry and you may not realise how many hearts you touch through just a casual remark or an act of kindness!

I recall to mind an incident in my own life, it was a time when I was feeling somewhat down, thinking that Father had deserted me. A young lady, about my age but a total stranger to me, came into our shop, had a look around and bought some of our honeys and then, after picking up one of our business cards that we keep on the front counter, said to me, "Would you like my business card?"

“Yes, sure”, I replied.

At which she fished around in her purse and said, “Well, it’s not really a business card, but I keep these cards with me just to give out to people. I have already given away all the ones with the cute pictures, these are the only ones I have left.”

With that she handed me a little card and turned and left our shop. When I looked down to see what was written on the card I saw to my great surprise a message which my heart needed right at that moment. On the card was written in big letters the words; Trust is a Must. Below this was the following Scripture; “Trust in the Lord with all your heart... in all your ways acknowledge Him and He shall direct your paths.” Prov. 3:5,6.

That was such an encouragement to me at that moment in my life. The point is that the young lady probably had no idea that that was a message I needed right at that moment. This was her ministry to me! I didn’t need one of her cards with the cute pictures on it, Father made sure she had given all those away before she came into our shop. I needed the one she gave me, and yet it wasn’t her that gave it me but it was Father working in her. This was a direct message from Him to my heart. Doesn’t that just boggle your mind? Father is working with me, you and everyone every single moment of the day! Don’t despair if you think your daily work is not worthwhile. It is, it has a purpose and Father is using you to touch other people’s hearts even though you may not be aware of it.

The Nasal Septum

The vomer forms part of the nasal septum (partition). The nose forms one of the passageways through which air (representing the Spirit) enters into the body and as we have just seen, our works are intimately linked with the Spirit of YaHWaH. When we look at the Scriptures we see that it was through the nostrils that the breath of life was breathed into Adam and thus he became a living soul;

Genesis 2:7; ‘And YaHWaH Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.’

As we read further in the account given in Genesis, we see that Adam was commissioned to do work for YaHWaH, by tending the garden;

Genesis 2:15; ‘And YaHWaH Elohim took the man, and put him into the garden of Eden to dress it and to keep it.’

Thus it is through the Spirit breathed into us that we can do ‘work’.

The nasal septum divides the nasal passage into two sides. This shows that we must find a balance in our lives as concerning our works - mercy/justice, faith/works, love/duty. If one side of our nasal passage is blocked we find our breathing and speaking capabilities compromised. So too is it with our works, if the Spirit does not flow freely between the two sides our service to YaHWaH is not balanced.

So we see, just as Adam and Yahshua, we must also do the work of our Heavenly Father through His Spirit within us.

Articulations of the Vomer

The vomer articulates with six bones, the sphenoid, ethmoid, the two maxillae and the two palantine. Because the vomer forms part of the nasal septum (partition), it also articulates with the cartilage of the septum.

- The sphenoid represents the Ark of the Covenant, the final blotting out of sin and becoming at-one with Father. When we are at-one with Father, we will do only His will and speak His words perfectly. We will therefore then be of a perfect service unto Him, just as Yahshua who did only the will of the Father.

John 6:38; *'For I came down from heaven, not to do mine own will, but the will of him that sent me.'*

- The ethmoid represents the principle of prayer. It is by prayer that we communicate with YaHWaH so that we can get to know Him and His ways and therefore be able to do those things which He desires of us.

Exodus 33:13; *'Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.'*

- The maxillae represents the presence of the Holy Spirit. We can do no works for YaHWaH on our own carnal strength. Our righteousness is as filthy rags. It is YaHWaH who does the work in us and through us.

Philippians 1:6; *'Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Yahshua Messiah.'*

Philippians 2:13; *'For it is Elohim which worketh in you both to will and to do of his good pleasure.'*

- The palantine represents the principle of Love. Our service should always be in love. Galatians 5:13; *'For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.'*

Muscle Attachments to the Vomer

The vomer has no muscles attached to it. Muscles represent judgement. We are not to use human judgement when YaHWaH tells us to do something. Most often the things He tells us to do make no sense to our human reasoning. We must by faith and trust in Him follow up what He tells us, knowing that all things will work together for good.

