

An Address by Mr. P.W. Heward,  
At 2, Minories, Aldgate, E  
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OUTLINE:-

1. God's precious Testimony, and Its Absolute Truth.
2. Human "Traditions" and "Theories", and their FAILURE.
3. Errors through HASTY Reading: the Exactness of All God's Words.
4. A SPIRITUAL Parallel in the Life of a Believer, e.g. 2 Cor. 4.6 with Gen. 1.3; Eph. 5 with Gen. 1.27.
5. The Glorious Day, when the Last Adam shall have "Dominion", (Gen. 1.28).

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The primary object of a meeting is the glory of God. The blessing to souls is secondary, - blessed, but secondary. Mental knowledge of truth is not sufficient. How much of Scripture have we in our heart? - that is the question. There are some dear souls who rightly emphasize salvation, and swing to the other direction of the pendulum, and forget that when there is salvation, spiritual knowledge should grow to God's glory. It is a great thing to be able to know what God says, and again and again He seems to speak to us in such words/as these, "I would not have you ignorant". It is delightful to realise that God takes His people into His confidence. The Lord God will do nothing, but He revealeth to His servants the prophets. "If it were not so, I would have told you". "I call yo not servants..... I have called you friends, for all things that I have heard of My Father I have made known unto you". "until <sup>1</sup> went into the sanctuary of God; then understood I". "In Thy light shall we see light". "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" "My delights were with the sons of men" is the statement of the True Wisdom, and Christ Jesus is made unto us Wisdom. "I would not have you ignorant". Hence things that are hidden from the wise and prudent are revealed to babes, and that which men by searching cannot find out is uncovered to us by God's Spirit, for the Spirit searcheth all things, yea, the deep things of God; and not only concerning doctrine in one connection, but in MANY ways, "If any one will to DO he shall KNOW". So is it in all our study of Scripture, knowledge is associated with doing. Spiritual doing is deeply important. Hence at the outset I would say, beloved friends, what does Genesis 1 mean to us? Is it simply a chapter we shall study in order to answer would-be objectors? If so, there is something altogether wrong in our spiritual condition. We all have some fragments of pride. But God looks to those who TREMBLE at His word (Isa. 66.2). In salvation He had no room for others except broken-hearted ones, and He dwells with those who are humble and of a contrite spirit. We do not like the reproach of Christ. We do not like to "appear" ignorant of human "wisdom", but the real ignorance is not to know God. We are asked HOW we explain Gen. 1. The question is put:- "Have you read such and such books?" "No". "Oh, you are not able to speak on the subject". And we feel ourselves rather small BEFORE MEN, instead of counting it a joy to suffer shame for His Name, and to realise that all the works of men are small in the sight of the

