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THE SIX DAYS:

OR, THE

VARIOUS STAGES OF THE WORK OF GOD,

BEING NOTES ON GENESIS I.

BY

ANDREW JUKES.



LONDON:

WILLIAM YAPP, 4, OLD CAVENDISH STREET.

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“The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made.”—ROM. I. 20.

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THE SIX DAYS.

GENESIS, like all the other books of Scripture, has its own special end. Its object is to shew us the outcome or development of Adam or human nature—to trace all the different forms of life, which, either by grace or nature, can grow out of the root of old Adam. In the letter, therefore, we are shewn here how Adam acted, and what races and peoples sprung out of him. In spirit we may learn how “the old man” acts in us, and all the immense variety which can and does grow out of him. Thus some forms of life are presented to us which spring out of Adam or human nature, simply by nature, according to the course of nature; and some forms of life there are which spring out of Adam by grace, which are the result of a divine seed sown in that poor soil, contrary to nature and to the course of nature. It is a wondrous tale throughout, but all its secrets are here told by Him from whom no secrets are hid.

As a divine preface to this book, which shews us what man is, and the fruit which his earthy nature can produce under the creative Word and Will of God, we are shewn what this earth was, and the gradual steps of its adorning, from the time when it was wholly "without form and void," with "darkness upon the face of the great deep," until after light, and life, and fruit, "the image of God," the man created in righteousness, was seen to rule it all. A fit preface; for the work is one, whether in a man or in a world; and indeed man is himself a world, and earthy, even as this earth is. Lest therefore our blindness should be unable to trace God's work in the narrow limits of a man, God writes it in creation on the broad platform of a world. Lest we should be perplexed by the long detail of the gradual development of Adam and his seed, God gives the outline of it in the work of seven days. In each there is a work of God upon an earthen creature. In each we are shewn what in successive stages can be brought by grace out of the creature. Thus the seven days of Creation are a type of all God's work. Nothing is afterwards revealed, but the seed of it is to be found in the days of labour, or in the day of rest. For in Genesis is hid all Scripture, as the tree is in the seed; and in the days of Creation is the seed of all Genesis. We shall see how exactly the special work of the six days, and the seventh day's rest, answer in

their order to the stages of development which are depicted in the seven great lives of Genesis. The tale is one; like Ezekiel's vision, "a wheel within a wheel," with "rings high and dreadful, and full of eyes on every side."

To this tale of Creation I would now turn. Each part will amply repay us. We may consider first the outline, then some of the details, as illustrating the new creation or regeneration.

"In the beginning God created the heavens and the earth."* Of these first "heavens," nothing further is here revealed to us: but of the "earth" we read, that it was "without form and void," language used by the prophets to describe a state of judgment and utter ruin.† Thus a creation utterly wrecked is the ground for the six days work. On this dark and ruined mass appears what God can do.

The nature and state of the mass here worked on—the means of its change—the steps of the work—all speak a lesson not to be forgotten.

For its nature, it is "earth:" its state, "without form and void," with "darkness on the face of the great deep." Nevertheless it is not uncared for. God's Spirit broods over it:—"the

* Chap. i. 1.

† Jer. iv. 23. The same original words occur in Isa. xxxiv. 11, there translated "confusion and emptiness."

Spirit of God moved upon the face of the waters.”*

This is yet true of the creature before God’s work begins. Why it is what we see it to be, is another deeper question—one here left unsolved—but its state remains a fact. Before God’s Word is heard, the creature, which is earthy, is void and formless, with an unknown deep within. Upon this deep all is darkness; yet God’s Spirit is brooding there. The creature is helpless, but God is very near.

This creature begins nothing, continues nothing, perfects nothing. Of its change the agent is throughout the Word of God. Life and power is in the Word. “God said:” this is the means, as in the first, so in the new creation. In both the first move is on God’s part: when nothing else moved, “the Spirit of God moved upon the face of the waters.” In both each new transformation is the work of the Word, and its extent in exact proportion to the measure in which the creature hears it.

