

Consider the Heavens

“The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge” (Psa. 19:1-2).

The first point to be noted is that the heavens DO declare the glory of God. God has given abundant evidence of His reality and power. There is no excuse for any denying Him. Paul said to the Romans (1:20)—

“The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity, THAT THEY MAY BE WITHOUT EXCUSE.”

This is GOD’S view of the matter—that He has given plenty of proof of Himself and therefore, as the Psalms declare (14:1), only the fool can say, “There is no God.”

This solves the problem of how to deal with those who believe in evolution and choose to ignore and deny the obvious evidence of creative wisdom in every aspect of the universe.

“Speak not in the ears of a fool: for he will despise the wisdom of thy words” (Prov. 23:9).

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The “glory of GOD” which the heavens declare is not just wisdom and power, but also character and purpose. When Moses asked to be shown God’s GLORY, God said—

“I will make all my goodness pass before thee” (Ex. 33:19).

And it is recorded—

“The Lord passed before him and proclaimed, Yahweh, Yahweh Elohim (He Who shall be Mighty Ones), merciful and gracious, longsuffering and abundant in goodness and truth” (Ex. 34:6).

The beauty of God’s goodness is the glory that the heavens declare.

The whole range of creation—from the infinitely vast universe to the microscopically small—reveals God’s love of beauty and order, and the highest form of beauty and order is the beauty of holiness, perfection of goodness, oneness with the perfect Divine mind.

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“The heavens declare the glory of God; and the firmament showeth His handiwork.”

These two thoughts are parallel, but there is a distinction in that in the heavens—the infinity of space—we see the broad and eternal picture of the *glory*.

In the firmament—our own atmospheric surroundings—we see a marvelous and detailed allegory of the actual working out of God’s *handiwork*—His purpose with mankind.

All the elements combine in a harmonious picture—earth, sea, clouds, wind, rain, dew, hail, snow, storm, lightning, thunder, rainbow, etc., portray in their interworking and relationships the fulfilling of the everlasting covenant to fill the earth with God’s glory and bring blessing to all mankind.

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The subject begins with the first verse of Genesis—

“In the beginning God created the heavens and the earth.”

The first picture presented to us is total darkness over an empty, formless, unbroken expanse of water.

“And the Spirit of God moved upon the face of the waters. And God said, LET THERE BE LIGHT.”

Here are presented the two fundamentals of life—water and light—plus that which energizes and motivates all—the Spirit of God.

“And God saw the light, that it was good, and God divided the light from the darkness.”

Let us discern the spiritual parallel, for the heavens are here beginning to declare God’s glory, and the firmament to show His handiwork—light is good; and light must be separate from darkness. As we consider the first chapter of Genesis, we should lay beside it the first

chapter of John's gospel, where this coming of the True Light is revealed, which the darkness comprehended not—

"And we beheld his glory, full of grace and truth."

"And this is the condemnation, that light is come into the world, and men love darkness rather than light."

"... LIGHT IS COME INTO THE WORLD ..."

* * *

Let us then consider together the various elements of the heavens, in order, endeavoring to trace their spiritual significance and their relationship to each other in declaring God's glory.

First is the Sun, a vast sphere of power and fire, the source of all natural life and energy on earth. The Psalmist declares in this 19th Psalm—

"In them (the heavens) hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, rejoicing as a strong man to run his course."

"His going forth is from the end of heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof" (vs. 4-6).

The meaning is beautiful and unmistakable. Here is the "Sun of righteousness" of which Malachi speaks (4:2) who rises with *"healing in his wings"* for all who fear God's Name.

The rising of the sun is the end of night and darkness, the beginning of day and light. Our Sun of righteousness is seen in two symbolic risings—

The *first* is when he arose from the tomb and turned the darkness of sorrow and despair and death into the light of joy and hope and everlasting life. This rising of the sun is God's assurance unto all men that (Acts 17: 31)—

"He has appointed a day when he will judge the world in righteousness by that man whom he hath ordained."

The second rising of the Sun is when he comes to dispel the darkness of earth's long night, and be as the light of the morning—the bright and morning star. . .

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The moon, the lesser light of the heavens, is the bride of the Sun. She shines in her gentle whiteness, not by her own light, but by the reflection of light from him.

In this study, we are impressed more and more by the evidence God has given of the Bible's divine origin. Many facts of nature and the universe learned thousands of years later by man in his gradually broadening field of knowledge and investigation are manifested in the simple yet profound language of Scripture.