Lord. Those who are behind the times are also in front of the times and partakers of the glories which in HIS times He will show, Who is the Blessed and Only Potentate. Just before this meeting I remarked to a dear friend that I liked to keep the same copy of the Bible, because with the facsimilie I remember where the chapters commence on the various pages. If I have a fresh copy I have to learn where they are, and UNlearn where they used to be. Now many people spend much of their time in UNlearning as well as learning. They learn the science of 1900, and unlearn it in 1910. They learn the science of 1910, and unlearn it in 1920. But we are acquainted with the true science textbook of what I may call the year 6001. It will be recognized in His times. We are ahead of the present changing sciences, and belong to that millennial thousand years when God's silence will be vindicated against all else. As it is, men are often compelled to acknowledge the truth. In THAT day I feel sure it will be manifested that God has put more wonderful unveiling of His work in the early chapters of Genesis than at present we realise, Give me a microscope, and I see beauties where before I saw dust. Give me eyes to see, and I shall see hidden beauties beyond measure in the Scripture. A microscope MAKES nothing, but removes some of my inability. The Holy Spirit removes our inability, as He shows us the deep things of God; and in that Day we shall know as we are known, and see face to face. We shall find that which would bewilder us to-day. Truth will flash forth in accord with the fulness of Scripture. As it is, God has shown hidden wonders of history, science and structure which amaze His people! What will it be in THAT Day? Yet astonishment is not our object in view. We shall be LIKE HIM, for we shall see Him as He is; and only as this future prospect becomes our present enjoyment can our meetings have their true character. We believe God's precious testimony. We believe Gen.1. It may be we are esteemed out of date. We never wish to be in date, during man's day, because we realise God has chosen us out of the world. We are not surprised that MEN misunderstand us. It is an easy thing to be rejected in some ways. But I think the hardest experience is, oftentimes, a PART-rejection. A complete rejection makes one almost willing for the completeness, and almost thankful- "Here is a testimony I am on the Lord's lines"; but a part-rejection has enough of part-acceptance in a ruined world to make every "pin-prick" of rejection and reproach painful to bear. When those who at other times treat us encouragingly say something scornful, it is painful. When we have become used to being well received as fairly intelligent persons, and then have some slur cast on our intelligence, it is far more difficult to bear than if our names were altogether cast out as evil. Part-rejection is the most painful "detail", but it is only a detail, for the Lord is SOON coming, and then these details will be past. Nay, our very attitude as to these details will be rewarded at the Judgment Seat of Christ, and there will be a far more exceeding and eternal weight of glory for all TRUE suffering of reproach. You say, What has all this to do with Genesis 1? The preface seems longer than the subject. It may be so. If we are in a right condition, much of the subject is a very easy one. If we are in the wrong condition, the whole subject is a very difficult one. "The beginning of Thy Word is truth", says Psalm 119, and we believe it, and find Christ's own personal stress on the early chapters of Genesis, and the Holy Spirit's constant allusion, till, at the end of Scripture, in Revelation, we reach a parallel and contrast in connection with the tree of life, and the fulness of blessing through the Last Adam. Indeed, I have been amazed at the number of allusions to Genesis 1 in connection with "light" throughout the Later Scriptures. If we read of light elsewhere, whether in John 1, John 8 or 2 Cor.4, Genesis is in front of us. So is it with respect to other words. If we read of fruit,

even in a spiritual aspect, Genesis is in front of us. When we have brought before us the sun, moon and stars in Corinthians, Genesis is in front of us. The allusion to man is not only the background for various general Scriptures, but Romans 5 and 1 Cor. 15 depend very definitely on the Scriptural emphasis of Genesis. If we have a week in Gen. 1, we have a week in John 1 also. Scripture has so many entwined illustrations. And, be it noticed, this emphasizes a literality of the Genesis week! The first week of John, the last week of Christ's earthly life, and the week of Genesis 1 are all remarkable, and God stamps a week on Israel's history, - not only the usual week leading up to the sabbath, but special weeks in Passover, and Tabernacles. God lays a stress on the literality of Gen. 1, and all the evidence illustrates that the LITERAL six days are God's own unveiling. Indeed, we must SIMPLY accept the truth of Scripture, or we have no foundation at all. We may be told that there are VARIOUS documents brought together in Genesis, and that these are "pieced together" by human skill. As a rule the miracles of unbelief are astounding. The skill to piece such fragments so marvellously together would be beyond any parallel. But not only so. The thought has come to me, What is MAN'S special attack with regard to Genesis? The Names of God. Do you see the subtle working of Satan? God's stress on the NAME is clear. He revealed His Name to Israel when He brought them out, and made Himself known to them, and He chose a place for His Name when He brought them into the land. Christ came to reveal the Name, as John 17.26 shows. But Satan chose a city called Babylon, that men might make them a name there. Higher criticism shows its nature by its primary attack on the Name. This is most remarkable, yet to be expected, The Name is hated. Do you wonder the Name "Jehovah" has been so opposed, because it was the Name whereby God was pleased to reveal Himself. This, I would repeat, is one of Satan's own indications as to the real origin of the Higher Criticism. He little knew, perhaps, how he was unveiling his deadly hatred to the Name in a manner which puts believers on their guard the more earnestly.