All this is the A B C of Christian experience. Those in whom the work goes on, know that each succeeding step is simply by the Word. From everlasting all the work had been hid in Christ, the eternal Word. Then in time that which was in the Wisdom of God is wrought actually in the creature. Whether light, or a heaven, or fruits,

* Chap. i. 2.

or heavenly lights, or the living creatures, or the man in God's image ; each form of light and life, once hid in Christ, is reproduced, manifested in the creature to the Creator's praise. What was in the Son is step by step accomplished in the earth, by the transforming power of the same Word of God. Without this no change is or can be wrought. No saint can grow or live without the Word. What was in the Word from everlasting by the Word is wrought in us, just in proportion as we are subject to it. Take two men, both Christians ; mark the one who, though alive, walks in the counsel of the ungodly, that is, without the Word : who therefore stands in the way of sinners, or mixes with the world, perhaps ignorant of the evil influences which he there receives ; till at length he sits in the seat of the scornful, knowing nothing rightly, but thinking that he is "not as other men." With such compare another whose delight is in the law of the Lord, and who meditates therein day and night. The one is barren ; there is no aptness to receive, and nothing is received. The other grows like the tree planted by the rivers.

As to the steps of the work, its details must be traced, if we would have anything like a just view of the wonderful stages of regeneration. It may be well, however to premise a few remarks as to the general character of this amazing work.

I observe then first, that the work was pro-

gressive. Not at once, but through six successive days, was the creation perfected. In nature we have first the blade, then the ear, then the full corn: the babe, the child, and then the perfect man. So is it in grace: days of labour, stage on stage, must intervene, after which those in whom God works may surely look for rest. Further in spirit as in letter, the work proceeds in all its stages from evening to morning; from growing darkness to growing light; with alternations of either, but ever from night to day, and not from day to night. The evening and the morning make the day. Though the light has come, darkness still at times seems to threaten to resume its ancient reign. The shades of temptation and the light of faith alternate for awhile till the day of rest comes, without an evening: the one to remind us again and again of what the creature is in itself; the other, what it is in Christ, the Word of God. Thus from all things wrong does the work advance step by step, till all is "very good." Let none forget this: for some there are who seeing God's end, to shew His glorious image in the creature, forgetting the steps to this end, bitterly judge themselves, because as yet the image of God is not revealed in them. Let such wait in patience. He who hath begun the work, will perform it to the day of Jesus Christ.

Further, each stage, though imperfect, was

“good” in God’s eyes. At every step it is repeated, “And God saw that it was good.”* To the awakened soul, feeling its imperfections, this is blessed, that from the first God can find something which He pronounces “good.” Not till the sixth day is God’s image seen. Then, “behold it is very good:”† but from the first, at every step, “God saw that it was good.” At first nothing was changed: waters still reigned everywhere; but the light had broken in. Darkness at least now had a name: its character was perceived; and God saw this, that “it was good.”

It is thus with God. When he looks upon us He ever sees what is of Christ, while a carnal brother perhaps is only seeing the evil flesh in us. It is God-like to see Christ in each other in the first stages of His work. One can scarce fail to see Him when the image of God is come. The thing is to see Him, as God sees Him, in the creature’s change from the first. Paul in his Epistles always does this. If he reproveth the darkness and calls it by its name, he sees the light also. Every Epistle begins with a recognition of what was good in each Church. The same may be seen in Christ’s Epistles to the Apocalyptic Churches. So Barnabas, who “was a good man, and full of the Holy Ghost,” when

* In our Version this is omitted in the work of the second day; but it is to be found here in the LXX.

† Verse 31.

he went to Antioch, "saw the grace of God" in the disciples.* Pilate would have seen only their weakness: for a devil can mark our faults, but it needs the grace of God to mark the dawn of grace. And even if the fruit is not mature, if the juice be sour, grace yet will say, "the vine with the tender grape gives a good smell."†

One thing more I notice here. The work of Creation has two great parts; the work of the first three days answering to, and yet remarkably differing from, the work of the last three. In each half the order is alike, and the part of creation touched is the same: the difference is, that in the first three days the work is *bounding* and *dividing*; in the last three, *furnishing* and *adorning*. In the first three days a separation takes place between, or is caused by, that which is created of the Lord, and that which is ~~given~~ to the creature; by which what is natural to the creature is restrained and bound: then the character of each is marked by a name bestowed on each, the creature being thus made to know the thoughts of God. On the first day light shines out, and is divided from the darkness: thus darkness at once receives a bound: then the light and darkness have each a name bestowed:—"God called the light, Day, and the darkness, Night."‡ On the second, the expanse comes in to bound and divide the waters: then comes its

* Acts xi. 23, 24. † Canticles ii. 13. ‡ Verse 5.

name :—" God called it, Heaven."* On the third, the earth appears, and is divided from the seas, both at once receiving a name from God in like manner.† Thus far the work is *dividing* and *bounding*. In the next three days the order is the same, but the work is *furnishing*. In these days we do not find " *God called,*" but " *God made ;*"‡ this latter half being throughout *perfecting*.