This brings to mind to me the story of Gideon who, with a company of only 300 men armed with trumpets and pitchers overcame a formidable enemy. The account is found in Judges 7. There are many lessons in this account of Gideon, but the one that is most pertinent to our study now is that he obeyed the word of YaHWaH fully. If he had left himself to his own judgement and reasoning he probably would have attacked the Midianites with greater numbers and with swords, not trumpets and pitchers. But YaHWaH sees the whole picture and, just as Gideon, we need to hold our peace, think not of our own ways but rather be led by Him as He is the only one that can deliver us.

Exodus 14:14; *'YaHWaH shall fight for you, and ye shall hold your peace.'*

This reminds us of the fact that YaHWaH's ways are not our ways, therefore trust in Him!

Isaiah 55:8; *'For my thoughts are not your thoughts, neither are your ways my ways, saith YaHWaH.'*

It is also interesting to note that Gideon and his army understood the importance of the balancing of their works unto YaHWaH between the left and right, just as the Spirit flows through the left and right side of our nasal passage and thus allows our service to be balanced.

Judges 7:20; *'And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of YaHWaH and of Gideon.'*

There is another story here that I would like to share in regard to hearing YaHWaH's voice and obeying it to the letter. The result of obedience, even when we don't understand at the time what we are doing, is blessing. It always turns out to be a blessing as YaHWaH does all things for the good. So just as Gideon was delivered in days past, so can we be delivered, and bring deliverance to others when we obey YaHWaH's voice and do His Work as this following true story tells;

YaHWaH's Voice

A young man had been to Wednesday night Bible Study. The Pastor had shared about listening to YaHWaH and obeying His voice. The young man couldn't help but wonder, "Does YaHWaH still speak to people?" After service he went out with some friends for coffee and pie and they discussed the message. Several different ones talked about how YaHWaH had led them in different ways.

It was about ten o'clock when the young man started driving home. Sitting in his car he just began to pray, "YaHWaH... If you still speak to people speak to me. I will listen. I will do my best to obey."

As he drove down the main street of his town, he had the strangest thought to stop and buy a gallon of milk. He shook his head and said out loud, "YaHWaH is that you?"

He didn't get a reply and started on towards home. But again, the thought, buy a gallon of milk. The young man thought about Samuel and how he didn't recognise the voice of YaHWaH, and how little Samuel ran to Eli. "Okay YaHWaH, in case that is you, I will buy the milk." It didn't seem like too hard a test of obedience. He could always use the milk. He stopped and purchased a gallon of milk and started off toward home. As he passed Seventh Street, he again felt the urge, "Turn down that street." This is crazy, he thought and drove on past the intersection. Again, he felt that he should turn down Seventh Street. At the next intersection, he turned back and headed down Seventh. Half jokingly, he said out loud, "Okay, YaHWaH, I will."

(My note - Why Seventh Street? Remember the number seven as used in restoration and bringing into a higher level of existence!)

He drove several blocks, when suddenly, he felt he should stop. He pulled over to the curb and looked around. He was in semi commercial area of town. It wasn't the best but it wasn't the worst of neighbourhoods either. The businesses were closed and most of the houses looked dark like the people were already in bed. Again, he sensed something, "Go and give the milk to the people in the house across the street." The young man looked at the house. It was dark and it looked like the people were either gone or already asleep. He started to open the door and then sat back in the car seat. "YaHWaH, this is insane. Those people are asleep and if I wake them up, they are going to be mad and I will look stupid." Again, he felt like he should go and give the milk.