Human traditions may tell us that this chapter gives a picture of what Moses saw in a panorama on six or seven days of his life. But does the Holy Spirit say "Moses saw this on the first day, Moses saw this on the second day?" No. Then we reject the statement. Others will tell us that we have periods. Now if God is pleased to use the term "day" for a period, we have no objection, but we must have the proof from Scripture, and we do not find that similar language is so used when the word "day" is employed for a period. The attached NUMERALS imply a literality of days. In the ten commandments it is emphasized that the Lord worked in the six days, and the basis of keeping the sabbath among Israel would have been thrown away if these were not literal days. Furthermore, the "period" theory involves problems with respect to the alternations of darkness and light, particularly after Adam was created, and particularly with respect to the seventh day. The literality of THAT is without any possible contradiction and the other days are associated therewith. But men will tell us that this passage asserts God CREATED the heavens and the earth in six days, and rested the seventh day, and we shall be reminded that science has evidence of geological periods which are much before the date given to us with regard to Adam. What do we answer? We answer, first of all, that science is a very doubtful thing. Because men tell us we must not infer what we do not see, and yet they largely make their inferences. I want to know how they are sure that certain arrangements must have taken a certain period, how they can tell from the present what was the "rate" in the past. There is this problem they have to face, - the origin of matter involves a MIRACLE. Two miracles are no harder than one. The One capable of originating could have worked at different times in different ways, and at a very varied rate, if He so pleased. It is, therefore, impossible for true science to deal with anything, unless there was personal presence or full

record. Whenever this is ignored, imitation science comes into conflict with revelation. Hence we are perfectly scientific when we say we only accept conclusions according to those who were present, or on COMPLETE evidence. On their own showing can scientists force us to go one step beyond that? Were they there? Do they know? That is our first position. Our words illustrate one of their own points. Doubtless we can go further and emphasize how willing we are to accept on CREDIBLE evidence. Then we are privileged to bring before those who oppose God's credible evidence. But men will say, It is impossible that all these things should have taken place rapidly. Grant ONE miracle, there is no further problem. Those who believe in the brevity of the Judgment Seat of Christ, as revealed regarding the future, can well understand how God can compress much in nature even as He can compress much in all else. With God, time is nothing. Any other aspect is irreverent. But we are willing to go a step further. Scripture speaks of the earth as very old. Adam was the first man, only 6000 years ago. The Divine stress on the age of the mountains must not be overlooked. What then? I think Scripture plainly implies an age of the earth before Adam. But some man will tell us there is a certain parallel between the order in Gen. 1 and the order in geological strata, and therefore that this is plainly a "period" chapter. We answer that we find PARALLELS in history. The first destruction of the temple at Jerusalem, and the second destruction were at the same time of the year; and "repetitions" in the miracles of the Lord Jesus are remarkable. Do we identify the passages, or do we say "History repeats itself"? - rather, God works on certain lines. It is a noteworthy fact that men seek to infer if there is a certain SUCCESSION there must be the record of the same event. We reply, No, In the Gospels there are many different events. The address on the mount is not the same as the address on the plain. Christ repeated Himself, and God has, I believe, more than once worked in NATURE on similar lines. Nor is this strange. Evolution largely ignores this fact, just when it suits the theory so to do. It assumes a primitive origin which was one cause of certain similarities. To US this is no problem. ONE Creator has placed certain similarities in different spheres, and in different things which were created AFTER THEIR KIND. There is the same principle throughout. If it is unscientific to accept this, I do not know what science is. Although if it is thought unscientific, we are quite willing to be esteemed foolish for Christ, since 1 Corinthians says, "Let him become a fool, that he may be wise", for the Lord "taketh the wise in their own craftiness", and it is a mercy to be privileged to give up the learning of the world, that we may come to Him Who invites us to learn OF HIM.

But many errors come through hasty reading. Where does God say He CREATED the heavens and the earth in six days? I cannot find it. We are told that THIS is the FIRST earth. Rev. 21 is clear upon the point. On the either hand, we read about the old WORLD, and that sin entered into the WORLD through one man. Now what is the Divine thought? It is deeply important, Has sin entered into the earth by one man? Scripture does not say so. It entered into the world. Again remember the words:- "The world that then was being overflowed with water perished". So there has been an old world which has perished. IT IS THE FIRST EARTH STILL. Then the words "earth" and "world" are not the same. This is important. For we shall find there was sin before Adam sinned. From one man sin did not enter into the earth, but by one man sin entered into the world; and we must cling to the Divine statement, at all costs, concerning "The FIRST man". There was no MAN before Adam. In the beginning God created the heavens and the earth. Does it say, In six days God created the heavens and the earth?

