

“And he called the name of that place Beth’-el:
but the name of that city was called Luz at the first.”

Genesis 28:19 (KJV)

JACOB'S LADDER

This could be the most fascinating chapter so far since it provides insight into many of my questions. For example, why did the Holy Spirit show me the following words: twist, whirl, wind, entwine, and coil? I wasn't trying to find these words, so I figure there must be a reason.

When I began to study Jacob's ladder, I immediately wondered about its design. Was it straight like a fireman's ladder or was it more like a winding staircase? Before we discover the answer, let's take a look at Jacob's story.

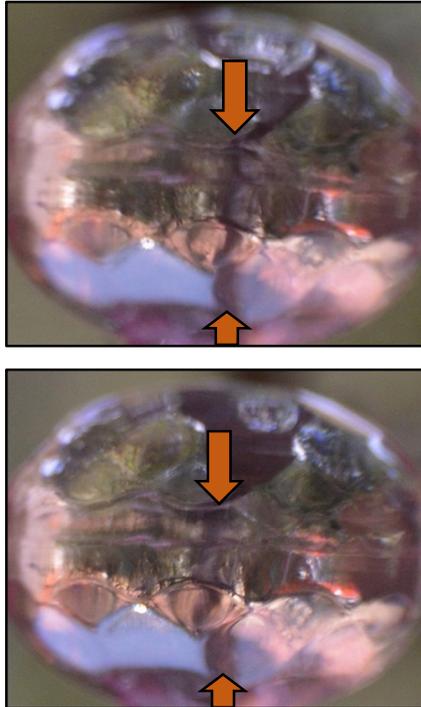
Jacob was on his way to Haran to find a wife (Genesis 28:10). That's when he stopped at Bethel. He stayed there all night since the sun had set (v. 11). Jacob then laid down to sleep, using a stone for a pillow. Near the end of the story, he uses the same stone as a memorial stone (v. 18).

First, I would like to point out that it was nighttime. As we

have already learned, the Hebrew word for “night” is *layil*, which means “a twist (away of the light).” It is from a root word, meaning “to fold back,” “a spiral step,” or “a winding stair.” The first part of this definition reminds me of the unfolding (or unrolling) of a scroll. It is also similar to the pulling back of the curtain to the most holy place. Since our pastor is currently teaching on Revelation, I decided to review my Sunday notes. One interesting statement I found says that “God is pulling back the curtains, unrolling the scroll, to show us how wonderful He is.” What a blessing it is that we get to learn about God’s mercy, His grace, and even His judgment!

While Jacob was sleeping, he dreamed about a ladder “set up on the earth, and the top of it reached to heaven” (v. 12, KJV). The Hebrew word for “ladder” is only used in this particular Bible verse. It is *cullam*, which means “a staircase” or “ladder.” It comes from the root word *calal*, meaning “to mound up (especially a turnpike).” “To mound up” is a phrase meaning “to pile a mound of dirt around a shrub.” And, according to the Webster’s Dictionary, 1913, a “turnpike” is a “winding stairway.” The historical meaning is “a spiked barrier fixed in or across a road or passage as a defense against sudden attack.” This makes me think of a vine, especially with prickly thorns. The tree of life suddenly comes to mind, although I suppose this glorious tree wouldn’t have prickly thorns, at least not in Heaven. In the two main miracle pictures, the trunk of the tree of life looks like it winds or coils. Therefore, I have to wonder if Jacob’s ladder may have

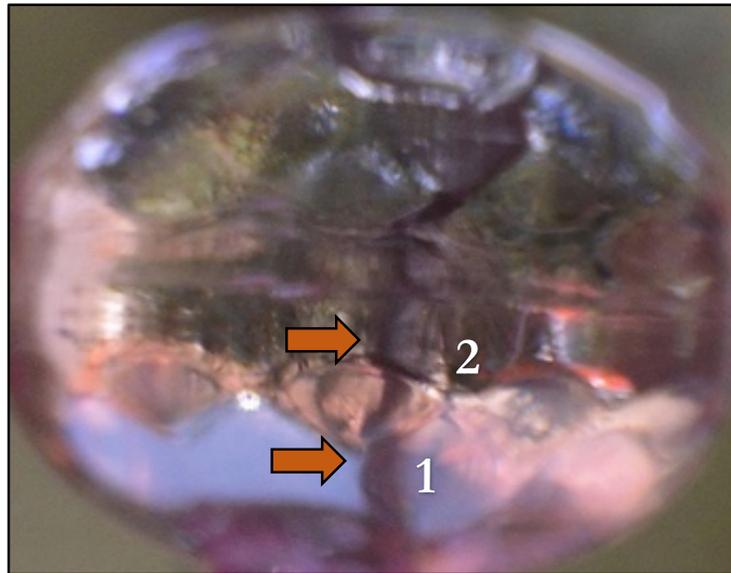
been a part of this tree's trunk.



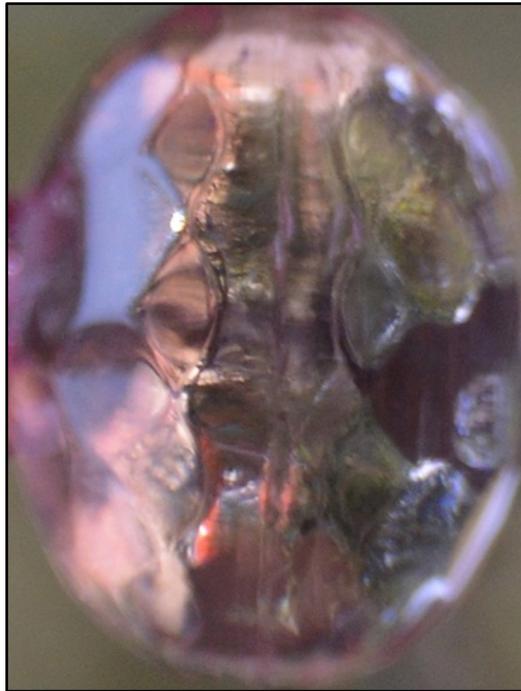
From what I understand, names of people and places are important in the Bible. Jacob called the place where he had the dream “Bethel,” which means “house of God” (v. 19). And the name of the city was called “Luz.” Since I studied Spanish for many years, I figured the word “luz” probably meant “light.” I was surprised, however, to discover something very different. According to the Strong’s Concordance, it means “as growing there.” It comes from the root word *למז*, which was “some kind of nut-tree, perhaps the almond:—hazel.” In light of all these definitions, I think it is possible that Jacob’s ladder was a winding staircase made from the tree of life. It could have been a part of this heavenly tree.

Root & Offspring

Isaiah 11:1 says that “a shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.” This verse, of course, describes David’s family tree. In the picture below, the (1) root looks like it is immersed in the river, while a (2) shoot is coming out of the stump.



In Revelation 22:16, Jesus says, “I am the Root and the Offspring of David....” Jesus, as we already know, is a part of David’s family tree. During Bible times, people didn’t see His greatness. The “tender shoot” refers to His simple and humble ancestry. Jesus also sprouted from dry ground, which represents the spiritually dry condition of Israel, as well as the world (Isaiah 53:2). In God’s kingdom, however, people will find both natural and spiritual refreshing from the river of the water of life. Psalm 46:4 says, “There is a river whose streams make glad the city of God.”