All this is yet fulfilled in regeneration, and will be apprehended by those who press on to "the perfect man."§ Half the process is *bounding*; a dividing in the creature between that which is of self and that which is of God. At this stage we are submitting to have what is natural to us restrained, and thus learning to distinguish His work from what is ours in us. At the same time we are taught to call things as God calls them. After this, after the third day, when resurrection power is known, (for on "the third day" here as elsewhere resurrection comes out clearly,) the work is to adorn or perfect rather than to divide and bound. Light, and heaven, and earth, now are not only distinguished from their opposites; but each gets furnished with the life or light suited to it. At this stage we perceive " *God made ;*" for as the work proceeds, it is more and more seen that all is done by God. From the first God had said, "Let there be," and "it was so:" but now it is seen, not only that "He

* Verse 8. † Verse 10. ‡ Verses 16, 21, 25. § Eph. iv. 13.

spake and it was done," but further, that "He did it." So true is it that advance in grace shews that all things are of God, and that only of his own do we give Him. We shall see this better as we come to each successive step; best of all, if we experimentally know the work within.

I now turn to the special work of each of the days in order, to trace the progressive steps of the new creation; for though the work has two great parts, first bounding, then adorning, yet each of these has steps, answering to the successive days. In these steps we shall be shewn how all the mind of God, that which was in the Son from everlasting,—whether light, or a heaven, or fruits, or heavenly lights, or the living creatures, or the man in God's image,—each form of light and life, once hid in Christ, is by the Word reproduced and manifested in the creature. The depths here are unfathomed; what is upon the surface will suffice to shew lengths and breadths more than enough for us.

The work begins with light. God said, "Let there be light,"* and at once light shone where all before was dark. God says, "Repent ye—the kingdom of heaven is at hand:" then our darkness displeases us, and we are turned to

* Chap. i. 3.

light. Thus of all those blessings hid in Christ from everlasting, and which are predestined to be accomplished in the creature, light is the first that is bestowed: "God shines in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus."* But the "heaven" announced "at hand" is yet unformed: no sun yet shines, no fruits adorn the creature. Many steps remain before the image of God will come, the man created in righteousness, to rule all things. But the light is come, and it is good: "truly the light is sweet," though as yet we cannot add, "and a pleasant thing it is to see the sun."† It is however yet "light" rather than "lights,"‡ not defined as it shall be; for as the voice differs from the word, so this light differs from that sun which appears in due season. Whether it is the reflected light of faith resting on the Church's witness, or the direct light of truth from Christ Himself within us, or whether it be something more undefined, is not yet perceived: it is at least "light," and "it is good."

* 2 Cor. iv. 6.

† Eccl. xi. 7.

‡ The word here translated "*light*," is different from that used on the fourth day, and which is rendered "*lights*." The Vulgate translates the first by "*lux*," the latter by "*luminaria*," thus marking the difference. The LXX also translate with two different words, *φῶς* in the 3rd verse, and *φωστῆρες* in the 14th.

“God saw the light that it was good.” After awhile the day-star too shall rise within.*

Then at once comes a division between what is of God and what is not; between the natural darkness in the creature, and the light which God has made.† The darkness is yet unchanged, but it is bounded by the light; each by its nature more clearly shewing what the other is: and these not mingled together, for “what fellowship hath light with darkness,” but separate as it is written,—“God divided the light from the darkness.” This is a well-known stage: “the light shines in darkness, but the darkness comprehends it not.” Two conflicting powers are striving each to gain the day, making the old domain of darkness a continually shifting but ceaseless battle field.