No. In six days the Lord MADE heaven and earth. Who dares to say the word "created" and "made" are the same? They are contrasted in Scripture. "God has made this Same Jesus both Lord and Christ". Will you put the word "created" there? I dare not. And there are plenty of other passages where the word "made" is quite distinct, and contrasted with the word "created". "In the beginning God created the heavens and the earth". In the BEGINNING. We are shown in Job 38 that the stars then sang together, because there is the music of light, (which is another scientific statement of Scripture, more than once brought before us). All the sons of God then shouted for joy, - all the sons of God. Yet Satan afterwards came among the sons of God. He was not shouting for joy then, he was against God. The term "sons of God", therefore, in Job 38, seems to illustrate the fact that Satan was unfallen when the earth was created. All the sons of God then shouted for joy. But he was lifted up with pride, as Ezekiel implies, and Luke 11 illustrates. Consequently he fell, and in connection with his fall there was a remarkable change. The one who was Lucifer, and who was the son of the morning, was separated from light; hence the striking words "And the earth BECAME without form and void, and darkness was upon the face of the deep". This is a distinct condition. Here we have not a continuation, but a contrast. Do you mean to say that "Without form and void, darkness upon the deep" - those four words indicate God's primitive creation? These four words elsewhere in Scripture suggest ruin. The words "without form and void" occur TOGETHER three times. The second of them only occurs in these three passages of Scripture. In the OTHER TWO passages it is used of judgment. One is the well known Jer.4, "I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light". Is that speaking of primitive creation? By no means. The passage adds "Broken down at the presence of the Lord, and by His fierce anger". Here we see the judgment of God is made parallel with His original judgment. Gen 1.2. Did God create the heavens without form? Did He create the earth without form? Isa.45 says "He created it not TOHU" (same word) - "He created it not without form". It is evident, therefore, that it was not CREATED without form, but BECAME without form. Thus we have the original aspect "In the beginning God created the heavens and the earth". Afterwards, "And the earth became without form and void". I have no objection to the rendering "was" if it is rightly understood. "In the beginning, God created the heavens and the earth, stands by itself. "And the earth was without form and void", using the word "was" in contrast with "created". The word "became", I think, makes it clearer. "Was" is not dealing with creation but condition, and most frequently the condition associated with CHANGE. A long study of this interesting word would help. The verb "to be" or "become" is a problem in many languages, not only in the Hebrew. It exists also in Indian languages, and one word passes into the other. But God uses with perfect precision. "Let there be light, and there was light" is the same word. Does not that expression refer to the BECOMING, for there was darkness before. Plainly the word does not simply suggest "to be", but the thought of "becoming" and of "change" underlies, "The word of the Lord BECAME" to this prophet. Tis not simply "the word of the Lord WAS". "I will become to him for a Father". It is not simply "I will be". Surely there is reference to a process. There are some difficult passages, I grant. One of the strongest evidences is the way in which the Holy Spirit often renders this word by "become" in the Greek Scriptures, or often alludes to it by the word "become". For example in John 1, this is so. Indeed, I am inclined to think that if a number of passages were brought up in which it is rendered "was", we should soon see it does not simply mean just what we understand by the English word "was". The Hebrew has not the same way of reproducing the thought "to be" as we have. If we had time we could take illustrations. Suffice it just to return to Gen. 3. Here I think the context is decisive. When the Lord speaks of Adam, He says, "Behold the man is