The moon was the lesser light to rule the night. Her shining was to be in the nighttime. The Sun, hidden from the earth during the earth's night, is shining upon her and she, during the darkness, reflects his light to the earth and gives glorious evidence that he, though hidden, still exists and shines in glory and will return to bring the joyful brilliance of the new day.

So the faithful waiting Bride, lifted up into the heavenlies by the promise of God, must turn her face to the absent Bridegroom and reflect his glory upon the earth until the morning return.

She is the candlestick in the Holy Place of present probation, while the Sun is the Shekinah-glory of the perfection of the Most Holy.

"Ye are the light of the world," said Jesus to his followers, and Paul exhorts them to *"shine as lights in the world . . . in the midst of a crooked and perverse generation."* This is the present nighttime of man's dark rule of sin. In Bible times, the Moon was a far more important factor in men's lives than today. In the clearer air of those lands, it shone more brightly, and there was no artificial outdoor lighting such as we take for granted today. When men had to travel, or had work to do on their lands at night, a bright, clear moon was a tremendous comfort and blessing.

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Throughout the Scriptures the number of the stars is used to typify an incalculable number, like the sand of the sea. Until the invention of the telescope, less than four hundred years ago,

the greatest number of stars that could be seen was about 6,000, and less than half that number at any one time. With the telescope, hundreds of millions can be seen and the total number is estimated in billions.

The Bible speaks of a few particular stars. The Pleiades, referred to by Job and by Amos as “the seven stars,” appear to have been always the most famous and best known cluster. History has always spoken of them as seven, though to the natural eye only six are visible today. This is an interesting and perhaps significant fact.

This cluster of seven stars appears to be the foundation for the symbol of the seven star-angel of the ecclesias in the Revelation — “*The sweet influences of the Pleiades.*”

While the Moon is the Bride, considered in her completeness, the stars represent individual members. Paul says—

“*As one star differeth from another in glory, so is the resurrection of the dead*” (1 Cor. 15:41-42).

And Daniel was told—

“*Many that sleep in the dust of the earth shall awake . . . they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever*” (Dan. 12:2-3).

At the creation, the angels are spoken of as morning stars singing together as, at the bidding of God, they brought light and life to a dark, dead earth.

Morning stars are those whose rising heralds the dawn. Jesus is pre-eminently the Bright and Morning Star—the Sun himself—the ruler of the heavens.

In a secondary and limited sense, sun, moon and stars are applied to the present rulers and prominent characters of the kingdom of men. Suns being darkened, moons turning from peaceful white to bloody red, and stars being cast down to the earth, represent reverses and overthrowings among the powers of the world.

Jude refers to “*wandering stars to whom is reserved the blackness of darkness forever,*” applying the figure to that class of erratic and unstable persons who appear and disappear irregularly in the ecclesial heavens.

One particular heavenly phenomenon—COMETS—fits Jude’s reference strikingly. They flash spectacularly into view from outer space. They shine brilliantly for a short time, outshining the fixed and stable stars. Their actual mass and weight is very small—they are largely gases and small particles, giving, by borrowed light, a tremendously deceiving appearance of substance. They soon disappear again into the blackness. Some come back at intervals, some are never seen again. On bodies of any weight or stability, they have no influence because of their own lightness, but light bodies are disturbed in courses by them. They appear to gradually disintegrate. The spectacular brilliance that surrounds them is actually the evidence of their process of disintegration. How strikingly all these details fit some individuals!

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Another heavenly phenomenon is the METEOR. This is a piece of some substance, usually stone or metal, traveling through space, which collides with the earth’s atmosphere at great speed. Friction with the atmosphere creates tremendous heat and light.

A large meteor can dominate the heaven briefly with its brilliance. Some will travel right across the sky. But their life is very short and all soon burn up entirely in the air or fall to the earth.

In Revelation 8:10, the career of the Attila the Hun, one of the scourges God used against Rome, is prophesied under this figure. He blazed brilliantly and briefly in the Roman heavens.

In Revelation 9:1 Mohammed is described similarly, with the addition (which fits perfectly with large meteors) that when he struck the earth he opened a great pit, out of which smoke arose and darkened the sky.

But the sun, moon, stars, comets and meteors of mankind are passing things. All belong to the heavens that will be rolled up like a scroll and taken away when the time has come to establish the—

“New heaven and new earth, wherein dwelleth righteousness” (2 Pet. 3:13).

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We have seen how *“the heavens declare the glory of God.”* Let us consider how “the firmament showeth his handiwork.”