Finally, he opened the door, "Okay YaHWaH, if this is you, I will go to the door and I will give them the milk. If you want me to look like a crazy person, okay. I want to be obedient. I guess that will count for something but if they don't answer straight away, I am out of here." He walked across the street and rang the bell. He could hear some noise inside. A man's voice yelled out, "Who is it? What do you want?" Then the door opened before the young man could get away. The man was standing there in his jeans and t-shirt. He looked like he just got out of bed. He had a strange look on his face and he didn't seem too happy to have some stranger standing on his doorstep. "What is it?" The young man thrust out the gallon of milk, "Here, I brought this to you."

The man took the milk and rushed down a hallway. Then from down the hall came a woman carrying the milk towards the kitchen. The man was following her holding a baby. The baby was crying. The man had tears streaming down his face. The man began speaking and half crying, "We were just praying. We had some big bills this month and we ran out of money. We didn't have any milk for our baby. I was just praying and asking YaHWaH to show me how to get some milk." His wife in the kitchen yelled out, "I ask Him to send an Angel with some. Are you an Angel?"

The young man reached into his wallet and pulled out all the money he had on him and put it in the man's hand. He turned and walked back towards his car and the tears were

streaming down his face. He knew that YaHWaH still answers prayers.

Please listen and obey! It will bless you and the world.

This is what it means to be or service to YaHWaH!

Lacrimal

On the illustration plates at the end of this study, you find the Lacrimal bones represented in the letter K.

The lacrimal bones are the smallest and most fragile bones of the face. They are situated at the front part of the inner wall of the orbit of the eye and contain the lacrimal sac that collects excess tears from the surface of the eye. The word *lachryma* means, 'a tear', thus the principle of repentance is represented by these bones. Repentance is often accompanied by crying as we are truly sorry for our wrong. When all things are restored, Father promises us that there will be no more tears and crying, we will be at unity with and in Him. What a wonderful time to look forward to!

Revelation 21:4; 'And Elohim shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

Once Father opens our eyes to His greatness and we see that our 'righteousness is as filthy rags' we become humbled and the consciousness of our guilt before Father weighs heavily upon us. Once we are conscious of this burden, Father shows us that there is no way we can rid ourselves of it even though we labour tirelessly to do so. Only through His turning us to Himself may we be relieved and find rest, as repentance is only accomplished through the strength of Yahshua.

Matthew 11:28; 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

Acts 5:31; 'Him hath Elohim exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.'

This repentance is in essence a desire to be freed from the burden of our carnality, which leads us into sin, so that we may re-enter into a union with Father.

Humbleness and Repentance

As we have seen, humbleness is required before repentance can occur. Once repentance has completed it's perfect work, we can be restored to the Father, 'face to face'. The virtue of humbleness does not come naturally to anyone as it is our human nature which desires the glory. This pride needs to be pulled down before we can be united with

YaHWaH in His service.

This we see pictured in the life of Joseph. Just as Joseph had to go through a humbling experience of going down into the pit, down into Egypt, and down into the dungeon, so must we all go down, down, down until our pride is destroyed. The trials, sins or experiences which bring us down are therefore really a blessing as they are humbling us to see the sovereignty of YaHWaH.

Joseph, before he went down to Egypt thought he was pretty good, he was the favourite of his father and therefore his brothers did not like him. When Joseph was reunited with his brothers he showed, by what he said, that the trials he experienced were all meant for good and for the glory of YaHWaH, not himself.

Genesis 50:19-20; 'And Joseph said unto them, Fear not: for am I in the place of Elohim? But as for you, ye thought evil against me; but Elohim meant it unto good, to bring to pass, as it is this day, to save much people alive.'

It is this humbleness which leads us to true repentance.

In looking at the story of Joseph we see that he tried to get out of the dungeon on his own strength and it did not work.

Genesis 40:14-15, 23; 'But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.... Yet did not the chief butler remember Joseph, but forgot him.'

