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***"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

GENESIS 1 and 2.

An Address (revised)

At 64, St. Mary Axe, E.C.

9th October, 1914

***by
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GENESIS I and II (Part 2).

An Address by Mr.P.W.Heward,
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OUTLINE:-

1. Evidence against Pre-Adamite man.
2. Further Notes on the Fall of Satan.
3. Who are the Sons of God in Gen.6?
4. Evolution Theories, and Divine Facts.
5. The Sin of Eve.
6. A Precious Promise Concerning Christ.

We begin, beloved friends, with the evidence against pre-Adamite man. I mean, the Scripture evidence, for, by the grace of God, we surely gather as a little company, enabled to say, with the psalmist, "The beginning of Thy Word is Truth". I like that thought in Psalm 119. The psalmist seemed to anticipate in the Holy Spirit the way in which there would be an assailing of the book of Genesis. The BEGINNING of Thy Word is Truth. It is also clear that there is force in the other rendering - Thy Word is true from the beginning; but we must not overlook the FIRST thought. "The beginning of Thy Word is Truth". If a man doubts Gen. 1, doubt that man. If the portion of truth be a lie, we have no security. We must believe the very early verses of Genesis as definitely as we believe, for example, the third chapter of John's Gospel. The evidence against pre-Adamite man is very definite throughout Scripture. Scripture silence is in itself important, and we recollect the words at which we looked in 1 Cor. 15 - "The first man Adam". Moreover, the name which is given to the human creature in subsequent Scriptures is the very name Adam - "mankind" is "Adam-kind". Again, the argument of Rom. 5 implies that Adam was the first man. In that wonderful chapter we see on the one hand Adam, the head of humanity; and on the other hand Christ the Head of His people. Adam, the head of humanity was the one through whom sin came into the world. The words are these, Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all sinned. The whole argument presupposes the absence of pre-Adamite man. Indeed, there is not a single passage in Scripture which has any bearing the other way. Nor can we find any real relics of pre-Adamite man. And it is true a modern Pseudo-Science is quicker at inferences than at facts, and draws the idea from superficial study that there are relics. But we acknowledge what Scripture declares, and what even the earth itself witnesses, that there have been tremendous convulsions upon this earth, even since the time of Adam, e.g. when the fountains of the great deep were broken up at the flood. If we recollect this, we can well understand how insecure and shadowy are the inferences that are drawn from the structure and strata of the earth. Gen. 6 will come before us later this evening. I believe we shall find that this passage has the same bearing. Men began to multiply on the earth, so the Scripture words it, as if to suggest that they had not multiplied before. In Matt. 19 our beloved Lord, referring to marriage, speaks in such a way as to show that Adam and Eve were at the beginning. Nor does any Scripture hint any beginning as to men before this. The only expression which is sometimes misused is that of Gen.1, in our English version, Be fruitful and replenish the earth; but "replenish" is only an English term. The word "fill" is that which the Holy Spirit uses, and there is no necessary thought of a repetition.

We pass from this to consider yet more fully, the fall of Satan. That Satan has fallen is clear, for God is not the Author of sin. Christ speaks of Satan as lightning falling from heaven. John 8 explains to us that the devil is a murderer from the beginning, that he abode not in the truth, because there is no truth in him. So we can clearly see that his present position is that of utter despising of God, utter separation from God, utter wickedness against God. In other words that he has absolutely fallen, and from "the beginning", a term which in this passage reminds us of Matt. 19, and looks back to the beginning of man upon the earth. Further, the fall of Satan is indicated by 1 Tim. 3. There we read of one who shall fall into judgment, the judgment of the devil. Moreover, we read of the elect angels, the contrast being to those who have fallen. Nor can we forget how Scripture indicates in Ezek. 28 that Satan was originally perfect in his ways, till iniquity was found in him. This fall of Satan is indicated throughout Scripture, but we are not told its date. All we can infer from Gen. 3 is that it was before Adam fell, because we have the tempting of Eve by Satan. We may draw a probable inference that it was before man was created, and that Satan showed his JEALOUSY of man. We can draw a further probable inference that the wording of Gen.1.2 alludes to the fall of Satan, for it reads, "And the earth BECAME without form and void, and darkness(was) upon the face of the deep". I cannot imagine the earth becoming without form and void unless there were a Divine judgment, but man was not created, therefore there must have been some previous sin which produced this previous judgment. But Scripture does not show us any beings before this except