“And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament” (Gen. 1:7).

The firmament is the expanse—the atmospheric shell that envelops the earth and makes life thereon possible.

About this, ancient man knew very little. It remained for the last days for man to discover the importance and significance of this basic divine revelation.

God divided the waters so that there were clouds above and seas beneath, and thus was established, with the aid of the sun, the water cycle that turns the earth from a desert to a paradise.

Life for the earth depends on the water cycle: up from the seas into the atmosphere by the power of the sun, across the heaven in clouds moved and guided by the winds, down again to the earth in rain or snow, to cause the earth to bear fruit, back to the seas in rivers. So the endless, life-giving cycle flows.

Sometimes there are mountains in the way. The water problems in West Texas from time to time are because there is a hilly range between there and the Gulf of Mexico. As soon as that range is crossed on the way East, there ceases to be a water shortage problem. The mountains cause updrafts that cool the moisture coming from the Gulf and cause it to fall and it goes no further inland.

Let us remember that often mountains stand in the way, but faith can remove mountains. The political mountains of the earth today, the great, proud uplifted fleshly mountains of brass, break up the peaceful harmonious cycle of life’s waters, God’s basic natural provisions for fruitful abundance; therefore, there is sorrow and suffering and hate and injustice and inequality and envy and criminal waste and heartbreaking want.

But we are mainly interested in the deep and beautiful and spiritual aspects of these symbols. Today’s mountains are cold, bare barriers of pride and antagonism. We hear a lot these days about “summits,” and the expression is very significant.

Zechariah’s two latter-day proud, fleshly mountains of brass—the King of the North and the King of the South—are shaping up wonderfully for the time when the cherubim chariots of God will smite them asunder and go forth from between them into the whole earth, to establish the true mountain of stone that will fill the earth and manifest God’s glory.

“In the last days the mountain of the Lord’s house shall be established in the top of the mountains, and all nations shall flow unto it” (Isa.2:2).

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The water cycle begins with the sea. We remember that on the third day God gathered the waters under the firmament together. The dry land He called Earth, and the waters He called Seas. On the third day—the symbol of resurrection—the Earth was born out of water.

The waters of the Seas represent the people of the nations.

“The wicked are a troubled sea, casting up mire and dirt” (Isa. 57:20).

Daniel saw the four winds of heaven striving upon the Great Sea, and as its waters churned and roared with the agitation of the wind, they brought forth in succession the wild beast empires of Babylon, Persia, Greece and Rome.

The wind, of course, was the Spirit of God, by which He—

“Rules in the kingdom of men and sets up over it whomsoever He will” (Dan. 4:32).

John, in the Revelation (13:1) had a similar vision of powers rising up and out of the Sea. And Psa. 89:8-10 declares—

“Lord God of hosts, thou rulest the raging of the sea . . . thou hast scattered thine enemies.”

This has a latter-day application—its fullest application. And so do the following—

“Was the Lord displeased with the rivers? Was Thy wrath against the sea that Thou didst ride upon Thy horses (Israel) and Thy chariots of salvation (the cherubim—the saints)?” (Hab. 3:8).

“He shall pass through the sea with affliction, and shall smite the waves in the sea . . . the pride of Assyria (King of the North) shall be brought down, and the sceptre of Egypt (King of the South) shall depart” (Zech. 10:11). (This chapter is about the latter-day gathering of Israel).

“The mountains quake, the hills melt, the earth is burned at His presence . . . He rebuketh the sea, and maketh it dry.” (Nah. 1:4-5).

That is the final consummation —“He maketh THE SEA DRY.” In the vision of the New Jerusalem at the end of the Scriptures (Rev. 21:1), we are told *“there was NO MORE SEA.”*

During Christ’s millennial reign on earth, we are shown the redeemed of God standing upon a sea of glass, singing songs of victory. They have subdued the troubled, miry sea of nations to a crystal, glassy calm.

Then the warm rays of the Sun of righteousness begin to work upon it, to bring about the time when *“there shall be no more sea”*—no more subdued mortal nations—all absorbed up into the heavenlies.

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This brings us back to the water cycle. When the Sun sheds his beams upon the sea, something begins to take place, although what happens is completely invisible—vapor is drawn up from the sea into the air—and as it is drawn out of the sea, it is distilled—all impurity is left behind, up and up it goes, a vast host of minute particles of water. Jesus said —

“If I be lifted up, I will draw all men unto me”
(Jn. 12:32).