So we see that it is Father who controls the amount of trials we must encounter before we are totally humbled toward Him and repentance has completed it's perfect work. It is then that YaHWaH knows that we are ready to render service for HIS glory and not our own. Joseph left the prison when Father knew he was ready, completely humbled and united with Him . Joseph could now complete the work set out for him to do. He was placed in a high office, second in command under Pharaoh. It was through him that many lives were saved and he was eventually re-united with his family. But as he said, all this was for the glory of YaHWaH. Therefore, rejoice in your discomfort, knowing that Father is moulding you, through true repentance, for His Glory!

Articulations of the Lacrimal Bones

The lachrymal bone articulates with four bones, two of the cranium; the frontal and ethmoid, and two of the face; the maxillae and the inferior nasal conchae.

The frontal bone represents the seal of YaHWaH written on our foreheads. Without repentance we can not be acceptable to YaHWaH. He can not put His name on our

foreheads if we continue in rebellion on our own path led by the pride of human nature. Just as in the Old Testament, the rebellious son was ordered to be put to death, so too are we daily being put to death (to our 'self') so that all rebellion towards our Heavenly Father is eliminated, and He can lead us to Himself in true repentance.

Deuteronomy 21:18-21; 'If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.'

As we are humbled through the chastening of Father we are led to repentance and hearkening unto Him.

2 Corinthians 7:10; 'For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.'

We find an example of this in the account given of the prodigal son who went through trials and chastening when he rebelled and left his father's house. The result of the prodigal son's downward decline was that it led him to true humbleness and repentance. The result was that, upon returning to his father's house, he was welcomed back with great joy, as he was now a 'new man'. So is it too, with our walk on this earth. We, as originating from Father, have fallen into this earthly realm where we experience trials and chastening which ultimately lead us to true repentance so that we may be restored back to our Heavenly Father, He will once again place His signature on us. The story of the prodigal son is, in this way, a perfect illustration of our own walk on this earth and our eventual reconciliation with our heavenly Father.

Luke 15:21-22, 24; 'And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.... For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.'

The Ethmoid bone, with which the lacrimal bone articulates, represents the principle of Prayer. Repentance and Prayer go hand in hand. Who is it that we have sinned against? Our Heavenly Father.

Psalms 51:4; 'Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.'

So it is from Him whom we seek forgiveness through repentance. Our only communication with our Heavenly Father is through our prayers spoken from the heart.

The maxillae bone, with which the lacrimal bone articulates, represents the presence of the Holy Spirit and we have seen that the result of true repentance is that a new spirit is renewed within us. The human spirit of Pride is crushed so that the Spirit of Father can be unveiled within us. As the light of the Spirit of Father searches out deeper into the darkness of our human nature we come to realise that even our 'righteousness' is as filthy rags. This leads us to a true repentance through the strength of Yahshua. Without the Spirit of YaHWaH within us we will continue to stumble about in the darkness, we cannot become conscious of our guilt and therefore true repentance will not occur. The Spirit is needed to lead us into true repentance.

Finally, the principle of Repentance is linked with the principle of Faith as represented by the inferior nasal conchae. The definition of Faith is given in the Scriptures;

Hebrews 11:1; *'Now faith is the substance of things hoped for, the evidence of things not seen.'*

It is through faith that, upon true repentance, we believe that our sins are forgiven and we can appear before YaHWaH clean and white as snow. David had this faith as evidenced in the following verse.

Psalm 51:7; *'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.'*

Often, when we repent of a past wrong, we do not believe that we have been truly cleansed. This is because in our own minds we reason that Father can not truly forgive us as we have so many shortcomings. However, if our repentance is true and our desire is toward Him, He has promised to remove our sins as far as east is from the west. By faith we can hold onto this promise knowing that it is being fulfilled in us and restoring us to the presence of YaHWaH.

Psalm 103:11-12; *'For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us.'*

Muscle Attachments to the Lacrimal Bones

There is only one muscle that attaches to the lacrimal bone. Bullinger has this to say of the number one;

It (the number one) asserts that there is in God a sufficiency which needs no other; and an independence which admits no other.