Satan and angels. We know, from Job, that the angels existed before the earth was created. We read in Job 38.6, "Whereupon are the foundations thereof fastened, or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" I am inclined to believe, therefore, that when in the beginning God created the heavens and the earth, ALL the sons of God shouted for joy, no one had fallen. Putting this message with Gen.1, it would seem clear there is a break between verses 1 and 2. In the beginning God created the heavens and the earth, and all the sons of God shouted for joy then. And the earth became without form and void, and darkness was upon the face of the deep, - Satan had fallen. But Ezek. 28 shows us he had been gloriously in Eden the garden of the Lord. It would therefore appear probable that there was a pre-Adamite Eden, that this earth was in a beautiful condition, and that Satan was particularly annoyed when after his sin and removal from this earth, Adam was placed in a garden of Eden that God fixed upon this earth once more. Satan was so angry that the EARTH should be given to another, hence he sought to secure the earth, and we read how that man was sold under sin. Satan, when he met the Lord Jesus Christ in the wilderness made this definite statement, - The kingdoms of the world were betrayed to me. Christ did not contradict. The kingdoms of the world were betrayed to Satan. Adam was SOLD under sin. Adam sold himself for nought, it is true. There was a betraying, and Satan was called by Christ, very definitely, the prince of this world, taking the position that belonged to Adam. Have dominion, subdue, were the commands to man, but he lost his position and betrayed it to Satan. When the Lord Jesus Christ came, Satan tried to deal with Him in like manner. He showed Him Jerusalem and Babylon, the two great cities, and offered Him the sovereignty of the world if He would bow down and worship once. Christ definitely refused, as we might well expect, from One Who was more than a man, even One over all, God blessed for ever. But Satan's special thought was, The world belongs to me, and he was so annoyed when our beloved Lord came into this earth, to purchase the earth, that it might become His kingdom. We read in one of the parables that because of the treasure hid in the field, He bought the whole field - the field is the earth. Christ has bought the earth, and He will show His power in the earth. The earth is to have a thousand years of blessed reign, because Christ has purchased the earth. Satan seems particularly annoyed at any blessing on this earth. Connecting this with Ezek. 28, we think it is probable that originally Satan had a position as to this earth, and he is very angry that here should be any blessing on this earth which HE ruined at the first, causing the judgment of which Gen.1.2 speaks.

We pass next to consider the "sons of God" in Gen.6. The expression is somewhat unusual. I do not mean in the sense of 1 John 3, or rather Rom. 8, but in the earlier Scriptures. We have already noticed it in Job 38.7 where it is a description of the angels. We remember moreover, how in Job 1 we read, There was a day when the sons of God came to present themselves before the Lord, and Satan came also in the midst of them. Then we read in ch.2.1 again, there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. It would seem fairly clear that the sons of God were not earthly creatures, but they were angelic, - originally all unfallen. ALL the sons of God shouted for joy, but when some fell, they were still required to be subject to God. Satan could not touch Job till God was graciously willing to give permission, to His own glory. This is delightful. Satan cannot touch US without there is a Divine permission. He That is begotten of God keepeth him, and the wicked one toucheth him not, says 1 John 5. We are Divinely preserved. God never fails His people. There hath no temptation taken you but that which is OF MAN, but GOD is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation make a way out, that ye may be able to bear up under it. And so, beloved friends, we have a practical lesson in the midst of all our somewhat deep and difficult study of that which is only partially unveiled in Scripture, and as to which we dare not speculate beyond revelation. The sons of God, therefore, would seem to be angelic powers, and when we read in Gen.6 of the sons of God coming to this earth, they are distinctly marked off from those who belong to the family of Adam. Those of the family of Adam were those who were born by ordinary descent; the inference is that the sons of God were not born by ordinary descent. Moreover, we read that the result of the sons of God working in their iniquity upon the earth was the production of a race of giants, implying these sons of God were supernatural beings. We cannot lift the veil from the awful iniquity here suggested. The histories of iniquities will bear a certain suggestive parallel message, nor is heathenism to-day without some ALMOST-parallels. Spiritism tends in the same direction. We know very well from several Scriptures that the fallen angels of various grades, for there are principalities and powers of various degrees, that the fallen angels of various grades desire to find earthly resting places. When the unclean spirit is gone out from a man, he goeth through dry places seeking rest but finding none, then he saith, I will return to my house whence I came out. Again we are told the things which the Gentiles sacrifice, they sacrifice to DEMONS. An idol is nothing in the world, but BEHIND the idol is the indwelling demon. It is deeply important that we should realize