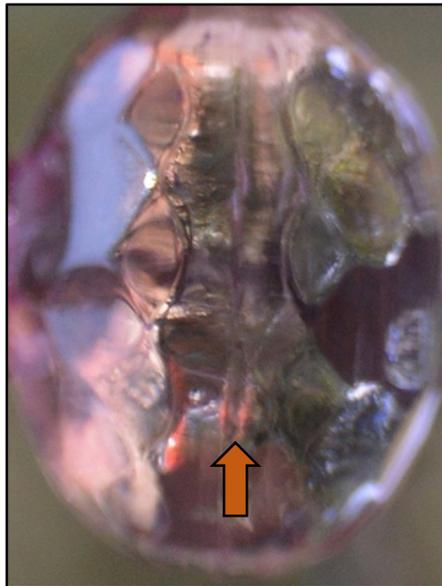
When we turn the main picture to the south side, the position of the Lord's body resembles a root or a shoot coming up from the ground.

“Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.”

Zechariah 6:12 (KJV)



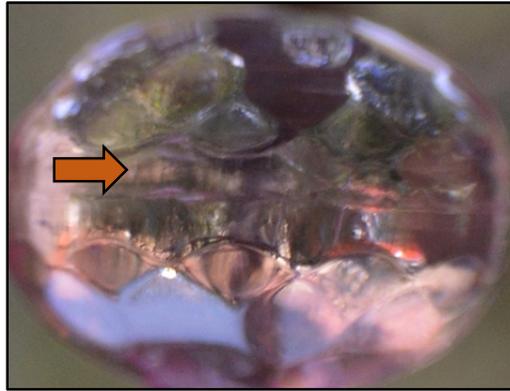
When we look at the east side of the picture, we see the Lord Jesus as the foundation for the New Jerusalem. “The Sovereign Lord says: ‘See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation’” (Isaiah 28:16).



The south side of the city shows the Lord as the root or shoot. The root, of course, grows up from the ground.

The west side of the Holy City is my favorite. The beloved disciple says, “I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple” (Revelation 21:22). When The BRANCH grows up out of His place, He will build the temple of the Lord (Zechariah 6:12). Basically, The Branch, as depicted in the picture, will contain all the parts of the temple. We see their fulfillment in the Lord Jesus.

*The arrow points to
The BRANCH.*



The north side of the picture, I believe, illustrates the inside of a gate to the city. In *Looking Glass, The City God Loves*, I magnified some of the images to help us see the people within this gate.

The next book I hope to write is *Glasshouse, The Garden of Eden*. In this study, I would like to share about the Feast of Tabernacles. I believe the people we see within the gate on the north side could be those who have come to celebrate this feast. Ezekiel 46:9 says, “When the people of the land come before the Lord at the appointed festivals, whoever enters by the north gate to worship is to go out the south gate; and whoever enters by the south gate is to go out of the north gate.”

As we know well, the King of kings deserves many crowns of honor. That is why the twenty-four elders lay their crowns before His throne (Revelation 4:10). In three of the four gospels, however, we read about a crown of thorns (Matthew 27:29; Mark 15:17; John 19:2). When Jesus is sentenced to be crucified, the soldiers make fun of Him. They twist together a crown of thorns for His head. Matthew 27:29 says, “And when they had platted a crown of thorns, they put it upon his head...” (KJV). The Greek word for “platted” is *pleko*. It means “to twine,” “braid,” or “plait.” And the word “plait” is described as “a single length of hair or other flexible material made up of three or more interlaced strands.” It is important to keep this definition in mind since we will be studying DNA strands later on in this chapter.

In John 15:1-2, Jesus tells His disciples, “I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit...” Then, in verse 4, He says, “No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.”

The crown of thorns can be likened to a branch that has been cut from the Vine. It tried to bear fruit on its own, but this was an impossible task. Therefore, it eventually died. Whenever I pick up sticks in my yard, I find that some of them have prickly edges. It seems as if they become sharper once they have died. When the soldiers placed the crown of thorns on Jesus’ head, it was as if those thorns represent our dead works. Our futile attempts to try

to do things outside of Christ result in death and pain. Thankfully, the Lord bore our sins on the cross. We no longer need to live as dead branches cut from His glorious tree. Rather, through Jesus, we can produce fruit that lasts, fruit that serves the Lord and His kingdom.

Twists & Turns

I would like to return to the Book of Genesis for a moment. As we know, the tree of life was in the middle of the Garden of Eden (Genesis 2:9). And a river went out of Eden toward the east, where it parted (or divided) into four streams. The name of the first stream is Pishon (or Pison, KJV), which “winds through the entire land of Havilah...” (v. 11). Havilah, as we have learned, comes from a Hebrew word meaning “to twist or whirl in a circular or spiral manner.” Is this a coincidence? Probably not.

The tree of life itself, being such a large tree, would have a very deep root system. We could even think of the roots as winding through the ground. When I analyzed a few photographs of trees that were uprooted, they looked like they parted (or branched out) much like a river.

We find another example of twists and turns in Genesis 15:10 where Abram divides the animals into pieces. “When the sun had set and darkness had fallen, a smoking firepot [furnace] with a blazing torch [burning lamp] appeared and passed between the pieces” (v. 17). This was the presence of the Lord winding through the divided parts of the

animals.

The last example I would like to share is in Leviticus. The Lord tells Moses that when anyone brings a grain offering baked in a pan, “thou shalt part it in pieces...” (Leviticus 2:6, KJV). Then, during the Passover meal, Jesus takes the bread, blesses it, and then breaks it (Matthew 26:26). He tells His disciples, “Take and eat; this is my body.” If you think about it, when we eat something, it eventually winds through our intestines.

In Scripture, I find it fascinating how things part, or sometimes break, before they journey down a winding trail. This is symbolic of the Lord’s body being broken on our behalf, so we may have eternal life. There is definitely a source of life within the twisting, winding pattern. For example, (1) wherever the river winds, it brings refreshing through its waters; (2) when the roots of a tree grow deep within nourishing soil, it strengthens the tree and produces healthy fruit; and (3) when food is broken, it brings energy to the person or animal. All these things are necessary to sustain life.

It is also interesting to note that in the Bible something often twists or turns when someone approaches the presence of God. For example, the veil was made of blue, purple, and scarlet yarn and finely twisted linen (Exodus 36:35). Did you catch that? The linen was finely twisted! This, of course, was the piece of cloth that separated the holy place from the most holy place. When the high priest entered God’s presence once a year, he did so through this

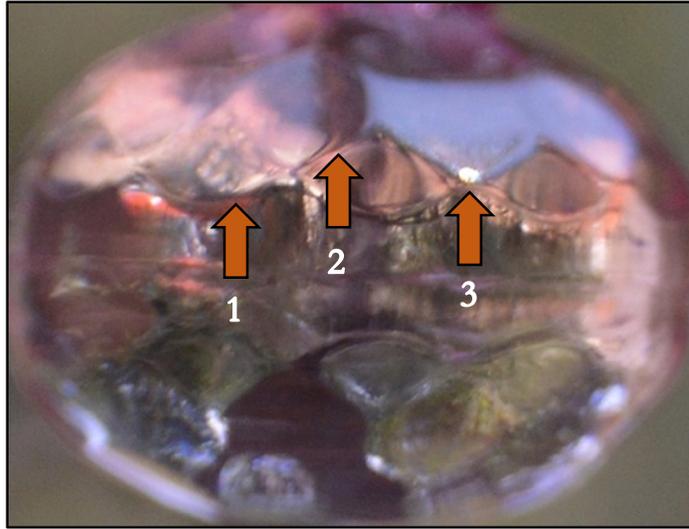
curtain.