Then a name is given by God both to light and darkness;‡ that is, the character of each is learnt according to the mind of God. Now the darkness has a name. What God calls it, we call it. His thoughts are not altogether strange to us. Natural as the darkness may seem to the creature, God calls it “*night*” or *deviation*. It is a turning from the right or straight line.§ The light is “*day*” or *movement*: there is a

* 2 Peter i. 19. † Chap. i. 4. ‡ Chap. i. 5.

§ The word לילה, *night*, means *deviation*, from לל, to wind or turn. See Parkhurst’s note on the word. (*Heb. Lex. sub voce.*)

disturbance of the darkness: death rules no longer; life with light is come.* Besides in this name there is a form given to both, until now light and darkness were unformed; but "day" and "night" intimate order and distribution. Night is darkness put within limits. So with light; it is not "day," till it is arranged and put in form and order. When thus arranged, we can say, not of light only but of darkness, "the day is thine, the night is thine also."† And though as yet on the face of the creature little is wrought, though as yet salt and barren waters may extend everywhere, a change has been effected by the light, the importance of which none can fully estimate but those who from being once darkness are now light in the Lord, and which shall advance step by step till God's will is done in the earth as it is in heaven.

Of this day I only add, that on it the creature's state is very slightly, if at all, realized. Whether waters cover it—whether there is or is not a heaven—(there is, I need not say, no heaven upon the first day,) whether firm ground exists or not, this is not yet noticed. The second day

* Parkhurst says, "דַּי, *the day*, from דָּו, *motion*, from the agitation of the celestial fluid under the influence of the light." "A good telescope, (on a hot day the naked eye,) will shew us what a tumult arises in the air from the agitation of the rays of light at noon day, &c." *William Jones' Principles of Natural Philosophy*, p. 241, quoted by Parkhurst. (*Heb. Lex. sub voce.*)

† Psalm lxxiv. 16.

must come before the tossing waves, which are uppermost everywhere, begin to be perceived. So with us. There is at first a general sense of sin ; but what is the exact state of things is not perceived. There is light and darkness : but that no heaven is formed within, no firm earth, this as yet is overlooked. And great mercy it is that we learn what we are and lack by degrees ; else surely we should at first despair.

The second day's work is the forming of an expanse or heaven in the creature, by which the hitherto unbounded waters are divided from the waters. God then names the expanse.* At this stage the state of the creature, that it is drowned in waters, begins to be perceived.

Such is the second state or stage in the new creation. In the midst of the waters a heaven is formed in the once benighted creature. That unstable element, so quickly moved by storms, is the well known type of the restless desires of the heart of fallen man ; for "the wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt."† Before regeneration, unquiet lusts everywhere prevail : the whole man or creature is drowned and buried in them. In the progress of the new creation, these waters are not at once removed : indeed they are never wholly removed till that other creation comes,

* Chap. i. 6, 8.

† Isa. lvii. 20.

when "there is no more sea."* They are first divided by a heaven; then bounded on the third day, when the dry land rises up out of them. This heaven represents the understanding opened, as the rising earth upon the third day shews us the will liberated. For till now "the understanding has been darkened;"† nay, it is written of the natural man that he has "no understanding."‡ But now the heaven is stretched: Christ "opens the understanding" of those who before this had been His disciples.§ And thus another precious gift, once hid with Christ in God, now by Christ is wrought in us also. Thus a heaven is formed within the creature; a heaven into which darkness may return, and through which clouds shall pour as well as bright sunshine; a heaven which for sin may be shut up and become like brass,|| but which was made to be the home and treasure-house of sweet and dewy showers; a heaven like Israel's path through the sea of old, sorely threatened by dark and thick waters, but like that same path a step to resurrection power, and worthy to be called "heaven" even by God Himself; influencing the earth in untold ways, here attracting, there repelling, the great means, after light, of arranging and disposing all things.

* Rev. xxi. 1. † Eph. iv. 18. ‡ Rom. iii. 11.

§ Luke xxiv. 45, and compare Col. i. 9., ii. 2., and 1 John v. 20.

|| Lev. xxvi. 19. 1 Kings viii. 35.

By it the waters are bounded. Until now they have flowed hither and thither without a bound, and without a rest also. But the heaven is formed: then a bound is set, where hitherto the restless waters have prevailed.