this. We are told in one of the later epistles of the angels who kept not their rule but left their own habitation and they are likened to men of Sodom and Gomorrah going after STRANGE FLESH. This is, without controversy, an allusion to Gen.6, and explains these Nephilim, these giants, for the word "giants" hardly brings out the fulness of the Divine term. Literally we should read it, And the Nephilim, the fallen ones, became in the earth in those days. Here is a plain indication that the evil spirits were at work. As it was in the days of Noah, so shall it be in the LAST days. We find how Jude connects the days of Noah and the days of Lot, and Christ does the same. In both of them we see an entire contrast with that which God so beautifully appointed in Gen. 2 as a type of the union between Christ and His church. Satan ever seems to travesty that beautiful union of which the apostle says in Eph.5, This is a great mystery, but I speak concerning Christ and the church.

Next we approach Evolution theories and Divine facts. Evolution theories are, I suppose, always in a state of evolution themselves, hence it is somewhat difficult to exactly describe them, but undoubtedly the general theory brings forward the idea of a change on the line of progress, but we must not think that evolution in the physical world is the only form of evolution which is commonly believed to-day. People are apt to take what one might call, a very partial view of the errors that surround us. Evolution is the belief of MOST in various connections. Many will tell us that the Old Testament was very good for its time, but that we have advanced beyond that, that we have a more developed morality, and a more complete code of rules. In other words they will say there is an evolution beyond the older Scriptures - not a few claim an evolution within those Scriptures. They will tell us that the conception of God was considerably developed. They find in certain portions of the Scriptures a great stress upon God's relationship to His covenant people, and they say, Yes, it is plain that the Hebrews believed in a tribal God. Thus they brutally and falsely travesty the beautiful stress on wondrous covenant grace, and they will tell us that from the theory of a tribal God there developed the monotheistic idea of a universal Lord. But some of us, by grace, are blind to these errors wrongly read into the Scriptures. We can see from the beginning and unveiling of a wondrous Monotheism, a revelation of God over all nations, but specially picking out a people whom He led out of Egypt in marvellous love and marvellous power. I mention this, because evolution is the theory of most, in every path of life. And a number of people hold the belief that there are great evolutions in morals at the present time. They regard the world as progressing. They regard humanity as getting better, unmindful of that which Scripture has set forth. Not a few boast of present day learning, forgetful that a veneer over a ~~large~~ surface is not so extensive as that which penetrates far more deeply, even though it cover not so much superficial knowledge. It is deeply important that we should be held aloof by grace from these attractive theories of evolution. Scripture makes evident, first, in contrast with world-evolution, that in the beginning God created the heavens and the earth. Not that the heavens and the earth were gradually evolved, not that there was a nebular theory, but GOD CREATED the heavens and the earth. If there came in a certain chaotic confusion, that was not the beginning out from which there was evolution, that was the result of sin. God created the first perfectly, He always does. It is unlike Him to make that which is a failure, that it may develop. God created the earth perfectly at first, and in like manner created man perfectly at first. The fall was not a fall upward as many have taught, but a fall downward and the results of it are still seen in a downward tendency, for transgressors are still on the same path, till they shall come to the full. Evolution is ~~seen~~ against the whole testimony of Gen.1. There we have the different plants marked off AFTER THEIR KIND. Everything would show that God has put certain lines and limits, and though it is possible within those lines and limits to have gradations and crossings over, yet as evolutionary theories must acknowledge, there are always breaks and there is always the original, the beginning of which THEIR interpretation can give no solution. Thus it falls at the foundation, and has gaps in between the storeys of its house. The structure can hardly be said to stand. It is deeply important that we should notice how God has given a strong witness against evolution by answering it in advance. If ever God goes out of His way (if I might reverently put it so) to answer a theory when that theory was not comprehended at the time of His answering it, we may be sure that He emphasizes the danger of the theory. In Heb.11 we are distinctly told, By faith we understand that the ages were fitted together by a spoken word of God, so that the things that are seen DID NOT COME INTO BEING OUT FROM THINGS THAT DO APPEAR. Here is one of the strongest statements there can be against evolution as to the earth. If we are asked how there is fire in the centre of the earth, 2 Pet. 3 answers. We read of the heavens and the earth that are now HAVING BEEN STORED WITH FIRE." God has put a storehouse of fire within. A reservoir of fire. I have already referred in passing to the definite statement of Gen.1, where the different plants are mentioned each one AFTER ITS KIND. The language is so emphatically repeated that we must feel it is with a view to possible theories, and though in speaking of certain earlier parts of creation God uses varied language; when He approaches the creation of man we distinctly read God said, Let us MAKE man, so God CREATED man. Why this special stress upon man? Because God knew that the theory of evolution would particularly seek to undermine the position of man. I need hardly say that the development of evolution is morally ruinous. Man's accountability before a holy