As you may recall, the ark of the covenant was placed within the holy of holies, also known as the most holy place. And above the mercy seat, between the two cherubim, is where God chose to meet and commune with man (Exodus 25:22, KJV). Verse 20 says that they “shall stretch forth their wings on high, covering the mercy seat...” As we have already learned, the Hebrew word for “covering” is *akak*, which means to “entwine.”

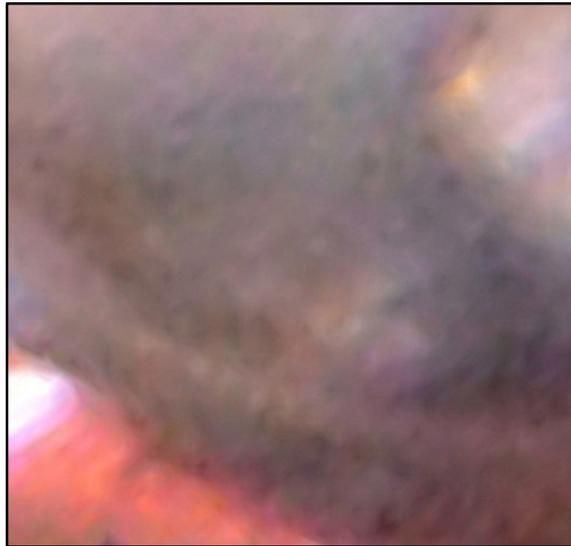
I’d like to cite one more example: Ezekiel’s wheels. The prophet tells us that the wheels sparkled like topaz, or beryl (KJV), which is a gold-colored stone (Ezekiel 1:16). They also “appeared to be made like a wheel intersecting a wheel.” Wherever the living creatures moved, the wheels would move beside them (v. 19). The living creatures are near the throne of God, as well as His chariot-throne.



When we look at the east side of the picture, we see the (1) four living creatures, the (2) whirlwind, and (3) Ezekiel's wheel.



It is interesting to note that the four living creatures came out of the midst of the whirlwind (Ezekiel 1:4-5). Let's take a closer look at each creature.



*The first
living
creature was
like a lion.*



The second was like an ox.



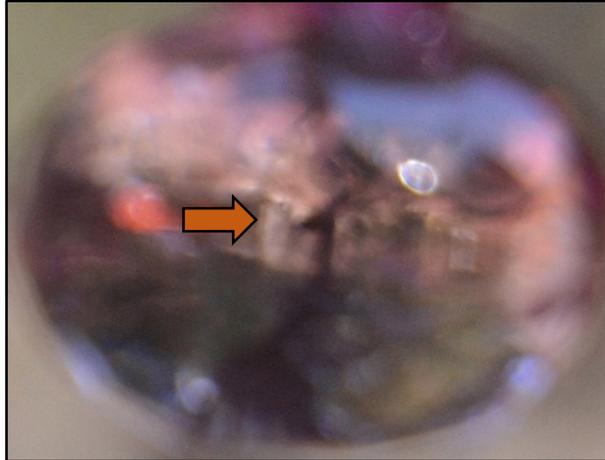
The third had a face like a man.

The fourth was like a flying eagle.



As we have already learned, a cherub was on either side of the mercy seat, which was the cover for the ark of the covenant (Exodus 25:19). And the ark was a model of God's throne (Hebrews 8:5). In Heaven, He sits enthroned between the cherubim (Psalm 80:1; 99:1; Isaiah 37:16). It is there that He gives commands, judges the nations, and shows mercy.

*Ark of the
Covenant*

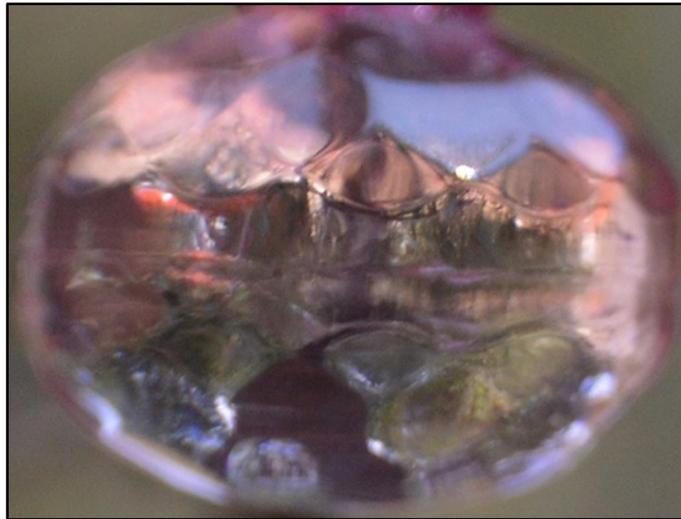


When I first saw the third picture, I immediately thought that the object underneath the horse's head and hoof resembled the ark. It looks like a rectangular box with an open lid. I also think it resembles a tomb. Interestingly enough, the Hebrew word for "ark" is *arown*, which means "ark," "chest," and "coffin."

When Mary Magdalene visited the Lord's tomb, she bent over to look inside and saw two angels in white (John 20:11-12). They had taken a seat where Jesus' body had been. The last part of this verse is significant. It tells us that there was one angel at the head and one angel at the foot. The scene was like the heavenly cherubim beside the throne of God!

All life flows from God, from His throne. The beloved disciple says that the river of the water of life flows “from the throne of God and of the Lamb down the middle of the great street of the city” (Revelation 22:1-2). And the tree of life is fed by this river, from the water of life.

During the millennial reign, the river will come out from underneath the threshold on the east side (Ezekiel 47:1). The prophet tells us that “a great number of trees [are] on each side of the river” (v. 7). He explains that “fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear fruit, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing” (v. 12).



In the picture above, we see the river winding eastward through the land. The greenery represents trees, rolling hills, and marshlands. Also, all kinds of creatures will live wherever the river flows (v. 9).

When the entire picture is magnified on the south side, the white spot looks like an emblem on a man's priestly clothing. His head covering is blue with a white mark on the forehead. This could represent the name of the Lord.



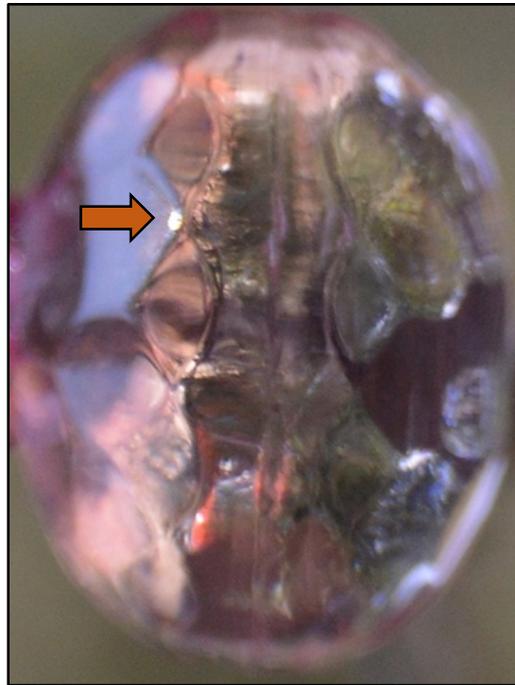
The man's picture is of his profile. He has a brown beard and mustache.