And Paul rejoices —

“God hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

* * *

Elihu asked Job (37:16)—

“Dost thou know the balancings of the clouds? The wondrous works of Him who is perfect in knowledge?”

What keeps the CLOUDS—containing countless millions of tons of water—floating in their snowy beauty in the sky?

For here is the heavenly rendezvous of the vast host of tiny water droplets drawn up into the heavens by the sun. Here they become manifest in their shining splendor, ready to pour scourging judgment or gentle blessings upon the earth, according to their great Creator’s will.

There are many references to the clouds—in their spiritual sense—as the medium of God’s manifestations and operations:

“He rode upon a cherub, and did fly. He was seen upon the wings of the wind . . . and thick clouds of the skies” (2 Sam. 22:11-12).

“He maketh the clouds His chariot. He walketh upon the wings of the wind” (Psa. 104:3).

“The Lord rideth upon a swift cloud” (Isa. 19:1).

“His pavilion round about Him were dark waters and thick clouds of the skies” (Psa. 18:11).

There are three Hebrew words for clouds, meaning thick, covering, and vapor. All three are used in the last passage —“thick clouds of the skies”—it is literally: “clouds of clouds of clouds”—a three-fold repetition, like *“Holy, holy, holy.”*

When we let our minds dwell upon the spiritual significance of clouds—how they are composed, what their purposes are, who they represent, we can see far more point and promise and harmony and beauty in God’s presence being so often manifested in clouds. This was how Israel knew Him—

“I will come unto thee in a thick cloud” (Ex. 19:9).

“The Lord went before them in a pillar of cloud”
(Ex. 13:21).

“They looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud” (Ex. 16:10).

Of the Tabernacle, God promised—

“I will appear in the cloud upon the mercy-seat”
(Lev. 16:2).

And when Solomon’s Temple was dedicated—

“The cloud filled the house of the Lord, so that the priests could not stand to minister for the glory of the Lord had filled the house” (1 Kgs. 8:10-11).

At the transfiguration of Jesus—the manifestation of the glory of his kingdom—a “bright cloud” overshadowed them, and they “*entered into the cloud*” (Matt. 17:5). And again, when he was taken unto heaven—

“A cloud received him out of their sight” (Acts 1:9).

When he returns—

“They shall see the son of man coming in the CLOUDS of heaven, with power and great glory” (Matt. 24:30).

Likewise—

“Behold, he cometh WITH CLOUDS, and every eye shall see him” (Rev. 1:7).

When the multitudinous Son of Man is manifested, the Rainbow Angel, he is—

“Clothed with a cloud, and a rainbow is upon his head” (Rev. 10:1).

* * *

The rainbow is the token of the Everlasting Covenant, the sign of the Memorial Name, “Yahweh Elohim.” The rainbow occurs in only three places in Scripture, but very significant places—the covenant with Noah, the Cherubim visions of Ezekiel and the Multitudinous Son-of-Man similitude in the Revelation.

The rainbow is always associated with the cloud—

“I do set my bow in the cloud” (Gen. 9:13).

“The bow shall be seen in the cloud” (Gen. 9:14).

“The appearance of the bow in the cloud in the day of rain” (Eze. 1:28).

The cloud—the multitudinous droplets of water—are essential to the manifestation of the rainbow. Only they can thus reflect in brilliant beauty the manifold wonders of the glorious divine light—from the red of the flesh, through the yellow gold of tried faith and the green of life and resurrection to the heavenly blue and the royal purple.

The raindrops absorb the pure white light and reflect it back separated into its basic seven colors. They manifest the glory of God in detail—they manifest the various characteristics that together make up the perfection of His goodness.

The rainbow around the throne in Rev. 4:3 is said to be in sight like unto an emerald, that is, green. Green is the central of the seven colors of the rainbow, and is the color of life and blessing—

“Like a green olive tree in the house of God”
(Psa. 52:8).

“A green olive tree, fair and of goodly fruit”
(Jer. 11:16).

“As a tree planted by the water, her leaf shall be green” (Jer. 17:8).

And the opposite is shown by—

“The grass faileth, there is no green thing” (Isa. 15:6).

“I have dried up the green tree” (Eze. 17:24).

“If they do these things in a green tree, what shall be done in the dry?” (Lk. 23:31).

The true form of the rainbow is a circle, symbol of perfection and endlessness, like the spirit-wheels of Ezekiel's cherubim. It is significant that *the higher we go the more of the circle we can see*. It is only our low, earthly outlook that prevents us seeing the fullness and perfection of the divine purpose—the endless, everlasting covenant.