God is indirectly attacked when He is viewed as but a development of a lower creation, and, moreover, the precious unveiling of a new creation is set on one side, for that new creation denies all thought of a possible evolution, and hints that a man is a fall from what he was. Solemnly, indeed, history relates the tendency of man to relapse into evil, even when in measure delivered from it.

Just a word or two upon the sin of Eve. Adam, says 1 Tim. 2, was not deceived. The context shows that Eve was deceived, that she was not meant to rule but meant to be a HELP-meet for her husband. She failed in helping, and wished to lead, to rule, to act first. She did not sin deliberately; Adam did. ADAM'S sin brought ruin into the world. Through ONE MAN sin entered into the world. Adam is associated with the TRANSMISSION of sin, not Eve. We find in Gen. 3 that the promised Messiah is not called the seed of man, though that expression is used with respect to Abraham as the father of the FAITHFUL, yet it is particularly excluded in Gen 3, for Christ is shut out from Adam's federal headship. He is called the Seed of the woman, implying that there would be a physical relationship, but not a moral relationship. Thus we find the moral relationship is associated with Adam, associated with Adam's deliberate sin. The only other passage in the later Scriptures which mentions Eve by name calls similar attention to this deceiving. 2 Cor. 11 - "For I fear lest by any means as the serpent beguiled Eve through his subtilty". Let us lay a stress upon this. Eve was deceived, that was her sin. We have no excuse for being deceived, though Adam's sin was far greater. Eve was the only person apart from the federal headship by birth from Adam. I mean the only human person, I am not speaking of our beloved Lord Who was God-Man. She was built up from Adam, as we read in Gen. 2. Eve consequently is LINKED with Adam, but also HER sin is her own sin, and in connection with that we find in Gen. 3 a reference to one result of that sin, to which moreover 1 Tim. 2 alludes, although promising the removal of the result in connection with believing confidence.