Revelation 22:4 says that "his name shall be in their foreheads" (KJV).

Interestingly enough, the first part of this verse says that “they shall see his face...” (v. 4). When the picture is not magnified, the Lord’s face is clear. And, the white spot, which is in the man’s forehead, lines up with Jesus’ face.

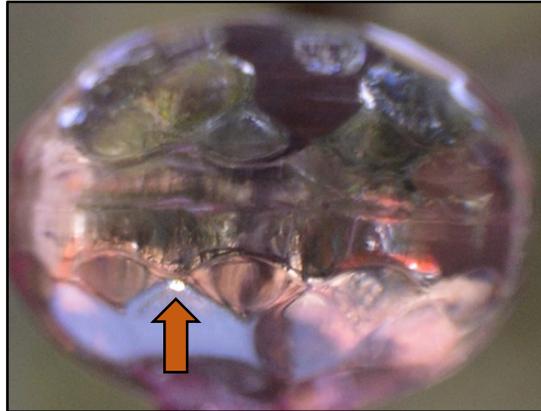
The New International Version says, “The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads” (Revelation 22:3-4).



When we turn the picture to the north side, the people look like they are from India or Asia, places north of Israel. The white spot is on a man’s priestly clothing.

Bright & Morning Star

We have returned to the west side of the picture. In this illustration, we see the sun rising in the east. Malachi 4:2 says, “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings” (KJV). Please note how the white spot, which is now symbolic of the Sun, is in line with the Lord’s face and His prayer shawl, His wings.

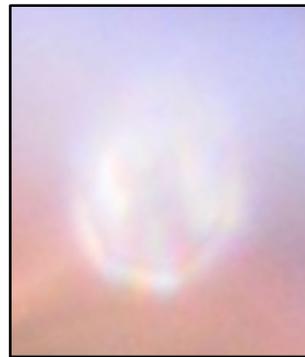


Those who have rejected the Lord Jesus will experience difficult times, leaving them with “neither root nor branch” (4:1). Even though natural things like trees may come to mind, it is possible that this verse hints at eternal separation from the Lord. He, of course, is the Root and The BRANCH.

For those who receive Christ the Lord, the light of a perfect day is approaching. Jesus is the light of the world (John 8:12). His brightness resembles the sun, while His beauty is like a shining star.

In the New Jerusalem, there will be no more night. John tells us that we will not need a lamp or the sun, for the Lord God will give us light (Revelation 22:5). Neither will the sun nor the moon have to shine on the city because of His glory (21:23).

One night I figured out an important detail in one of the other miracle pictures. Revelation 22:16 says, “I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.” I suddenly realized that the image below has the likeness of a star!

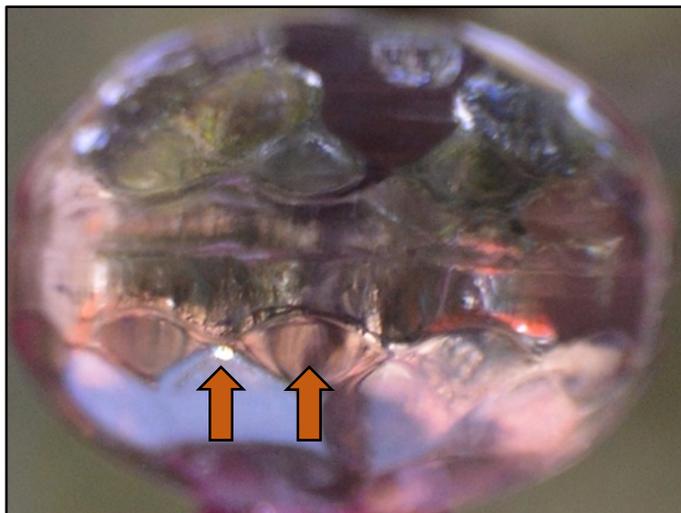


You may have noticed that the placement of the “star” is similar to the white spot in the main pictures.

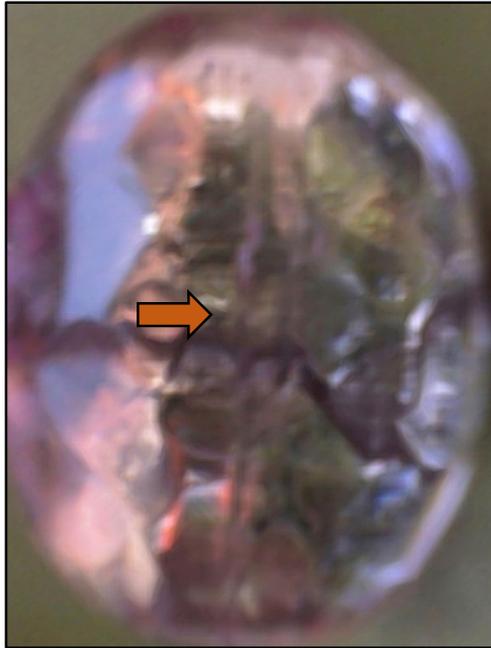
In Numbers 24:17, Balaam prophesies about a King who is to arise from the house of Jacob. He says, “There shall come a Star out of Ja’-cob, and a Sceptre shall rise out of Is’-ra-el...” (KJV). In the Christmas story, when the Magi speak of the star, they could be referring to this prophecy. They ask, “Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him” (Matthew 2:2).

In Balaam’s prophecy, the Hebrew word for “star” is *kowkab*. It means “rolling,” “blazing,” and figuratively speaking, “a prince.” Here we see the rolling or turning movement once again, much like the “whirling wheels” (Ezekiel 10:13) and the sword that guarded the entrance to the Garden of Eden (Genesis 3:24). We also find the glorious Ruler for the house of Israel.

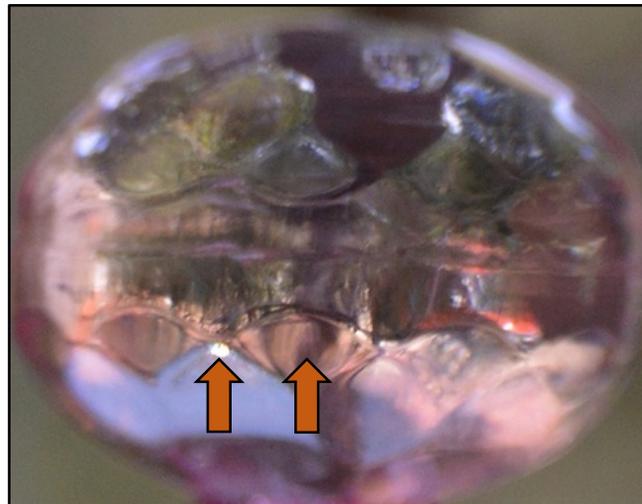
I would like to take a moment to point out something in the main picture. Here we see the root and the star side by side.



The root leads to David's face in the other picture.



And the glory of the sun as well as the beauty of the star lead to the Lord's face in the main picture. The images are parallel to one another.



For several hours I thought about why the Lord would call Himself “the Root and the Offspring of David, and the bright Morning Star.” These are the very last names He uses to describe Himself in the Book of Revelation. He could have used the “Lion of the tribe of Judah” or the “Bread of Life,” but He didn’t.