Then again comes division: a heaven in the creature at once "divides the waters from the waters."* Some remain below; some are above or in the heaven. The waters henceforth are rent in twain. Some rise, purged of their saltness, and become the fruitful clouds, in which the bow of the covenant shall be set in due season. Some are yet the barren sea. And so within. Of our desires and affections, some are raised and purified, not without sore rendings; and some are as before, unquiet and unbounded, save by the heaven over them.

After this the expanse receives a name from God. It is called "*heaven*," that is *the arranger*: † so called, because this heaven, in ways

* Chap. i. 7.

† Heb. שמים, the *placers* or *arrangers*, from שם, to set or place; because the heavens are the agents in arranging things on earth. Parkhurst says, "This appellation was first given by God to the celestial fluid or air, when it began to act in *disposing* or *arranging* the earth and waters. And since that time the שמים, have been the great agents in *disposing* all material things in their places and orders, and thereby producing all those wonderful effects, which are attributed to them in Scripture, and which it has been of late years the fashion to ascribe

above our thoughts, is the great agent in arranging everything. Little do men now think of the heavens, or perceive what forces around us are at work everywhere. We speak, in our wisdom, of "the three kingdoms,"—the animal, vegetable, and mineral,—as if these three were all. Genesis will shew us yet another, on which these all depend. For as the animal depends upon the vegetable, and that upon the mineral, so the mineral itself depends upon another kingdom, which was yet earlier. Some have called it the "meteoric." On this the mineral world depends, as the very names of some of the metals, come down to us from days when there was greater insight, yet testify. Now this "heaven" or meteoric kingdom,—formed of old upon the earth, before the mineral, as that before the vegetable and animal,—was called by God "*the arranger*," to effect great marvels, by what we now call attraction, repulsion, gravitation, or evaporation. And so the "heaven" which is formed within by the Word is "*the arranger*," and in that inward world must precede the gold and fruits and living creatures. Some have tried without this "heaven," to have gold and fruits and life. What have they got? Not God's work, but Satan's imitation. The "heaven" must

to attraction, gravitation, &c." (Parkhurst's *Heb. Lex. sub voce.*) It is worthy of notice that the ancient Greeks derived θεῶν from θεός, for the same reasons.

be first within, if we would have true fruits, even as true fruits must precede the living creatures.

Further I observe on this second day that the creature's state begins to be discerned. The waters now are not overlooked, as upon the first day. It is now noticed that below the heaven all is buried in them; and this discovery though painful is a step to better things. Still as yet there is no earth, nothing "stablished, strengthened, settled;"* but this too comes in due season.

For on the third day the earth emerges from the waters.† Up to this point the unquiet element which is naturally uppermost in the creature has prevailed everywhere. Light has come, and shewn the waste: a heaven is formed within it: but nothing fixed or firm has yet appeared. Just as in the saint there is first light, and a heaven too within, while as yet he is all instability, with nothing firm or settled. But now the firm earth rises: the state desired by Paul,—“that we be no more tossed to and fro with every wind of doctrine, but may grow up in all things into Him who is the Head, even Christ,”‡—is here accomplished. Now the will, long buried and overwhelmed with tossing lusts, rises above them to become very fruitful; and the soul, once lost in passions, emerges from the deep, like “the earth which he hath founded for ever.”

* 1 Peter v. 10.

† Chap. i. 9.

‡ Eph. iv. 14, 15.

This earth rises out of the waters. Above their storms and waves something fixed appears, setting a limit to them. Seas yet remain; at times they roar against the land; but from this day they cannot overflow it. "He hath set a bound that they may not pass over, that they turn not again to cover the earth."* "He hath placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it."† And when we think what a bound it is,—the shifting sand: when we think how, as the wise man says, "all the rivers,—all the torrents of passion,—run into the sea, yet it overflows not:"‡ when we think how oft it rages under the gales of lust, and yet the dry land fails not, nor sinks before it; we must confess God's hand in its preservation, as in its first appearing; that it is His word and will that keeps the bound. For "He shut up the sea with bars and doors, when it broke forth, as if it had issued out of the womb: He said, hitherto shalt thou come, and no further, and here shall thy waves of pride be stayed."§ Nay more. Here, as in all things, "out of the eater comes forth meat, and out of the strong comes forth sweetness."|| Not only do the waves not destroy the

* Psalm civ. 9.