become as one away from Us, for the purpose of knowing good and evil". The context plainly alludes to the way in which Adam became as Satan, and "the one away from Us". A change is here marked out. In Gen.9 where God speaks of the "becoming" of the rainbow, there is a peculiar stress on something more than "being". God's blessing is there emphasized. However, I have no objection to the rendering "was", if we realise the contrast with "In the beginning". "In the beginning God created the heavens and the earth. And the earth became without form and void", or, "the earth was" subsequently in that condition. Ruin had come in. From one man sin entered into the world, but not sin entered into the earth. Satan sinned before Adam, and the earth became in a ruined condition in Gen.1.2. Then God began to put the earth straight, and when He put Adam upon it, Satan was determined to take this, and when, in the fulness of time, the Last Adam came, Satan attacked Him particularly on the point of DOMINION. Satan wanted to emphasize the dominion of the earth. You must remember that the devil probably had a relationship to the earth before Adam. He sinned. The EARTH became without form and void; therefore he approached Adam to secure the dominion of the remade earth, and he could say to Christ with bold effrontery "All this authority will I give Thee... for to me it has been BETRAYED", (Luke 4.6). Adam betrayed the dominion. God said to him, "Have dominion". Adam betrayed all to Satan. But the triumph of the Lord Jesus is marked out, where we read "All AUTHORITY is given unto Me in heaven and on earth". The One Who has dominion is now sitting at the right hand of God till His enemies are made His footstool, and "God shall bruise Satan under your feet shortly". The Dominion of Genesis 1 will yet come true. This perhaps illustrates somewhat strikingly the way in which Satan's great attack is hurled against the kingdom of Christ. The dominion that the devil lost he would ever seek to usurp, and this is the key to so much teaching of Scripture on "the kingdom of the heavens", and to the way in which there is the triumphant joy when the kingdom of this world is become the kingdom of our Lord and of His Christ. Moreover, you may recollect when Christ was met by Satan in the Garden of Gethsemane, there was a threefold attack, parallel with the attack in the wilderness. We read, "This is your hour, and the AUTHORITY of <sup>the</sup> darkness". Satan is particularly linked with darkness. Darkness was on the face of the deep, and the final place of the devil and his angels is linked with outer darkness. We must remember Satan has all along sought to oppose this unveiling of his doom. Lucifer, the son of the morning, has always sought to appear as an angel of light, hence he appeared in the garden under the form of a serpent, which means a shining one. Again "The earth was without form and void, and darkness was upon the face of the ~~deep~~ DEEP. We can now see the force of certain Scriptures with regard to Satan and the deep. Evil angels are bound in the river Euphrates. Evil spirits are spoken of as wandering through DRY places seeking rest. We recollect those who asked Christ not to send them into the abyss. They dreaded the water; and we find that the Rephaim are being agitated under the waters in the book of Job. THERE is God's place of prison for evil spirits. The sea comes up over Babylon, and it becomes a cage of demons; Rev.18 with Jer. 50 and 51. "Darkness was upon the face of the deep". Thanks be unto God the Spirit of God moved upon the face of the waters, and God said, "Let there be light". It has been said, If we read carefully and prayerfully, everything opens up; if we read carelessly everything is confusion. For example in the second chapter of Genesis, we read in verse 4, "These are the generations of the heavens and of the earth, when they were CREATED" - then comes the stop. "In the day when the Lord God MADE the earth and the heavens". Observe, "When they were created" comes first, and therefore the order is "Heavens and earth", but "In the day when the Lord God made the earth and the heavens" -

earth first, a contrasted order, What have we in Genesis 1? "In the beginning God created the HEAVENS and the earth. AND THE EARTH was without form and void,...And God said, Let there be a firmament,<sup>1</sup> and God made the firmament,,, and God called the firmament Heaven", With regard to the word "created" we have the heavens and the earth, but in the second view we see the earth and the heavens, and that is linked particularly with the word "made" in the chapter 2 context. God is strictly true in all His arrangements, and every word will stand for emphasis, if we are only sufficiently literal and simple, - simple enough to believe the beauties of Scripture, and rejoice in them, by the enabling of the Holy Spirit. Oh that our simplicity may be a simplicity of heart as well as of head.

