

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

TYPES FROM NATURE.

An Address (revised) at

At St. Mary Axe,

Feb. 28, 1913

by

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Correspondence welcome:

Scriptural literature for Believers

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An Address by Mr. P.W.Heward
At St. Mary Axe, Feb. 28, 1913

OUTLINE:

1. "The heavens declare the glory of God" ..
2. Animal life, and its testimony.
3. Vegetable life bearing witness.
4. Other types.
5. God's voice in strange phenomena.
6. Further study suggested.
7. "How manifold are thy works".

Our subject this evening is "Types from Nature". By "types" we understand symbols, pictures and illustrations. Now God has caused everything to speak, - everything in history tells of God. Everything around us tells us something concerning God. Even the histories of individuals are made, as Scripture reveals, to give types of Christ or of Antichrist. God has nothing haphazard in all His manifold workings. Everything is an open book to those who have opened eyes. There is nothing beyond the reach of God. There is nothing beyond that which is not only in the control of God, but which is made the definite USE of God, to give His Own people that which they require. In the ages to come we shall see the wealth of Divine education that God has given. How little we grasp it now! We learn slowly in God's school, for everything is to teach those who are teachable. By "nature" we understand that which is distinguished on the one hand from man's manufacture, - on the other hand from those Divine operations which we characterize as spiritual and gracious in the salvation and edification of God's dear people. "Nature" thus understood, refers to the starry heavens and to the tiniest plants that spring out from the earth, alike, to our own natural frame, and to every other form of life. Nor can we exclude the mineral kingdom; which as well as the animal and vegetable kingdoms, must be taken as part of "nature". Now at the present time we find many who desire to worship "nature", and speak of "nature" in a personifying way. To us, "nature" is but God's handmaid, "nature" is not God. The creature is not the Creator. Everything in nature points to God, but nothing in "nature" can exist apart from God. The heathen have perverted this, they deify objects. Civilization has perverted it in a similar way. With all its boasted cleverness, civilization is but a falling back to atheism, and polytheism, and pantheism, - those three forms of iniquity against God. Yes, a falling back to heathenism. Man by wisdom never finds out God. ^{The scientist with theories, hypotheses, and ever-changing, desires to leave} The God out of that which He has created. Words are used, not to express ideas, but rather to cover up facts. The scientist can talk eloquently concerning what he sees, and professes to see, but he obscures the fact "origin" is an unknown land to him, and that the whole of the open part of the book of "nature" is very imperfectly known. The Christian can say "Lo these are parts of God's ways, but how little a portion" of Him is really understood. The question comes up in our minds, beloved friends, are we warranted, Scripturally warranted, in looking to the types from "nature"? There are two points which we need to carefully consider. First, our dispensational attitude rather suggests NOT spending too much time upon these subjects. I mean "not spending too much time RELATIVELY". You find much more about science in the book of Job, and in the Psalms, than you find in the Epistles; for nature, though beautiful to us, is in one sense put on one side, during the present dispensation. We live in a world in which we specially see the thorns, I mean, our eyes are opened to the ruin and we look beyond the PRESENT dispensation for our enjoyment of nature. We are pilgrims and strangers. That the earth is glorious in many ways, we cheerfully acknowledge, but we are seated in HEAVENLY places in Christ Jesus, and though we do not deny real science, we are in large measure beyond earthly science. The works of God around us are exquisite, but He has shown to us that which exceeds the works in nature, even the linking of ourselves with the Son of His love, by an indissoluble link, so that we, who were once unrighteous and unrighteousness,

have, by virtue of His wonderful complete work, been made the righteousness of God in Him, accepted in the Beloved One. Who can measure the height of blessedness in Christ Jesus? Secondly, with regard to this study, we have to allow something for individual temperament. Do not misunderstand me, believers need to be brought more to uniformity. Certain unity without uniformity is a myth. I do not say ~~the~~ "unity, but CERTAIN unity without uniformity is a myth. Uniformity is deeply important in many respects, but God is not pleased that we should have the same spheres of service, nor exactly the same mental capacities and temperaments. Temperament is often a compound in which sin is the largest factor, but temperament has within itself certain factors of Divine appointment and Divine arrangement, and not all believers are called to the same proportion in studies such as that which is before us. Oh, how important that we as children of God, if indeed we have passed out of death into life, - that we, as children of God, should know what is God's will for us, and then do it.