It is our human nature that desires to be independent of YaHWaH. We display this through rebellion, pride, self-righteousness etc., the very things we daily repent of. Desiring independence from YaHWaH is the root cause of all sins as we walk not in the will of the Father but follow our own carnal desires.

The fact that only one muscle is attached to this bone shows us that there is only one

YaHWaH and He is FIRST and BEFORE ALL. Muscles represent JUDGEMENT and therefore judgement will be upon us until our natural human desire of independence from Father will be conquered. Once this is fully realised and we give all glory to YaHWaH, we will be reunited with Him, repentance will have completed it's perfect work.

David, Psalm 51, and Seeing Face to Face.

In studying the bones of the face, and in particular the lacrimal bones of repentance, I was moved to study Psalm 51. This Psalm talks of the time when Nathan the prophet came unto David, after he had gone in to Bathsheba. It is a Psalm in which David confesses his sin, prays for forgiveness and longs for a change of heart which he realises only Father can give him, so that he may be restored to true holiness in Him.

This true repentance is pre-requisite to our being restored in unity with Him from whom we came. And yet, have we power to do this on our own strength? No. This can only be accomplished through the strength of Yahshua.

Acts 5:31; 'Him hath Elohim exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.'

Psalm 51 is the 528th chapter of the Scriptures and in a Sermon tape our family listened to years ago we heard that 528 is the number value of the 'key'.

Could this therefore mean that we can find a clue as to what the key of David, spoken of in Revelation 3:7 represents, and how, by use of this key, we can come closer to YaHWaH so that we may see Him face to face? I say this because David, whose name means 'beloved' was known as a man after YaHWaH's own heart. When we, as individuals and a people, become men and women after YaHWaH's own heart, we reflect His character, we come 'face to face' with Him.

1 Samuel 13:14; 'But now thy kingdom shall not continue: YaHWaH hath sought him a man after his own heart, and YaHWaH hath commanded him to be captain over his people, because thou hast not kept that which YaHWaH commanded thee.'

As we have seen in this study of the facial bones, our face represents our spirit or character. The bones of the face show us the principles necessary to develop our character and change us into the image of YaHWaH so that we may be acceptable to Him. Father has promised us that we will see Him face to face;

1 Corinthians 13:12; 'For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as I am known.'

2 Corinthians 3:18; 'But we all, with open face beholding as in a glass the glory of YaHWaH, are changed into the same image from glory to glory even as by the Spirit of YaHWaH.'

So if Psalm 51 holds the key to our understanding of how we will come to see Father face to face, we should see all the principles of the face bones represented in the chapter. As we have learned, the face bones include the following;

- lacrimal
- mandible
- inferior nasal conchae
- maxillae
- nasal
- palantine
- vomer

Herewith I like to share the bones YaHWaH revealed to me in Psalm 51;

- Verse 1-4; *'Have mercy upon me, O Elohim, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.'*

These verses represent the LACRIMAL BONES of REPENTANCE. David clearly saw his sin, he did not hide from it.

- Verse 5,8; *'Behold I was shapen in iniquity; and in sin did my mother conceive me... Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.'*

These verses represent the JUDGEMENT/PUNISHMENT/DISCIPLINE of the MANDIBLE. David realises that he was shapen in iniquity and born of sin. He sees that judgement/discipline comes from Father as it is *'the bones which thou hast broken'*.

- Verse 6; *'Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.'*

This verse represents the ZYGOMATIC BONE of TRUTH as evidenced in the statement *'thou desirest truth... make me to know wisdom'*.

- Verse 7; *'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.'*

This verse represents the INFERIOR NASAL CONCHAE BONES of FAITH. David had faith. He believed he would be cleansed and become whiter than snow - *'I shall be clean... I shall be whiter than snow'*.