In our weak mortal state, we see through a glass darkly, and we know in part. But even in our weakness, the higher we raise the plane of our spiritual vision, the more of the full circle of the purpose we can perceive. From an airplane (up in the heaven, entirely, away from the earth's obscuring), the full circle of the rainbow is visible.

So in the spiritual—the higher the view, the fuller the perception, the more complete and entire is the vision of the eternal purpose.

The clouds are held up in the sky, and given motion and directions, by the wind. In Hebrew, there is no separate word for wind. It is *ruach*—"breath, spirit."

This may at first seem unnecessarily confusing. We are inclined to think there would be less danger of misunderstanding if it were a separate word, as in English.

But there must be a purpose. It must be to teach us something. Similarly, when we come to "thunder" we find again there is no separate word, it is "voice."

The thunder is the voice of God, and the wind His breath. Does not this give us a more intimate conception of His relations to His creation? Does it not make us more careful of ourselves, in relation to our attitude toward it? —toward all the various manifestations of His power and purpose in the weather?

We realize all too little the direct and continual dependence of the Creation upon its Great Creator. We get too detached and mechanical a view. The Scriptures try to teach us differently. Consider such Psalms as the 104th, designed to teach us how close God always is to the things that He has made—

"The young lions roar, and seek their meat from God."

"These wait all upon Thee, that Thou mayest give them their meat in due season."

"That Thou givest them they gather. Thou openest Thine hand, they are filled with good."

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches!"

"THE LORD SHALL REJOICE IN HIS WORKS."

There is the whole glorious secret of Creation.

Similarly, when God is speaking to Job, He calls into review all the elements of the world and the universe, from the feeding of the ravens to the guiding of the stars in their courses. Do we realize, CAN we realize, the infinite scope and magnitude of God's handiwork?

"Not a sparrow falls to the ground without God being aware."

We find no confusion in the use of the same word for wind and spirit. Each falls into its place. All is of God, in a diversity of operation. The wind, literal and figurative, plays an important part in the fulfilling of His will and accomplishing of His purpose—

"He rode on a cherub, and did fly; He was seen on the wings of the wind" (2 Sam. 22:11).

"He bringeth the wind out of His treasures" (Psa. 135:7).

"Fire and hail, snow and vapors, stormy wind fulfilling His Word" (Psa. 148:8).

"A man (that is, THE man) shall be as an hiding place from the wind, a covert from the tempest" (Isa. 32:2).

"I will raise against Babylon a destroying wind" (Jer. 51:1).

We have seen just recently how utterly helpless is puny man when God causeth His winds to blow.

"Prophecy unto the wind, prophecy, son of man, and say to the wind, come from the four winds, O breath, and breathe upon these slain, that they may live" (Eze. 37:9).

The wind then, is the motive power—that which gives motion and direction, and, as breath, that which gives life. As the wind is in the natural heavens, so the spirit is in the spiritual heavens.

Actually, the wind is not a power in itself—as the Spirit is not a power in itself, it has a source—the sun. The basic power behind the wind is temperature, heat. Herein we see God as the Source and Center of all.

In scriptural imagery, the Sun is more commonly applied to Christ, as the manifestation of God. But it is also often applied to God Himself—the ultimate and original Source of all light and heat and power and life, just as the term Saviour is applied in its ultimate sense to God. Jesus said—

“I can of mine own self do nothing” (Jn. 5:30).

We must always see in him God manifested—

“Not my will but Thine be done” (Lk. 22:42).

“The words I speak are not mine, but His that sent me” (Jn. 7:16).

The whole purpose and meaning of Christ is as the manifestation of God, just as—if WE are to have any meaning or purpose—it must be as manifestations of God.

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So in tracing the water cycle, we have the drawing up of the vapor into clouds, and the movement and direction of the clouds by the wind. What follows that?

God demanded of Job—

“Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?” (Job 38:34).

Here is the next step in the process—the rain. God declares—

“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: It shall not return unto Me void, but it shall accomplish that which I please” (Isa. 55:10-11).

Moses similarly says, in his great prophetic song with which he closes his last message to Israel —

“Give ear, O heavens; hear, O earth!”

“My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, as the showers upon the grass” (Deut. 32:1-2).

The rain from heaven is the Word of God, the Water of Life. This has various applications. In the fullness of the cloud symbol, the rain is the Word made flesh, the multitudinous Christ, overshadowing the earth and pouring out God’s blessing in the Millennial kingdom of righteousness—

“He shall come down like rain upon the mown grass: as showers that water the earth” (Psa. 72:6).