A word in closing as to the precious promise concerning Christ. He is throughout the earlier chapters of Genesis. We find Him in the first words. In the beginning a Triune God created the heavens and the earth; for the word "God" is plural, and the word "created" singular. Moreover, on the first day when the Spirit of God moved upon the face of the waters, God said, Let there be light. Here we have a suggestion of that wondrous Lord Who rose on another first day, before the sun was risen. Indeed there was Light. But Christ is particularly hinted by Adam. Adam UNfallen in Gen. 2 shows us Christ. Adam fallen in Gen. 3 presents no such thought. The SEED of the woman is Christ in Gen. 3. There is no mention in that chapter of Eve being built up from Adam. There is no mention of the close relationship. She was called Isha in ch. 2 for she was taken out of Ish. In the third chapter she is called Eve. It is in the second chapter where we have a view of Adam as the one from whom the bride is built up and presented to him - bone of his bone and flesh of his flesh. There we have Christ and the church, but in the third chapter, as I have already indicated, He is the Seed of the woman, and also the Antitype of the sacrifice whereof God made coats of skin to cover Adam and Eve. Not coats of skins. Our Version unnecessarily puts the plural. Coats of skin; for the righteousness of God by faith of Jesus Christ will cover the redeemed. They made figleaves, they sought to sew many together, but the coats of skin are the coats of one precious finished work. Thus Christ is set before us in prophecy as soon as sin has entered the world. He is seen in type before, but in type without any mention of a sacrifice needed. His death is pictured in type by a deep sleep. Death cannot take place before sin has entered into the world, but as soon as sin has entered into the world, He is pictured by another type, in which there is more than a type, there is an actual death, for the coats of skin come from an animal's death. Oh how wonderful to see Christ in the beginning of Scripture. We know He is in the AFTER Scripture. The One Who gave the first promise, and Whose grace meanwhile remains with His people - He is Centre of Scripture, and may He also be the Centre of our meetings, and of our lives!

 Q. Repetition of the creation?

A. In Gen. 1 we have the story of the creation, and the word "God" is used. This explains Gen. 2.3. In Gen. 2.4 a new section commences. The chapter break is of course erroneous. Ch. 1 should have 34 verses. Ch. 2.4 begins by speaking of Him as the LORD God, Jehovah God. In chapter 1 we have God creating the heavens and the earth at first, and then putting the earth and heaven right. So in Gen. 2.4. These are the generations of the heavens and the earth when they were created. That is the distant past, then comes the stop, just as in Gen. 1. In the day when the Lord God made, not the heavens and the earth, this time; but the earth and the heavens, the same alteration of order as we find in Gen. 1.1-8. Thus we have the heaven and earth with regard to CREATING. Earth and heaven with regard to this MAKING. Then in Gen. 1 we have after the mention of earth and heaven, earth coming, as you notice in Gen. 1.2 and heaven in Gen. 1.8. After that we have the gathering together of the waters, AND the earth brings forth grass. So is it in Gen. 2. every plant of the field comes in next, but that the ground was dry is indicated by the end of the verse, for the Lord God had not caused it to rain on the earth, and there was not a man to till the ground. There went up a mist from the earth and watered the whole face of the ground. The

mention of animals is not given in this part of Gen. 2 but implied as taking place before the creation of man, for there is no mention of it afterwards, and in the 19th verse there is no suggestion that they were created secondly. They were brought to Adam to see what he would call them. Thus we have a somewhat similar order to that in Gen.1. There appears to be a parallel as to Adam and Eve. Gen.1 says, Let us make man in our image after our likeness. Man is alone in verse 26, in verse 27, male AND female, and God blessed them. So in Gen.2 we have man first, then we have man, male and female, and they are blessed together. You will notice that the covenant in connection with not eating of the tree of knowledge of good and evil is not found in Gen.1 when God speaks to Adam and Eve. It is found in Gen. 2 where, described as the Lord God, He speaks to ADAM first. I do not say that Eve did not know of the covenant. She did know of it - Gen.3 shows that, but the covenant was made WITH ADAM, and Adam was head of his wife. Thus there seems to be no contradiction, but only a distinct ASPECT, even as the covenant Name "Jehovah" implies. In the first case we have that which leads up to the Sabbath of rest, in the second case that which leads up to the failure of man. In the first chapter we have brought before us man in the image of God; in the second chapter man as the dust of the ground.