- Verse 10-12; ‘*Create in me a clean heart, O Elohim; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*’

These verses represent the PRESENCE OF THE HOLY SPIRIT of the MAXILLAE. David said; *Father, **renew** a right spirit in me, take not thy spirit from me, uphold me with thy free spirit.* This shows that David saw that he had a right spirit but that it is now veiled. This is seen in the word ‘renew’. Something can not be renewed if it wasn’t owned in the first place.

- Verse 13; ‘*Then will I teach transgressors thy ways; and sinner shall be converted unto thee.*’

This verse represents the NASAL BONES of CONVICTION. ‘*I will teach transgressors thy ways and sinners shall be **converted** unto thee*’

- Verse 15; ‘*O Lord, open thou my lips; and my mouth shall shew forth thy praise.*’

This verse represents the PALANTINE BONES of LOVE. ‘*Open thou my lips (the palantine bones form part of the hard palate, therefore by opening the lips the palantine area is exposed) and my mouth shall show forth thy praise*’. David wanted to show forth the love and greatness of Father.

- Verse 16-17; ‘*For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of Elohim are a broken spirit: a broken and a contrite heart, O Elohim, thou wilt not despise.*’

These verses represent the WORKS of the VOMER. Father does not require from us sacrifice but He requires from us a broken spirit and a contrite heart. Also in Verse 12-13, David shows that **when Father has restored him**, he will **teach** transgressors. This shows me that David cannot teach, or do Fathers work, until he is restored by Father.

As all the face bones are represented in this chapter of the Psalms we see that repentance, confession and forgiveness of sins plays a major role in our journey to becoming worthy of meeting our Father **face to face**.

Conclusion

This brings us to the end of the study on the face bones. My prayer for you, dear brother/sister, is that Father may enlighten you with an understanding of who you are, your true character, as you have been known from the beginning. Once this is revealed to you, by our most loving and merciful Father, you will truly reflect His image, and will see

Him 'face to face'.

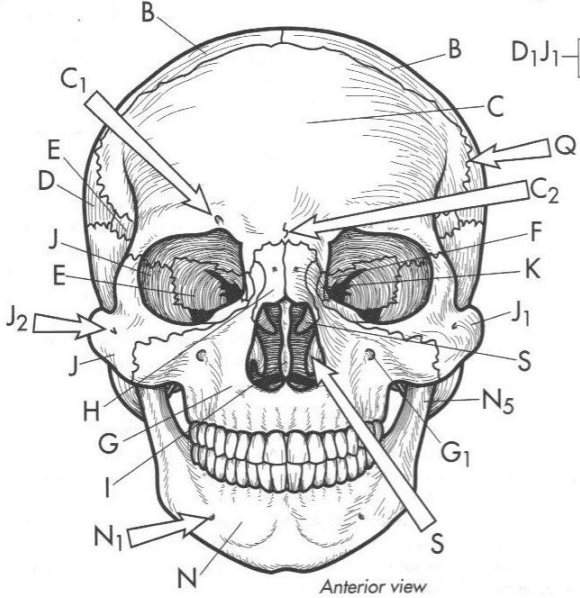
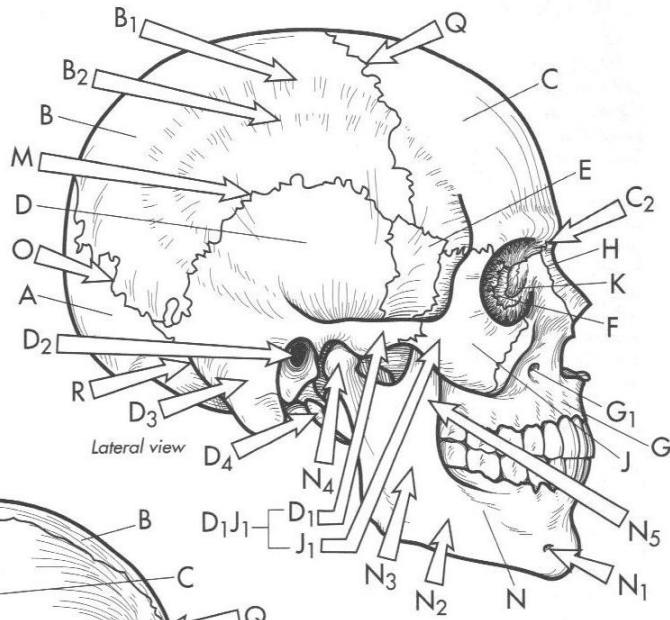
1 Corinthians 13:12; *'For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.'*

And upon this day of realisation, His glory shall be seen upon thee!