But, beloved friends, I want to pass to the spiritual parallel. For it is impossible to cover all this subject, You recollect in 2 Cor. 4 the allusion to Genesis, which is again decisive. "God Who commanded the light to shine out of darkness, hath shined in our hearts, to give THE LIGHT of the knowledge of the glory of God in the face of Jesus Christ". In the context we read "Where the Spirit of the Lord is, there is freedom". Now God has made a cage, an imprisonment for evil powers under water at different times. "The Spirit of God moved upon the face of the waters". "Upon THE FACE of the waters". What was UNDER the waters? When God destroys Babylon in the future, we have seen it becomes the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird; this will be when the waters come up over part of Babylon's site. "The Spirit of God moved upon the FACE of the waters". It is a wonderful thought. Those waters spoke of wrath, and the Spirit of God moves, or broods,- the word denotes a fluttering. And God said, "Let there be light", and the scientific statement is "Light has motion and music". Here again you get the Lord's anticipation of science. The Spirit of God is associated with the light of life in John's Gospel. The two words are used together. WE have the light of life, and are thus enabled to enjoy the privilege of being brought near. You will observe, beloved friends, the Spirit of God moved upon the face of the waters. How does John 3 refer to this? "Except a man be born out of WATER and of the SPIRIT, he cannot enter into the kingdom of God". Gen. 1. 2 is again before us. Yes, again and again and again we have God's allusions to Genesis 1, 2 and 3. The inspiration of these chapters is again and again illustrated, and the wondrous underlying thoughts are set forth. You and I were in the waters of darkness, but if we have been saved by grace we have been born out of water and Spirit. Out of water and spirit, just as it is in Gen.1. "But God Who commanded the light to shine out of darkness, hath shined in our hearts". Was that darkness of our hearts the original creation, or the result of a fall? The result of a fall. So is it in Gen. 1. Every allusion to Gen. 1 proves that verse 2 denotes a fall, not the original creation. Again Heb.11 clearly suggests the same, showing, moreover, that evolution is a lie, There were ages before God said, "Let there be light". "By faith we understand that the AGES were fitted together by a SPOKEN WORD of God, so that things that are seen are not made of things which do appear", - in other words, things which are seen were not produced out of phenomena, but they were brought about by a spoken word of God. There was the age before, and the age afterwards. What is the FIRST spoken word of Scripture? "Let there be light". "The things that are seen" are seen because there is light, not produced by the things which existed before, not by evolution. The SPOKEN WORD of God is remarkably emphasized, because when God said, "Let there be light" and "there was light" we have exactly the same expression in the Hebrew: and the ages were thus fitted together, and Heb.1 reminds us, just as John 1, that Christ is before the ages, for we read "Through Whom also He made the ages", - not the worlds. He did make the worlds, but



THAT is another statement elsewhere. Here we have the ages, including the age before Adam. there was a world before Adam, but not an earth before him. The same earth, different ages, different worlds. Scripture is perfect in every use of every word. MEN speak glibly about "the end of the world", and confuse terms altogether. Oh that we might have the simplicity of learning what God says, and our language controlled and modelled by His. God says "Let there be light". With the word of a King there is power. He commanded and it stood fast. Having begun a good work in us, He will not fail in the carrying through. The beginning of life was when God was pleased to grant the bringing together of life and light, just as it was here, so is it in our experience, and HE brought us up out of the darkness; for you will notice the next thing is, God said, "Let the waters be gathered together, and let the dry land appear". Born out of water, there was manifested the dry land. Why? In order that there should be dry land for life to be manifest, And for WHOM? For the man whom God raised up. THAT was the object. And why has God brought us out of darkness, and why raised us up? In order that, delivered from wrath, born out of water and spirit, we might have the fruit after its kind with a view to the perfect Man, in THAT Day.