Why the “mown” grass? Because this will be the new, fresh, tender growth. The harvest will have been reaped, all the old coarse, growth taken away.

It is this gentle rain, falling in the midst of the morning sunshine, that manifests the beautiful rainbow symbol of the everlasting covenant of life and peace.

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Isaiah 55 also mentioned the snow. Snow is of great importance in the yearly life cycle of nature. On mountain tops it stores the waters which constantly replenish such mighty rivers as the Nile during the hot summer months when otherwise they would dry up. The snow of Hermon is the source of the Jordan.

Snow provides the gentle blanket of the winter, conserving the earth’s warmth through the cold months, and protecting both vegetable and animal life, storing the life-giving moisture for the springtime rebirth.

Snow affords one of the most wonderful and awe-inspiring evidences of God’s infinite wisdom, power, and love of beauty.

Each tiny snowflake is an intricate lacy, six-pointed star of exquisitely fine and symmetrical design, far too minute to be seen by the naked eye.

In even a small snowstorm, countless millions of these fall and, as far as man is able to determine, *there are never two exactly alike*, though they all follow the same six-fold pattern.

Infinite forms of beauty, *never seen by any eye but God's*, created in inconceivable profusion and often lasting but for a few moments!

"He hath made everything beautiful in His time . . . as for God, HIS WAY IS PERFECT" (Ecc. 3:11, Psa. 18:30).

When we thoughtlessly take up a handful of snow, we all unknowingly crush these tiny jewels of beauty by the countless thousands. How little we know and realize about the wondrous works of God, Who creates such unseen objects of beauty in endless and infinite profusion, just for the sheer joy of creating!

Before the invention of the microscope, no natural human eye would ever have seen the breathtaking beauty of this *"treasure of the snow,"* to which God refers in rebuking, humbling, and teaching wisdom to Job.

There is great comfort and peace in the contemplation of these things. Our God is a glorious and marvelous God. *Goodness and beauty and life and joy are the eternal pattern of all His works.*

All things that mar that beauty and joy are but passing shadows that will be swept away when their brief purpose is accomplished.

"Hast thou entered into the treasures of the snow?" (Job 38:22)

These were the words of God to Job, as He marshalled before him the multitudinous manifestations of His boundless wisdom.

"HAST THOU ENTERED INTO THE TREASURES OF THE SNOW?"

The raindrop is a simple sphere which reflects the sun's light in the full range of the rainbow's spectrum of color. The snowflake, on the other hand, is an infinitely complicated pattern of symmetrical angles, forms, and surfaces that combine to reflect the light in its pure whiteness.

Snow is a symbol of purity—

"Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

"The Nazarites of Zion were purer than snow"

(Lam. 4:7).

The snow of Lebanon, shining in pure white beauty upon Mt. Hermon, visible throughout all the land, was a constant type and promise of stored up life and blessing to come, when "the times of refreshing shall come from the presence of the Lord."

It was a continual foreshadowing of the pure, white-robed city of God set upon a hill, even upon the holy mountain of God, pouring forth its blessings to all the earth, under the healing rays of the Sun of Righteousness.

There are many other aspects of the heavens' declaration of God's glory. Much could be said about the marvelous beauty and significance of the "MORNING" symbol—

"In the morning, then ye shall see the glory of the Lord" (Ex. 16:7).

"Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

"He shall be as the light of the morning . . . even a morning without clouds" (2 Sam. 23:4).

"At eventide trouble; before the morning he is not" (Isa. 17:14).

"His going forth is prepared as the morning"

(Hos. 6:3).

"The beauties of holiness from the womb of the morning" (Psa. 110:3).

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We have considered mainly the gentle and beneficial side of the picture. There is a group of aspects, however, which portrays the other side—storm, tempest, thunder, lightning, hail, whirlwind, earthquake, and flood.

These things represent the righteous judgments of God against unrighteousness and disobedience. It is good that we remember both the goodness and severity of God. God is love, and God is a consuming fire. The purity of the love requires the consuming fire.

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“The heavens declare the glory of God; and the firmament showeth his handiwork” (Psa. 19:1).

May we, brethren and sisters, in our brief day of opportunity, have the wisdom to lay aside all else, and give all our hearts and minds and souls and strength to preparing ourselves for a place in those “new heavens wherein dwelleth righteousness” which will eternally show forth His glory!

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

“Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

“And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard”
(Isa. 65:17-19).

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