Isaiah 60:2; *'For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.'*

THE SKULL-EXTERNAL SURFACE VIEW I

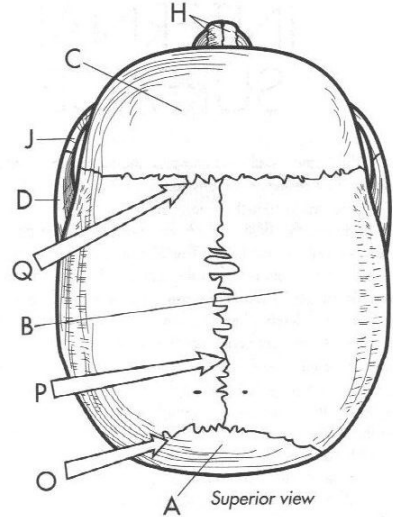
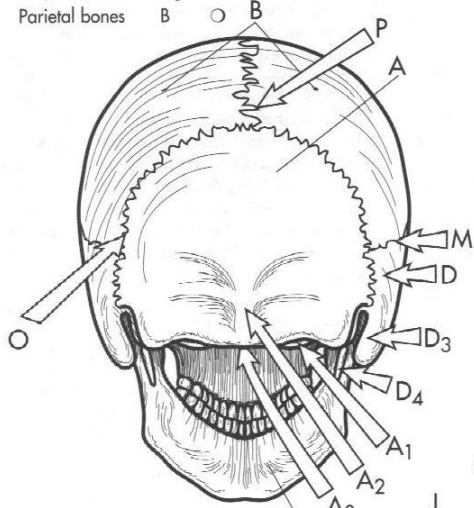
- Occipital bone A ○
- Parietal bone B ○
- Superior temporal line B₁ ○
- Inferior temporal line B₂ ○
- Frontal bone C ○
- Supraorbital foramen C₁ ○
- Glabella C₂ ○
- Temporal bones D ○
- Zygomatic process D₁ ○
- Zygomatic arch D₁, J₁ ○
- External auditory meatus D₂ ○
- Mastoid process D₃ ○
- Styloid process D₄ ○
- Sphenoid bone E ○
- Ethmoid bone F ○
- Maxilla G ○
- Infraorbital foramen G₁ ○



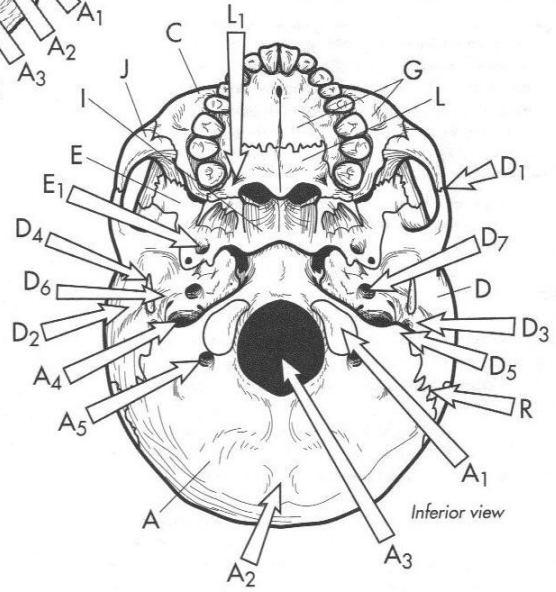
- Nasal bones H ○
- Vomer bone I ○
- Zygomatic bone J ○
- Temporal process J₁ ○
- Zygomatic facial foramen J₂ ○
- Lacrimal bone K ○
- Squamosal suture M ○
- Mandible N ○
- Mental foramen N₁ ○
- Body N₂ ○
- Ramus N₃ ○
- Condylar process N₄ ○
- Coronoid process N₅ ○
- Lambdoidal suture O ○
- Coronal suture Q ○
- Occipital mastoid suture R ○
- Nasal concha S ○