Q. In the earlier Scriptures and the later, is there any distinction in meaning of "Sons of God"?

A. It is fairly plain that in the Later Scriptures, in such a passage as John 3 there is a reference to a spiritual position, although the word there is not "sons" but "children". However, I would not forget Rom.8 where we have brought before us a high privilege, "As many as are led by God's Spirit, these are sons of God". Plainly here there is spiritual relationship again, - A spiritual relationship which is a contrast with that of the angels. Is there not a force in this? The angels were "sons of God". That becomes an oft-mentioned title of the Lord Jesus Christ, and of His people with Him. Satan was Lucifer, the son of the morning - Christ occupies the position of being the Light Bringer and His people take the position wrested from the now fallen angels. I do not mean merely take the position, for Christ is the Mighty God from eternity, but as One Who is both God and Man, since incarnation He has a wondrous sphere. Satan and His angels had charge over the earth, they were driven out, the Lord and His people will have it. Hence the use of the word with a different meaning is not only suggestive, it is distinctly part of a Divine argument to show that God has not failed.

Q. What do you mean by SONS of God, Mr. Heward?

A. In connection with the angels?

Q. Either this or in connection with God.

A. It is fairly easy to understand in connection with the spiritual. The Lord's people are related to Him, receiving a new life directly from Him, and thus are children of God who, viewed in their dignity, are called by the nobler title which involves more than relationship, involves position linked with an ACKNOWLEDGED relationship - sons. As to the angels, I think the thought is similar. One man was first of all created, and his wife, and then there was descent. But the angels were not appointed by God to increase in the same way. When the Lord Jesus Christ speaks of the glory in the future He says His people will be like to the angels, that there will no longer be "families". The context is dealing with that very point. Thus the term "sons of God" would imply a direct and definite relationship immediately to God from Whom they had directly received their life.

Q. There really is no difference between angels and mankind as regards sonship?

A. I do not quite follow in what way you mean. In the sense of directly receiving their life from God, the angels had this, and those who are in Christ, and those who are believers have their life directly from God, but there is a difference in the two lives. The life of an angel, (I am speaking now of angels generally), the life of an angel is not to be viewed as the same as the life of a believer who is quickened to something new that he never had before. If an angel is unfallen he has life, and eternal life, in the presence of God, and is an elect angel. If an angel is fallen he has received an eternal existence from God, but he has nothing holy in it. But the new life which the Lord's people have received has that which is unalterably and invariably holy, and unalterably in fellowship with Himself; it is therefore distinct in its aspect. Believers are those who are born of THE SPIRIT of God. Have I made it clear?

Q. It is a very difficult thing to understand. I cannot apprehend it quite.

A. All is beyond natural understanding, but is not earthly life itself in measure beyond understanding? Lo, these are the parts of His ways, but how little a portion is heard of Him.

Q. Are angels spoken of as "redeemed"?

A. I think not.

Q. Why is the term "elect" used of angels?

A. I think it means distinctly what it says, that they were elect, and thus were held back from falling, but the term "election" comes rather before redemption than after. Election is associated rather with God the Father, and redemption with

God the Son, and His work is marked out in general in Scripture as second in the order of the covenant of grace. Election is primary. Redemption comes in with a secondary position. I do not mean secondary in value. Nothing is secondary as to value in that which is priceless.

Q. Does that imply it was God's will the others fell?

A. I think not, in the sense of the term "will" as we commonly use the word, because the word "will" implies a wish with us, does it not? It must have been God's will to permit it, if you use the term "will" in that sense. Whatever happens, even when Satan is most defiant against God, it must be God's will in the sense of permission, but I think you were speaking of a "wish", were you not?

Q. Yes.

A. In that sense, God must only wish that which is His right and holy and good. He can only will to permit angels or men to have their own way, and then they wish that which is within them. The beginning of sin we can never solve by human reasoning, nor does Scripture ask us to understand its beginning, it is for us to deal with the fact of it.

Q. Then do you think that there are those who are not elect?

A. Apparently those who are in the presence of God are all called elect angels, from 1 Tim. 6. I should take it therefore that such a term implies that all the others were those who followed Satan when he fell, or sinned at some other time.

I do not know if all the angels sinned at once. It is evident that Satan led a number away from God; whether there were other occasions I do not know if Scripture indicates. As to believers, all can praise because elected though unworthy: those for ever under judgment are described by the Holy Spirit as left ones, left to their own way. Oh what mercy has made us new creatures in Christ Jesus, if so be that we are His.