† Jer. v. 22.

‡ Eccl. i. 7.

§ Job xxxviii. 8, 11.

|| Judges xiv. 14.

earth, but the rough gales borne from their vexed bosom are full of health and bracing. We could not afford to lose them. Trying as they are for awhile, and most hurtful if we have not some protection, the gales of lust and temptation will strengthen while they move us: by them noxious exhalations are carried far away. In the world to come we shall want no storms; therefore "no sea" is there. Here we need it; therefore it is left in love. Yea, these seas and their roaring may praise the Lord; for He sitteth King above the waterfloods: and all their tempests within, like the wrath of man without, in ways above our present thoughts, yet praise him.* But the work here, the rising earth, is to restrain these waves. Good may come out of their roarings: the greater good, the special work of this day, is to bound them to form a fixed and quiet habitation. So the earth is freed. Need I repeat the lesson here, that it is by checking our desires—by bounding the unstable element in us—that the man is made free.

There is yet more for us to mark in this emerging earth. Not only does it escape the floods: it comes up also into the expanse of heaven. That creature so long buried now mounts up to meet the skies, as though aspiring to touch and become a part of heaven; while on its swelling bosom rest the sweet waters, the clouds, which embrace and kiss the hills. When the man by

* Psalm lxxvi. 10.

resurrection is freed from restless lusts ; when he comes up from under the dominion of passions into a state of rest and peace ; not only is he delivered from a load, but he also meets a purer world, an atmosphere of clear and high blessing ; where even his hard rocks may be furrowed into channels for the rain ; heaven almost touching earth, and earth heaven.

Not without awful convulsions can such a change be wrought. The earth must heave before the waters are gathered into one place. The Psalmist marks this, when he says, "The waters stood above the hills : " then—"at Thy rebuke they fled ; at the noise of Thy thunder they hasted away : they go up by the mountains, they go down by the valleys, unto the place which Thou hast founded for them."* Some have felt all this within : the earth clean dissolved—the earth broken down and moved exceedingly—the earth reeling like a drunkard, and removed like a cottage—preparatory to binding the host of lusts which have held sway over it ; till they are gathered together as prisoners in a pit, and shut up in their prison. Many a soul shews rents and chasms like the steep mountains. Nevertheless "the mountains bring peace, and the little hills righteousness."

And this is effected on the third or resurrection day ; for in creation, as elsewhere, the "third

* Psalm civ. 7, 8.

day" always speaks of resurrection.* We shall see in the development of Adam or man that the *third* great life, I mean Noah's, is regeneration; for in man, as in the earth, much is wrought ere the flood is passed. The earth rises not before the third day. Just so in the world within: much is done before this day, before we know "the power of resurrection."† But "after two days He will revive us; in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord."‡

Then, the earth being raised, and so separated from the waters, a name is bestowed on both by God. "The dry land He called, Earth, and the gathering together of waters, Seas."§ Here as elsewhere the name is characteristic; and in this instance it seems easy to trace the thought intended to be conveyed by these titles. The word, "Seas," in the Hebrew means *tumults*, or *agitations*.|| The word, "Earth," like our word "ground," describes a substance which will suffer itself to be reduced to powder, and so is fitted to

* The "third day" is resurrection in one aspect, as *deliverance from the grave*; for there are other aspects of resurrection, as the "first" and "eighth" day. The book of Leviticus will be unintelligible till we see this. Compare Hosea vi. 2. Luke xiii. 32. 1 Cor. xv. 4.

† Phil. iii. 10.

‡ Hosea vi. 2, 3.

§ Chap. i. 10.

|| Heb. תַּמּוּלְתִּים, from תַּמּוּל, tumult.

take any form, as God pleases ; ready to be framed by the will and wisdom of the Great Potter, to be animal or vegetable, as He will.* For indeed tree or beast, of earth they are; to earth they return. Earth is the pliant clay from which their forms come. It is “*earth* ;” therefore a creature meet to be used, ready to be transformed into fruits or bodies according to the will of God. Need I apply this within. Surely till we are such “*earth*” or “*ground*,” broken and ready to take what form He pleases, though light is come, fruits will be wanting ; for to this day it is “out of the ground that the Lord God makes every tree to grow.”†