With that preface we pass to our first point, "The Heavens declare the glory of God". Thus speaks Psalm 19, and Genesis 1 reveals the same thought. When God placed the sun and moon in the firmament they were put there for signs and seasons. FOR SIGNS: then God speaks by sun and moon, nor can we omit the stars, and here we can read on beyond Isa.40 and go beyond the passages of the earlier Scripture, we can come to 1Cor.15 itself, and Rev.12 to see that God has been pleased in all ages to teach His people by sun, moon, and stars. The heathen worship the sun and honor the moon-god, and the very days of the week perpetuate a reminder of this sin, but to us as believers in the Lord Jesus the sun, moon and stars are spiritually suggestive. There is but one sun with respect to this earth, there is but one moon but there are many stars. The sun brings before us the Lord Jesus, the Sun of righteousness in His wondrous glory, His eyes are as a flame of fire, the One Who is not only the Light of the world, but Who is of purer eyes than to behold iniquity, and Who cannot bear those that are evil. The moon, that night-light reflecting, in white glory, - the blazing essential glory of the sun, pictures the redeemed of the Lord who in heavenly places, though beneath Him, and therefore worshipping Him, - the redeemed who in heavenly places in this world's night are to bear a reflected light, nothing of their own boasted merit, but that which comes through His spotlessly pure work, for are we not made the righteousness of God in Him, and is not the whiteness pictorial of righteousness? The one moon pictures the unity of the redeemed; moreover when the sun appears the moon loses its glory, for we would attract attention not to ourselves but Himself, when, while He is the absent One, the world can see us and we should simply reflect Him, nothing less. But there are many stars, stars being pictorial of individual believers differing from one another in glory. With respect to this earth the stars are small in appearance, and in typical teaching we sometimes consider appearance. The moon pictures the unity of the redeemed. The stars, which do not have their glory from the sun, picture the individual redeemed, not as reflecting the work of Christ, but as individually responsible ones. The star is a name of a believer in Dan. 8, and in Rev.12 as well as Rev.1. Nor can we forget that definite passage, 1 Cor.15 "One star differeth from another in glory". The thought is plain that believers are responsible unto their Lord; personal individual accountability is brought before us by the figure of the stars, - not what we all receive in Christ, but our use of privileges in the power of the Holy Spirit. When the Lord Jesus shall return, when the Sun of Righteousness shall come back, we shall be as the sun. The moon glory will have gone. We shall be manifestly, not only reflecting Him but linked with Him, when He shall present to Himself a glorious church, not having spot or wrinkle or any such thing. And it is noticeable that the naked eye cannot perceive the stars when the sun shines. In these days of darkness in the world's night, when the Lord's people reflect Him their individual accountability and brilliancy is very evident, but when He shall come back in the millennial kingdom, though there will be distinctions visible to the Lord they will not be distinctions that will specially APPEAL (shall I say?) to the naked eye. I mean they will not be distinctions that can affect the more than wonderful

glory that we shall have unitedly in the Lord Jesus Christ, and I think that is God's own answer in 1 Cor. 15 to the way in which some dear believers pervert the two-fold revelation;— One part showing that every believer shall live with Christ, the other that some believers will suffer loss. Compared with the glory of being in and with Christ, the suffering loss in COMPARATIVELY small, but in itself, and before GOD it is a tremendous thing, and we cannot be too careful lest we be shamed away from the Lord, albeit in His presence.