THE SKULL-EXTERNAL SURFACE VIEW II

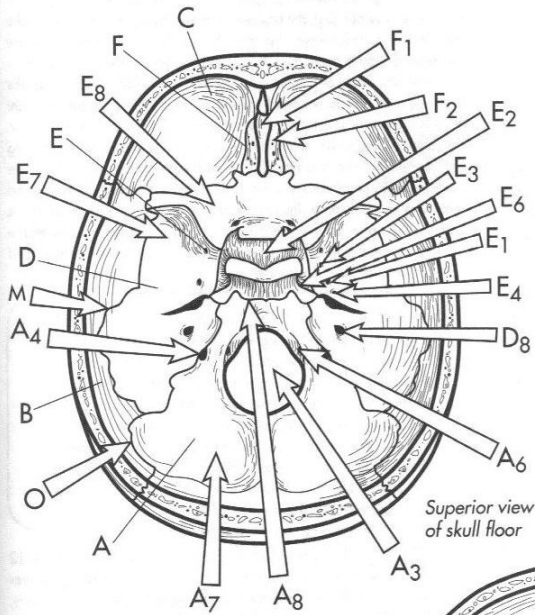
- Occipital bone A ○
- Occipital condyles A₁ ○
- External occipital protuberance A₂ ○
- Foramen magnum A₃ ○
- Lateral foramen A₄ ○
- Condylloid fossa A₅ ○
- Parietal bones B ○



- Posterior view
- Frontal bone C ○
 - Temporal bone D ○
 - Zygomatic process D₁ ○
 - External auditory meatus D₂ ○
 - Mastoid process D₃ ○
 - Styloid process D₄ ○
 - Stylomastoid foramen D₅ ○
 - Mandibular fossa D₆ ○
 - Carotid foramen D₇ ○
 - Sphenoid bone E ○
 - Foramen ovale E₁ ○
 - Maxilla G ○
 - Nasal bones H ○
 - Vomer bone I ○
 - Zygomatic bone J ○
 - Palatine bones L ○
 - Occipitomastoid foramen L₁ ○
 - Squamosal suture M ○
 - Mandible N ○
 - Lambdoidal suture O ○
 - Sagittal suture P ○
 - Coronal suture Q ○
 - Occipitomastoid suture R ○



THE SKULL-INTERNAL SURFACE



- Occipital bone A ○
- Foramen magnum A₃ ○
- Jugular foramen A₄ ○
- Hypoglossal foramen A₆ ○
- Posterior cranial fossa A₇ ○
- Basioccipital band A₈ ○
- Parietal bone B ○
- Frontal bone C ○
- Frontal sinus C₃ ○
- Temporal bone D ○
- Styloid process D₄ ○
- Internal acoustic meatus D₈ ○
- Sphenoid bone E ○
- Foramen ovale E₁ ○

- Sella turcica E₂ ○
- Foramen rotundum E₃ ○
- Foramen spinosum E₄ ○
- Sphenoidal sinus E₅ ○
- Foramen lacerum E₆ ○
- Greater wings E₇ ○
- Lesser wings E₈ ○
- Ethmoid bone F ○
- Crista galli F₁ ○
- Cribriform plates F₂ ○
- Perpendicular plate F₃ ○
- Maxilla G ○
- Nasal bone H ○
- Vomer bone I ○
- Palatine bone L ○
- Squamosal suture M ○
- Mandible N ○
- Lambdoidal suture O ○