Last week I had a dream about this topic. (I often work through things while I’m sleeping.) Anyway, I awoke to a very simple answer. The tree represents something earthly. Of course, the tree of life has heavenly characteristics, but it was originally created for the Garden of Eden on the earth. And the star, of course, represents the heavenly realm. People usually think of trees as being from the earth, while stars are something from the heavens. Jesus was both man (natural) and God (spiritual). He has characteristics of both the earth and the heavens. That is why He is the perfect Mediator between God and man.

In the main picture, the root and the star direct our attention to God’s throne. I believe the tree of life is represented by the wood in the throne. The ark of the covenant was made from acacia wood, or shittam wood (Exodus 25:10, KJV).

We also get a glimpse of the bright and morning star in the throne of God. Verse 11 says to overlay the ark of the covenant with pure gold. This, I believe, represents God’s deity as well as His glory. As we know, the Magi brought Baby Jesus a gift of gold, which was a perfect gift for the little, yet glorious King!

The House of God

We have been on a fascinating journey so far, don't you think? This next section is very special to me. Let's return to Jacob's dream.

When he awoke from his sleep, Jacob was afraid. In fact, he said, "How dreadful is this place!" (Genesis 28:17, KJV). The "dread" he felt was most likely a reverential fear. We could all use a good dose of the fear of God, couldn't we? It helps us keep our lives in check. Yes, God is loving and merciful, but He is also just and fair. He will judge us according to His ways, not our own set of rules. That's why it's so important to learn about His plan of salvation.

I love Jacob's next statement. He says, "This is none other but the house of God, and this is the gate of heaven" (v. 17, KJV). As I was reading through the story, it was as if this statement jumped off the page. From my understanding, when Jacob thought about the "ladder dream," he immediately realized he had dreamed about the way to Heaven. And, if I am interpreting this story correctly, Jacob is actually calling the ladder "the house of God," as well as "the gate to heaven." Whew! What a mindful.

During the last several years, I have learned a few things about the tabernacle and temple. I didn't know much about it until the Lord brought it to my attention. Now, you could say, it is my passion. I love the temple, which is really to say that I love the Lord. In the New Jerusalem, as we

have already learned, He is the temple (Revelation 21:22). Therefore, when Jacob saw the ladder, he was looking at the way of salvation.

First, it is important to note that the plan for Moses' tabernacle had not been given yet. Jacob did not know the pattern of the tabernacle or the temple.

In order to establish the house of God, let's take a look at Jesus' life on the earth. When His parents couldn't find him during their pilgrimage to Jerusalem for Passover, they eventually found him in the temple courts (Luke 2:46). He was sitting with the teachers, listening to them, and asking questions. When Mary asked Him about it, Jesus said, "Why were you searching for me? Didn't you know I had to be in my Father's house?" (v. 49). Therefore, from this story, we learn that the temple in Jerusalem was the house of God. It was a pattern of what is in Heaven.

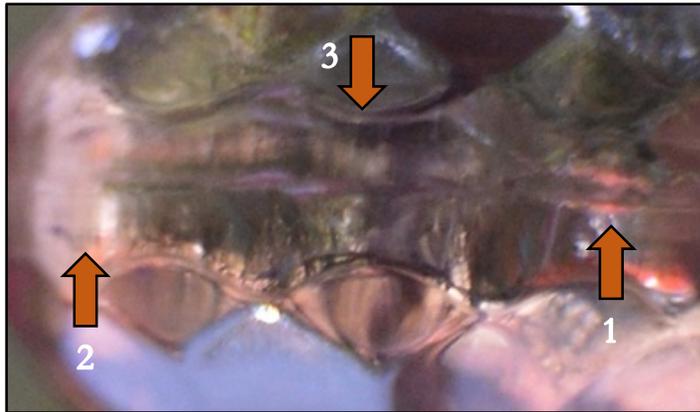
As I got to thinking about the picture the Lord gave me of His heavenly temple, I wondered how it relates to the ladder. Therefore, I drew a picture of a ladder on a piece of paper and then placed it next to the Lord's illustration. Suddenly, it was clear!



One section of the ladder, let's say the bottom step, repeats all the way to the top.

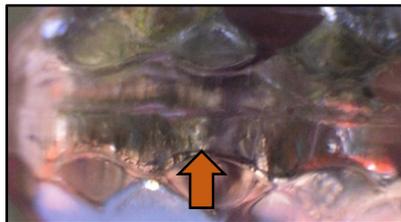


The pattern, amazingly enough, is seen in the heavenly temple.



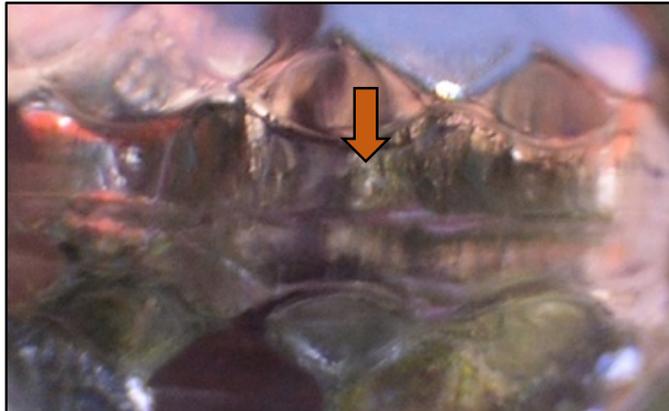
The (1) altar of sacrifice (on our right) is one side rail, while the (2) altar of incense (on our left) is the other side rail. The ladder's rung, which connects the two rails, is seen in (3) the Lord lying down on an extended altar, which is also known as the table of the Lord. If you think about it, a ladder looks like it is made up of little tables.

The East Gate is located below the Lord in the illustration. In John 10:9, Jesus says, "I am the gate; whoever enters through me will be saved."



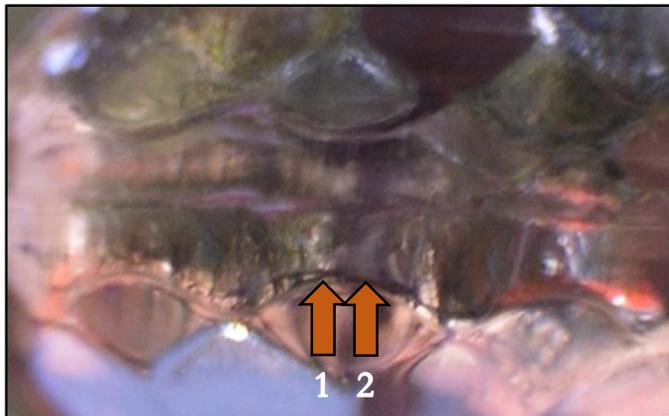
On the east side of the illustration, we get a clear view of the pearl gate.