Next we come to consider "Animal life and its testimony". We begin with man. There are certain parallels between men and animals, not that man is a developed animal, but that, as Gen. 1, shows, man was placed over the animals, and there is a harmony between the Divine workings. If man is like an animal, it is rather in some respects, because he became like the beasts that perish, so that the world's governments are likened to wild beasts before God. Evolution is an entire contrast with God's revelation. Man has not evolved, but rather has come down, even as the serpent has experienced even physically the opposite of evolution. There is no rise, but a distinct fall, and we cannot be too definite with regard to this. The animal kingdom speaks concerning God. Not only do we see in the various forms His infinite wisdom, not only do we see in the distinctness of forms His witness against mere evolution, but also we see in the animals a reminder of what sin has brought into the world, for not only do they fight and die, but they are insubordinate to the human race, under which God set them. Again there are spiritual lessons still left, though men have fallen, and animals have been made subject to vanity, as well. ^{we think of the} ^{mark of the} ^{periods of the life before} ^{any} ^{Ed. whether} ~~Number is stamped upon the animal~~ ^{before} ~~birth or after birth,~~ there is clearly marked upon the animal world God's arrangement of numbers. May I remind you how lions are brought before us in Scripture, and bears, and such-like animals to give unto us pictures concerning the ungodly, though we would not forget Him, Who came the first time as the lamb, but Who will return as the Lion of the Tribe of Judah. The mention of His precious Name calls to our mind the wondrous Scriptural types wrapped up in lambs and sheep, nor can we forget the spiritual instruction found in parables, concerning birds, You take the parables of our Lord Jesus, beloved friends, and you will find what a large position animal life has in them, and after that what a large position vegetable life has. We can go on to some other points. The serpent is very suggestive of Satan, — the old serpent. Even parts of animals have lessons for us. The horns reminding us of Gen. 22, where we have the ram caught by the horns in the thicket, nor can we forget Psalm 75, with its mention of ungodly horns. Zech. 1 and Rev. 13 should also be remembered. And then we think of the eating of animal food. How many types has God wrapped up in connection with that! We eat not simply the vegetable food first appointed, but flesh, yet we must eat it without the life, without the blood, for the blood pictures atonement, and all our enjoyment of food should depend upon the fact that we have been brought to Christ, and that He has died for us. We deserve nothing to eat, except by grace through the precious blood of our Lord Jesus. Every dinner table with the meats spread upon it preaches a Gospel sermon. Oh, that we might have eyes to see and ears to hear, the manifold wisdom of our glorious God.

The vegetable world contributes its quota to the exaltation of our glorious God. We think of its beauty, and its wondrous completeness, although here, as well as with regard to animals, sin has had an effect. No longer do we find earth giving its strength, it is a millennial promise that it will yet yield its increase, but now man toils in the sweat of his face, and furthermore, thorns and thistles spring up; every thorn preaching the truth of Gen. 3, and warning the sinner of his awful goal. Here again, in the vegetable world, number is stamped, as some of us saw on Wednesday. Beauty is not without uniformity in the vegetable world. One finds an arrangement of leaves, and doubtless if we knew more we should see an arrangement of all other things. Man knows but little. We cannot boast of our wisdom. We see enough to see how little we see. May we be wise enough to acknowledge we are not wise. God, Who is so much greater than nature, has made nature so much greater than our minds that we might twice fall before Him in heart-felt adoration.

Again the suitability of the vegetable world for food, though poison

is found throughout it, - this suitability is suggestive of the kind of providence of our God. Before man fell, plant life was the only appointed food, after man fell there was a stress upon plant life at the first - "in the sweat of thy face shalt thou eat BREAD", - but when man went further on in his sin, God was pleased to deal with that iniquity which made vegetarianism its basis. Vegetarianism and socialism and many "isms" of today are not harmless theories, but they are definite substitutes for God's provision to deal with ruined man. God has appointed some partaking of animal food in these days to remind us of our sins, and our Saviour, but we still partake in great measure of vegetable food, and every time we receive fruit, should we not think (Oh how forgetful we are,) should we not think of what Adam had, and Adam lost, and of that future fruit, of which the last Book of Scripture speaks, - and of that spiritual fruit, if by mercy we have sat down under His shadow, and His fruit is sweet unto our taste? The bread on our table pictures the Bread of life, for bread corn is bruised. We think of Him Who was not simply the manna that came down from heaven but Who went beneath the ground, not only that His body went down into the grave, but that He was pleased to become the opposite of the exalted one, that we might receive not only life, but the food of that new life. Thus everything tells us something about Christ, and something about sin. Beloved friends, we have hardly fringed this subject; you think of a tree, and its root pictures Him Who is the Root of the olive tree in Rom. 11. You think of its branches, and there comes to mind at once the One Who is called the Branch in Isa. 11, and in awful contrast the spreading branches of Matt. 13. You think moreover of the leaves and they picture man's words, and, if without fruit, man's self-righteousness, making a vain apron, that will never cover before a Holy God, Every part of vegetable life is a parable. There is nothing in earth without signification.