THEN He MUST have the glory, and all we have shall be presented to Him, and all our joy will be in His triumph. Everything leads up to Christ (Eph.1.10 The first Adam failed where Satan had apparently failed, in the dominion of this earth. But in the seventh thousand years there will be the unbroken glory of God, Adam did not pass through the night (as Ps.49- literally rendered- shows). He committed sin on the Sabbath day, and the FIRST Sabbath was broken. Christ is the One Who will bring back rest for this earth. There remaineth a Sabbath keeping for the people of God, beyond the present Paradise of those who fall asleep. We find a Scripture record of six thousand years of man's ruin leading up to the seventh thousand years during which the Lord Jesus, the Perfect Man, will be exalted in the earth, and make manifest His Glory. Satan tempted on the Sabbath day, Satan will be bound that seventh day. The Lord Jesus Christ emphasizes again and again this fact. You recollect Rev. 20:- believers reigning with Christ a THOUSAND years, the thousand years' sabbath, whereas Adam lost his reign the very day. Do you not see, beloved friends, the position of Adam in dominion, was lost that day, and the Lord alludes to this in Rev. 20, and Satan is bound in the counterpart. The whole Scripture is composed together, and Revelation is full of allusions to Genesis. But we come back to that which is precious with power to ourselves, as to our own experience of grace, typified by Gen.1. God has quickened us when we were without form and void. We were not created thus, but we had become ruined, in that we were linked with the first Adam. "Through one man sin entered into the world, and so death passed upon all men, for that all have sinned", and if the Spirit of God had not moved upon the face of the waters, we should never have seen life. All salvation is by grace! Grace shines out, and the object is - something for the Lord. Fruit for the Lord, that was the purpose, and should ever be the purpose of our life. The first Adam is Spoken of in the plural as well as the singular, for Eve was viewed in him, and built up from him, but not till a deep sleep had passed upon him, was she presented to him. God created Adam, male and female created He them, and called their name Adam. Is this surprising? Not at all, We were chosen in Christ before the foundation of the world. ~~We were chosen in Christ before the foundation of the world.~~ We were built up and presented to Himself. It is a blessed thing to realise that He carries out everything in fulness; but Adam did not carry out that which was not an afterthought but a plan, and foreshadowed in the very opening of Scripture, in Gen.1 and 2. "He called their name, Adam", for to us is given the name of the Bridegroom, and we shall be like Him; and the word "Adam" itself may be linked (as least in sound) with the word "to be like". Some of the early words of Genesis are,



I believe, amazing in their fulness. For instance, take Adam, and Babylon; Language is a most remarkable study with respect to the Scriptures. We are children, dealing with these things in a simple way, but when the glories are revealed, we shall find our microscopic powers are very small, compared with what God has hidden in these tiny grains of truth. What is the object of this? Paul, at the end of Rom.11 did not say "Now I have given you an excellent subject, go home and think about it", but, "O the depth of the riches both of the wisdom and knowledge of God ! .. Of Him, and through Him, and to Him are all things; to Whom be glory for ever. Amen. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice". Ah, beloved friends, that is the thought. If you and I are brought to realise this, here is the object which we realise as well,- God's purpose and plans and His outworking. The fulness of Scripture urges devotion! "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice". The knowledge of these FACTS is to lead us to holiness. When God would bring Job to holiness He told Job of creation, and Job was brought to holiness; and Gen.1 brings<sup>us</sup> to holiness as we realize the Majesty of our God. Our mind almost reels and we can do no more. We find we are at the END of our mind. We feel ourselves unable to go any further. We simply bow the head and worship. God brings us to a holy humbling, and a full stop, in order that we may have open lips to please Him, to think that glorious Writer of Scripture has made Himself our Father, and deigns to receive from us the worship and the love and service which seem so imperfect. He graciously analyses, and sorts out that which is of His beloved Son, and receives with DELIGHT, and not only with a bare recognition. He views our worship as a sweet savour, for it is a sweet savour of CHRIST. As He is so are we in this world; and God is pleased to look down upon us in His beloved Son, and welcome us and own us with infinite delight in Him. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out". And these are but "PARTS of His ways". We see through a glass DARKLY, but THEN face to face. In the ages to come He will show the exceeding riches of His grace in His kindness toward us through Christ Jesus! We see how little we know, but God brings us down before Himself, that He may cause our lips to be opened, and that we may show forth His praise, and glorify His Name, with hearts that cannot keep silent. O that we might in all our studies be drawn toward CHRIST, and see Christ everywhere, and that Christ might be formed in us,- Christ in us, the Hope of glory, until, in that glory, His people shall be presented to Him, in that deep fellowship, yet beautiful subjection, of which Eph. 5 so clearly testifies.

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