East



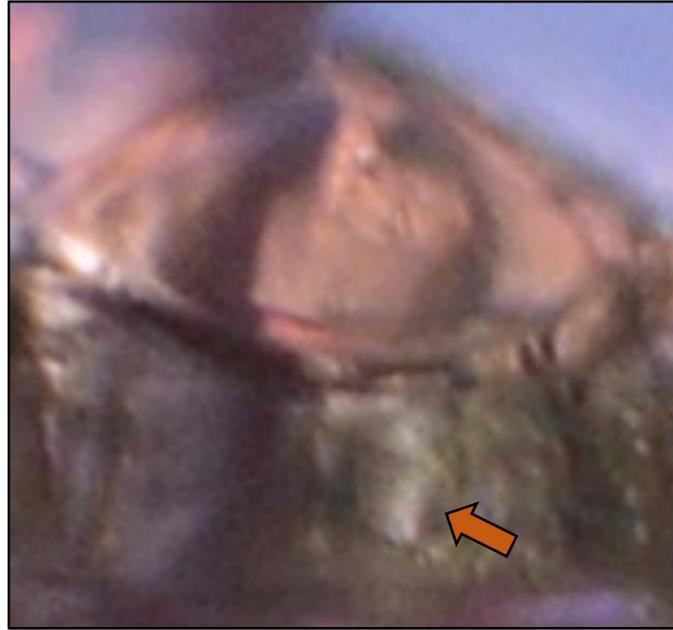
On the west side, it represents the manna. As we know, the way to Heaven is through the body and blood of the Lord Jesus. We see the (1) manna on the side of the tree of life, which is the bread. Then, next to it is the (2) wine from the vine.

West



In order to enter through the gate of Heaven, we must first receive salvation through the body and blood of the Lord Jesus. It is important to note that the gate is in the middle of the heavenly temple. It is at the heart of the temple. The

Lord's heart, of course, is that none should perish, but that everyone would come to repentance (2 Peter 3:9).



The shape of the entrance of a pearl gate is similar to the shape of the gates leading to the temple in Jerusalem. The arrow in the picture above points to the East Gate's entrance in the New Jerusalem.

You may have noticed how the step of a ladder also resembles a gate.



The structure is also similar to the Hebrew letter "Chet." This letter is considered the "letter of life." The Hebrew word *chayim* contains this letter, and it means "life." Some believe the letter Chet resembles a doorway where the blood of the lamb was placed during Passover.



The Hebrew language has an ancient writing system using “pictographic script.” The images have been discovered on coins and pieces of clay. Interestingly enough, the ancient letter Chet resembles a wall, a fence, or perhaps some other kind of separation. I think it resembles a ladder.



*Jesus is the
ladder between
the earth and
Heaven.*

In the New Jerusalem, life flows from God’s throne. The heavenly temple, the house of God, is the Lord Jesus who sits on His throne. Please note how a step from the ladder resembles a place to sit.

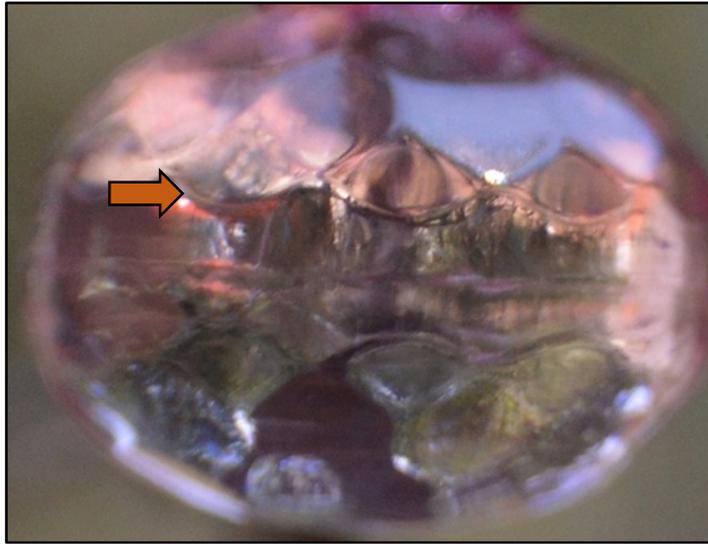


The water of *life* flows from the throne of *life* in the Holy City (Revelation 22:1-2). And the tree of *life* bears twelve fruits (v. 2). The light of *life* shines on the city and beyond (John 8:12-13; Revelation 21:23-24). This is an illustration of the *life* of God.

Let’s review Jacob’s description of His dream. He says that “this is none other but the house of God...” (Genesis 28:17, KJV). The step of a ladder, in this example, resembles a tent, similar to the tabernacle’s tent. This was the first “house of God” built on the earth.



Oftentimes I have thought that the curved lines across the picture resemble the curtains of a tent.



The last part of Genesis 28:17 says, “and this is the gate of heaven.” So, looking at both parts, we have the house of God.

And we have the gate of Heaven.

In *Stained Glass, The New Jerusalem*, I introduced an illustration of a woman from one of the other miracle pictures. She is watching the creation of the New Heaven and the New Earth.

New Heaven & Earth



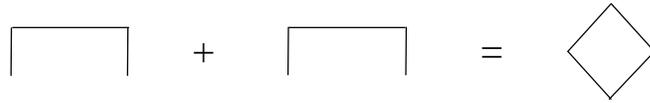
I have placed a square around the design on her hat (or crown). She also has the same shape on her dress, over her heart.



The beloved disciple tells us that “the city was laid out like a square, as long as it was wide” (Revelation 21:16). The square over the woman’s heart and mind, I believe, represents the New Jerusalem. Jesus explains that He will write the name of the city on those who overcome (3:12). This shape likely represents the shape of the city.

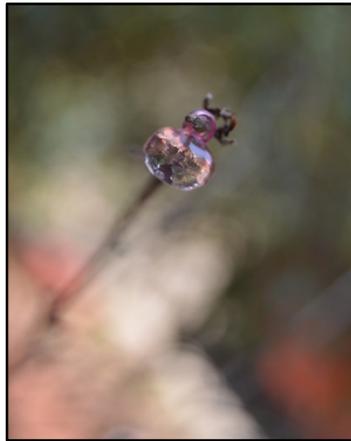
It is possible that a step of the ladder represents both “the

house of God” and “the gate of heaven.” When we put them together, they may make up the shape of the city of the Lord.



(Please keep in mind that my dimensions are not precise.)

The interpretation of this image, of course, is just a theory. Much of what I have written in this book is a personal interpretation of what life may be like in God’s kingdom.



So, the beloved disciple tells us that the New Jerusalem is like a very precious jewel (Revelation 21:11). The way the square is laid out, its position on the woman’s clothing, for example, looks like a jewel. Let’s read the entire verse, as well as the one before it. John says, “And he [the angel] carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal” (21:10-11).

DNA

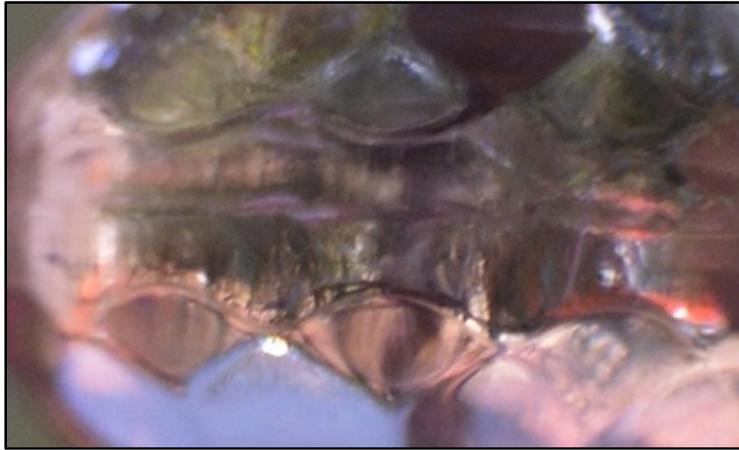
I can't think of a better way to begin this section than to quote King Solomon. In Ecclesiastes 4:12, he says, "If one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken" (KJV). Solomon, of course, is speaking of the power of three. If a person is on his own, he may get overpowered under attack. But if he has a friend or two, they can resist the enemy.