Other types exist, who can count them? All colors have lessons for us. All minerals are full of instruction. Gold speaks of glory and majesty and moreover suggests Him of Whom the sun in its fiery strength is suggestive, but He is beyond all suggestions, our altogether glorious Saviour and Lord. The silver, current coin with the merchantman, with its pale glory, pictures not simply righteousness, but that completion of righteousness whereby our beloved Lord in His finished work made an atonement as the basis for His people, that they may rest upon the sockets of redemption, and rejoice in that they are His Own purchase. The brass, or copper on which we look brings to mind the copper in the tabernacle court, and the mountains of copper in Zech. 6. It shows to us that which is of earth, and earthly GLORY. It moreover brings before us the strength of Him, Who, as the brazen or copper serpent, was caused to take exact wrath, so that it filled His whole being, and He crying out "My God, My God, why hast Thou forsaken Me" when He bore the sin of many. The type was but a piece of copper, but the Antitype is the altogether precious Saviour. God speaks to us moreover in the weather. It is not to a believer a mere topic for conversation, or something about which to grumble. Indeed a child of God has no warrant for grumbling at anything except at himself. To a believer everything in God's arrangement of the climate is suggestive. The rain pictures the doctrine which descends. The dew and mist so needed in Palestine's climate, have similar suggestive lessons of the all pervading work of God, the Holy Spirit, through the instrumentality of the Scripture. There are treasures of snow and hail, not only in science, but in spiritual lessons. God speaks to us by clouds. The morning cloud may suggest our changeableness. The cloud whence the lightning darts may bring before us Him around Whom are clouds and darkness, and when we behold a morning without clouds, we think of the brightness when with the clear shining after rain, the Sun of Righteousness shall arise with healing in His wings. Never a day passes, but God speaks by it. Never an event happens but God has lessons wrapped up in it. Beloved friends, normal and common things are miracles; that which is usual is full of instruction. Many things we see so rarely, that we do not understand them, and others we see so often that we do not understand THEM. But everything is alike full of God's education, for those who, brought into His family, are, secondly, brought into His school and never taken out of it.

I need only speak in passing of the strange phenomena by which God makes His voice heard. The lightning with its thunderclap is no mere accident. There is something beyond electricity when God appoints a storm. An earthquake is no mere happening of circumstances. It is no mere event that depends upon certain other events, but they in their turn depend on God. He works by means, and uses them, but never does He obliterate Himself. How glorious is our God, even in that which He permits against Himself. He then speaks of Himself, for the wrath of men shall praise Him, and the remainder of wrath will He restrain. If thus everything calls our attention unto our glorious God, should we not seek, (ah, how we have failed so to seek!) should we not seek to look at everything as a reminder of Him? The present day tendency is to see God nowhere, but we should see the evidences of God everywhere. This is not a pantheism:- we exalt a personal God, beyond nature, beyond visions, beyond appearances, but we want our eyes opened, to be turned away from things unto Him, and to behold Him and to praise Him, that our lives may say "O Lord, how manifold are Thy works, in wisdom hast Thou made them all." The earth is indeed full of the riches of God, as one of the Psalms beautifully expresses it. "The works of the Lord are great, sought out of all them that take pleasure therein". But, beloved friends, nature will not take us to glory. Nature may speak of Christ, but Christ is greater than His types. On the background of a wonderful working in nature, we behold once more the greater work that He, Who was the Son of God's love, and upholds all things by the word of His power, was pleased to become a man, to become circumscribed, as it were, when He was made under the law, that, having finished the work given Him to do, He might unite with Himself on resurrection ground, a great number whom no man can number, because He in lone to their souls was made a curse for them and found a ransom. On the glorious background of Divine Omnipotence there shines out Divine grace, and if there is a wondrous greatness behind God's working in this earth, and in the other vast worlds which He has formed, Oh how great is His greatness that He stooped down low enough to do the little work which was infinitely great because of the littleness of saving tiny creatures, helpless sinners who were worth nothing. Beloved friends, the littleness only shows its greatness the more; and if He, Who upholds all things by the Word of His power needed to do a work; and something beyond a word for our atonement, how vast before Him must be our iniquity. How awful must be our deserved doom. But how real must be the salvation of those who, brought to an end of themselves, and to see their righteousnesses as filthy rags, are made to rest only and completely and for ever on the once finished work of the Lord of Glory, so that they are bound up in a bundle of life with Him from Whom there is no separation, even as in Him there is no condemnation. Oh that the study of nature may take us beyond nature to the God of nature. Rather than from the God of nature standpoint we may look at nature, and then opening the book of grace may praise not only for the parallels between them, but for the exceeding riches of the latter, in which God transcends His works in nature, with a work which cannot be equalled or paralleled, a work which is unspeakable in its fulness, and toward which His people should have an attitude of unspeakable thankfulness, and unspeakable joy.

A. I do not want any dear friends to go ^away with the thought in your minds that any of us profess to be continually in the attitude of looking on nature thus. I suppose every child of God must sorrowfully confess that he has often had a dinner of meat without thinking at all of atonement in connection with God's types.