How much more do we see the strength of three in the heavenly temple? In and of itself, the Old Testament altar of sacrifice was not enough to take away the sins of mankind. Jesus, however, became the perfect sacrifice. As John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29, KJV). Hebrews 9:12 tells us that Jesus "did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption."

Before entering the holy of holies, the high priest would stop at the altar of incense. This very well could represent the second strand. And the first strand could be the altar of sacrifice.

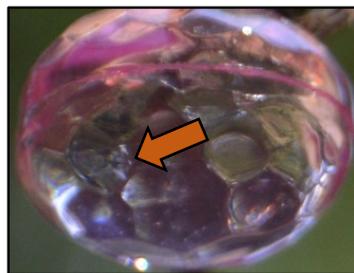


The third strand is the most important one since it ties the other two together. Verse 15 tells us that “Christ is the mediator of a new covenant, [so] that those who are called may receive the promised eternal inheritance.” In the picture below, Jesus is lying down in between the two altars. He is the bridge. He fulfills the old covenant and brings us into the new, which is a heavenly covenant with an eternal inheritance.



The eternal life we receive in Jesus is illustrated in His heavenly temple. And we also receive natural life from God.

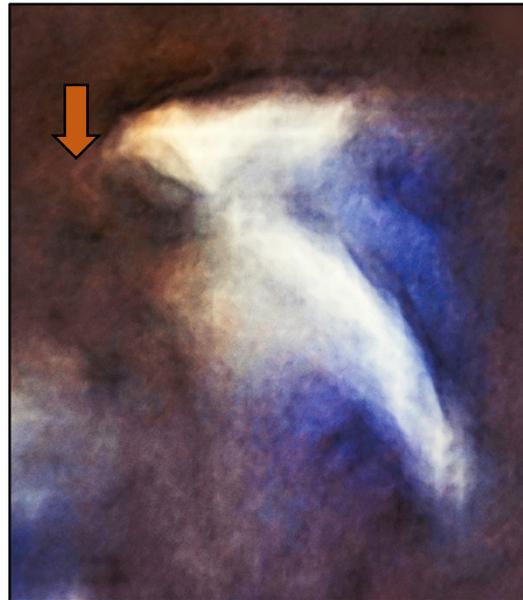
When I wrote *Stained Glass, The New Jerusalem*, I shared an interesting illustration of the new creation. The arrow points to its location.



I had to use a magnifying tool to enlarge the tiny image. Then, I touched-up its edges. That's why the edges have a softer look to them. So, let's take a look at the different parts of the illustration.

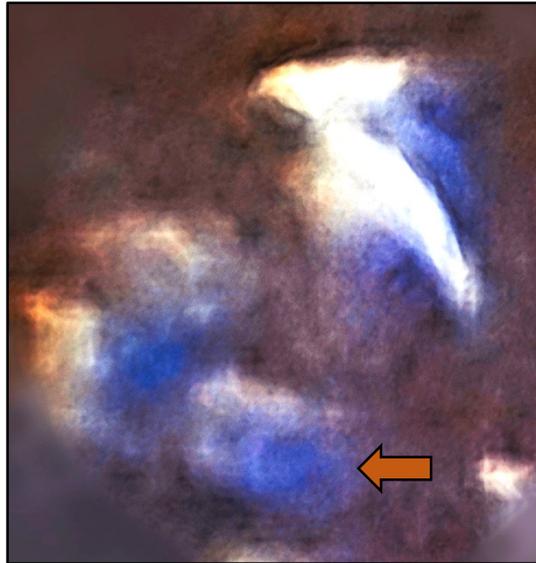


First, I would like to point out the angel in the upper right-hand corner. He has white wings and a gold crown across his forehead. He is looking to the left, and the arrow points to his crown.

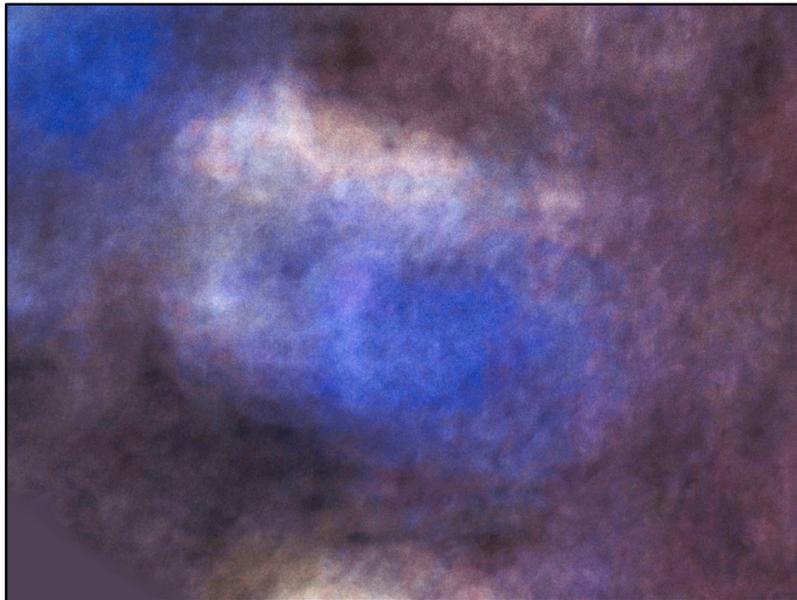


Toward the bottom of the picture, in the middle, is a violet-blue DNA strand.

This image could also represent Jacob's ladder.



Please note the smaller angel above the DNA. Isn't it interesting how angels are around the throne of God? Also, Jacob saw angels ascending and descending on the ladder (Genesis 28:12).



The pattern of the heavenly throne is seen within a DNA strand.



A throne or a ladder step



One step of the ladder simply repeats throughout the strand. And then the DNA twists like a winding staircase. Remember how Elijah was taken up in a whirlwind? There was also a chariot of fire, which may have been the Lord's chariot-throne (2 Kings 2:11).

I'd like to go back to the story of creation for a moment. The King James Version tells us that "in the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spir'-it of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Genesis 1:1-3). So, in the story of creation, we see both water and light. Interestingly enough, the DNA strand is covered with water molecules. It also emits light. John 1:4 says, "In him [Jesus] was life; and the life was the light of men" (KJV). The light God uses in creation is seen in all people. Verse 9 explains that this "was the true Light, which lighteth every man that cometh into the world."

Animals and plants also have DNA. When God created the heaven and the earth, the plan of salvation was set in place. Salvation, as seen within the heavenly temple, is illustrated in our DNA. Animals and plants, of course, have this pattern as well. In fact, creation awaits the return of the

Savior and Lord (Romans 8:19-23). A time will come when animals won't be afraid, and they won't kill one another. Instead, there will be beautiful gardens for all to enjoy. Although people benefit from spiritual salvation, creation as a whole will benefit from the natural side of God's eternal kingdom. We were all made to praise the Lord!

Let's take a moment to read Psalm 148:1-14.

“Praise the Lord.

Praise the Lord from the heavens;
praise him in the heights above.

Praise him, all his angels;
praise him, all his heavenly hosts.

Praise him, sun and moon;
praise him, all you shining stars.

Praise him, you highest heavens
and you waters above the skies.

Let them praise the name of the Lord,
for at his command they were created,
and he established them for ever and ever—
he issued a decree that will never pass away.

Praise the Lord from the earth,
you great sea creatures and all ocean depths,
lightning and hail, snow and clouds,
stormy winds that do his bidding,
you mountains and all hills,
fruit trees and all cedars,
wild animals and all cattle,
small creatures and flying birds,
kings of the earth and all nations,
you princes and all rulers on earth,
young men and women,
old men and children.

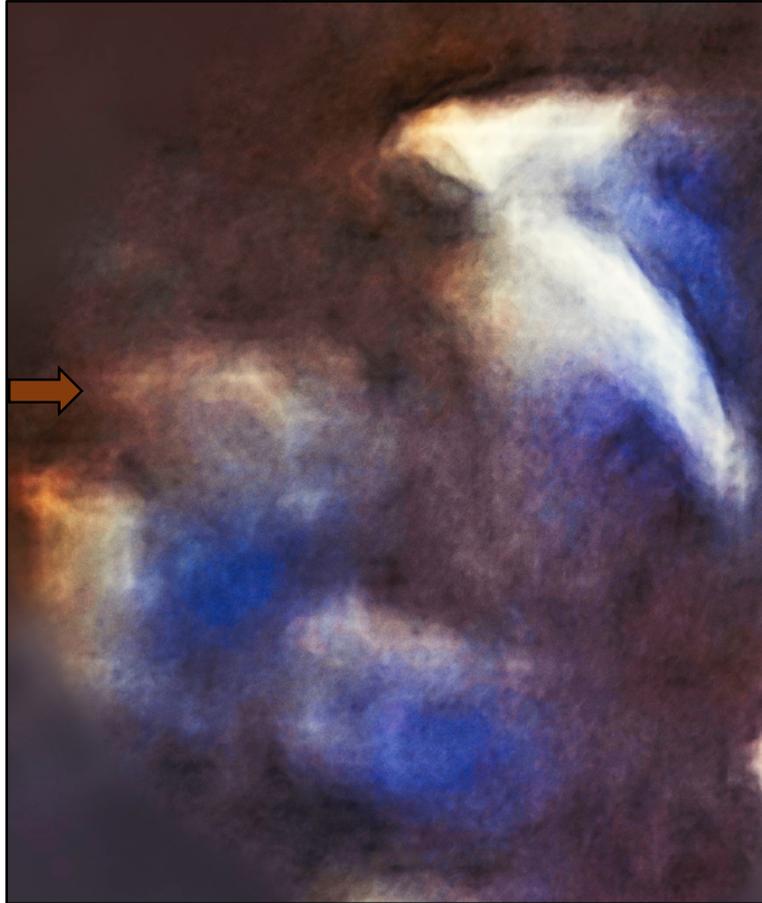
Let them praise the name of the Lord,
for his name alone is exalted;
his splendor is above the earth and the heavens.

And he has raised up for his people a horn,
the praise of all his faithful servants,
of Israel, the people close to his heart.

Praise the Lord.”

For Him

When Jacob had the dream about the ladder, the King James Version says that “the Lord stood above it” (Genesis 28:13).

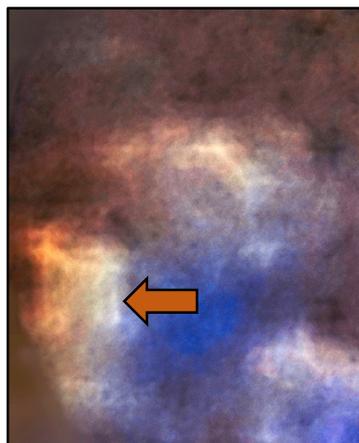


You may have noticed that a man is either sitting on a bolt of light or perhaps He is standing over it. This could be the Lord. He has a beard and a mustache, and He is looking toward the bottom left-hand corner. The ladder or DNA strand is to his left (our right).

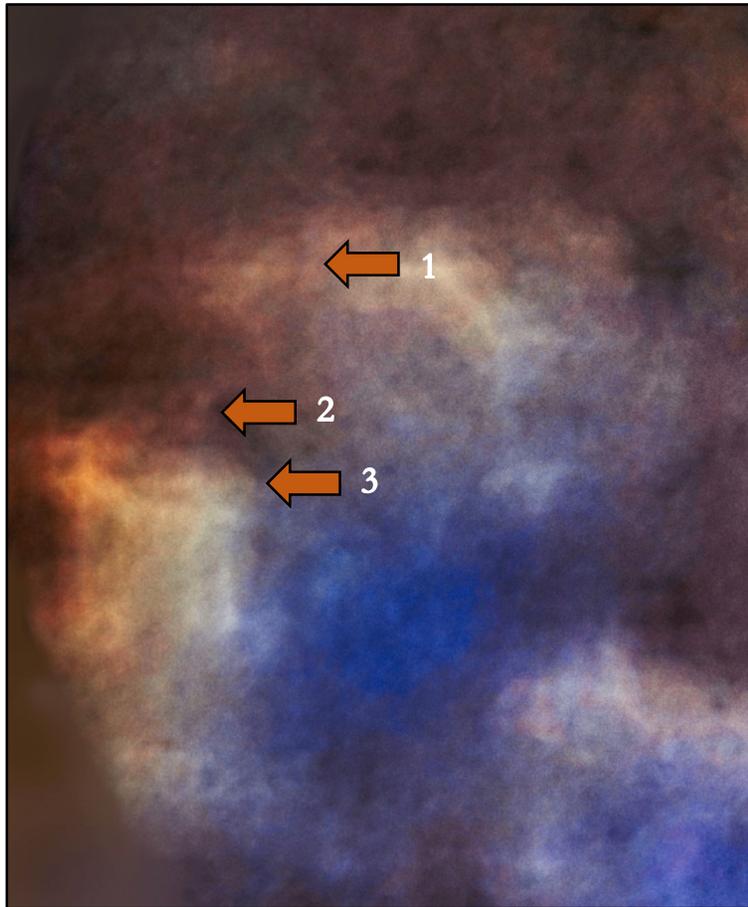
It is possible that the rainbow of colors represents a bolt of light. You may have noticed a few other examples in the picture below where additional rainbows of light can be seen. What a beautiful illustration of the new creation!



I have often thought that the yellow object below resembles a tree with knots.



In Genesis 28:13-14, the Lord speaks to Jacob about his family. We could even think of it as his family tree. The Lord tells him that “in thee and in thy seed shall all the families of the earth be blessed” (KJV).



The miracle pictures sometimes illustrate the passing of time. In the picture above, I believe we see the (1) Lord looking down toward His new creation. Then, in the twinkling of an eye, He (2) leans over to kiss it. My husband thinks the yellow object could be a (3) lamb that is beginning to form. Wouldn't that be wonderful?

The apostle Paul says that “in him [Jesus] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him” (Colossians 1:16).

*In 2 Corinthians 13:12,
Paul tells the church in
Corinth to “greet one
another with a holy kiss.”
It is as if the Lord is
greeting His new creation.*



Paul also says that “God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross” (Colossians 1:19-20).

If you think about it, blood even winds through the body. And life, of course, is in the blood (Leviticus 17:11).

The universe is filled with so many twists and turns. From what I have learned, each planet moves in a spiral around the sun. And the solar system moves in a very large spiral around the center of our galaxy. Even the angel in the picture below seems to be circling during the creation of the New Heaven and the New Earth.



I'd like to finish this chapter by pointing out what could be a DNA grid.

Through God's illustrations, we get an amazing glimpse of His beautiful creation in motion.