Q. What Scripture has marked out that the vegetable food was misused?

A. Only by inference. We read that immediately after the flood God made further appointments as to animal food. We know that the sin before the flood that led up to it was a form of spiritism, and furthermore that certain sections of spiritism, ancient Egyptian, as well as modern, demand vegetarian diet. Hence it seems plain that God's witness was against spiritism. By spiritism, I mean demonism, commonly called spiritualism.

Q. Did you touch on the sea?

A. No, the sea and the land both bring before us wondrous lessons from God. The sea is pictorial of the waves of men, in vast numbers, and suggestive of the might of our God, particularly in connection with wrath. We think of the Red Sea, and the overthrow of those who warred against Israel, and in the new earth there shall be no more sea, for wrath is entirely removed, the ungodly being for ever separated from God. If we were barely to make a catalogue of God's works in nature that speak, we should have the whole meeting occupied with the catalogue, as manifold are they. I am afraid I have left a good number out.

Q. Are there not some passages that speak of the ocean, or the sea, as a picture of God's grace?

A. "Thy righteousness is as the waves of the sea" comes to my mind in Isaiah, speaking of abundant righteousness. "Thy peace like a river, thy righteousness like waves of the sea" is exceptional. "The waters of Shiloah that go softly" picture grace. The river is there contrasted, as waters that do not go softly.

Q. The picture of the stormy sea is one picture, and calm sea is another?

A. The sea of glass pictures grace, rather; incapacity for storm, Christ's walking on the sea and experiences with regard to it never suggest grace, but always judgment. The sea of glass was a sea in which you cannot sink as Peter did. Our present experience is walking on the sea, in one sense, and only as we look to the Lord are we upheld.

Q. When the Lord said "Peace be still" and there was a calm sea, it is not a picture of wrath, is it?

A. And then quickly they were at the land, - one passage tells us in connection with the incident. If immediately they were at the land, they left the sea.

Q. Is there any passage at all as to the creation of water? The waters were there before, apparently?

A. Only before Gen. 1:2. If in the beginning God created the heavens and the earth, that included all His work in the general outline of of nature, did it not? We read in Psalm 104, "Who layeth the beams of His chambers in the waters" and in Job 38 "Who shut up the sea with doors, when it brake forth as if it issued out of the womb, when I made the cloud the garment thereof?" I suppose that these passages bring before us, that the sea was existing before it brake forth in judgment, for God foreknew what He would do with it. There is no passage that I can call to mind at present, which distinctly says that God created the sea at that time. "To Him that stretched out the earth above the waters" is the nearest passage that I can think of, in Psalm 136:6. (Note after - See Psalm 146:6).

Q. What about the passage where Scripture speaks of things that are in the sea, e.g. the leviathan? Does it mention anything about it there?

A. I do not think so. The waters are always connected with God's working. "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap, He layeth up the depth in storehouses".-

Q. Still they would be included I suppose, in the part of one of the heavens, the second or third heaven? We do not know the nature of the second or third heaven, do we?

A. Do we know the nature of the earth?

Q. What we call the air is the first heaven, but the second was shown when He opened the fountains of the great deep. It may be that,

that the nature of the second heaven is watery material as compared with this air material.

A. I am not quite sure if we understand what the airy belt is, to with.. I do not know that Scripture suggests anything in favor of a solid or material heaven, for the second heaven. The word used for the firmament is the expanse, and rather implies a thinness than a thickness. I do not mean a thinness in extent, but in character. There are the waters above the firmament, they must have a certain solidity, it is true, but I think they are rather put as in storehouses than as covering the whole. start

Q. Yes, when He made the heavens, it would include these waters in the heavens.

A. Include storehouses I presume, We know very little about the original creation.

Q. Are the "windows of heaven" literal, or figurative?

A. From our standpoint, I suppose, figurative, but I do not think much of our standpoint. From God's standpoint, literal.

Q. You remarked that number is stamped upon the animal world; I am not quite sure of that..

A. Well, first of all, the form of the animals has certain number associated with it. I mean with the limbs and the parts. I think we can quite understand that, as with our own physical frame. Secondly, periods both before birth, and after birth, in the animal world have certain numbers stamped upon them. The number seven being stamped on the period before birth throughout the animal world, I believe, and with birds as well, So that there is some Divine appointment in that. As to the fulness of it, I suppose we know very little. There were the two special thoughts in my mind.

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