Then the earth brings forth fruit.‡ Fruitfulness hitherto delayed at once follows the bounding of the waters. For “being made free from sin,

* Heb. אֲרֶץ. “Various etymologies have been by learned men proposed of this word ; the most probable seems to be that which derives it from פָּרַץ, *breaking in pieces, crumbling*. ‘The matter of earth,’ says the great Boerhaave, ‘appears friable or crumbling, so long as it continues under the observation of our senses, as it always readily suffers itself to be reduced to a finer powder.’ And it is manifest, that on this remarkable property of *earth*, its answering the end of its creation, or its usefulness in continually supplying the waste of vegetable and animal bodies, must depend. It is not improbable that the Greek word χθών, from the כָּתַף, *to pound to pieces*, the Latin terra from *tero to wear away*, and the English *ground* from *grind*, all aimed at the same etymological reasons.” (*Parkhurst—Heb. Lex. sub. voce.*)

† Chap. ii. 9.

‡ Chap. i. 11.

we have fruit unto righteousness, and the end everlasting life.”* The order of the produce is instructive; first the grass, then the herb, then the fruit-tree yielding fruit after his kind: † as ever the blade before the ear, the small before the great, from imperfection onwards to perfection. The first thing borne is “grass,” the common emblem of the flesh. ‡ Is it asked how the risen creature can bring forth fruits, which are, like the goodliness of the grass, of the flesh and carnal? Because for long the regenerate man is yet “carnal,” and his fruits are in the flesh, though with sincere desires for God’s glory. The development of Adam, as exhibited in the word, not to say experience, gives proofs on proofs of this. The Corinthians too were “carnal,” though with many spiritual gifts. § But after “grass” comes “herb and tree,” with “seed and fruit,” some to feed the hungry, some to cure the serpent’s bite; some hid in a veil of leaves, or bound in shapeless husks; some exposing their treasures, as the lovely vine and olive; the one to cheer man’s heart, the other to give the oil to sustain the light for God’s candlestick. Such is the faithful soul, with many coloured fruits, “as the smell of a field which the Lord blesses.” || The form of the fruit may vary: its increase may be less or

* Rom. vi. 22. † Chap. i. 11. ‡ 1 Peter i. 24.

§ Compare 1 Cor. i 4, 7, with 1 Cor. ii. 1, 4.

|| Gen. xxvii. 27.

more—some thirty, some sixty, some a hundred fold,—for “the fruit of the Spirit may be love, or peace, or faith, or truth, or gentleness :”* but all to the praise of His grace, who bringeth forth fruit out of the earth, “fruits of righteousness which are by Christ Jesus.”†

Nor let us forget,—“whose seed is in itself, after his kind.”‡ God’s fruits all multiply themselves : this is their constitution. The tree propagates itself ; every fruit produces more : so every act of charity has in it the seed of other acts. As one lie breeds another, so one truth produces more. Love bears love, and kindness kindness. There is another and higher fruitfulness, which we get on the last two days ; yet this of the third day is lovely in its season. The law of creation cannot change. God has said, “Let the tree yield fruit, after his kind, whose seed is in itself.” Every act therefore will yield its fruits ; “the seed is in itself,” to propagate itself in increasing measure from age to age even for ever.

It only remains to notice that at this important stage the state of the creature is no longer unperceived. What it shall be, is not known ; but what it is, seems realized on the third or resurrection day. Not till then is the creature known. Throughout the last dispensation, resurrection was not apprehended, therefore the creature was not known. But after resurrection

* Gal. v. 22. † Phil. i. 11. ‡ Chap. i. 11.

it is seen what it is in itself, and what God has wrought in it. On this day the light is seen—the seas are seen—the heaven is seen—and last in order, the earth is seen with herb and tree. On this day the separating process ends; for things are known. What is now wanted is *perfecting*; and this is next accomplished.

Such is the work of the first three days, deepening at every step: first *light* upon the deep; then a *heaven* in the midst of the waters, which lie uppermost; then a lifting up and working upon that which was lower still, *the earth*, which until now had been buried and concealed. Some have learnt this deepening process. I observe too that the work was comparatively slow until the third day. Upon this day God speaks twice;* and the amount of work is equal to or exceeding that of the two preceding days. Surely it is a mighty change. Twice on the third day is it repeated, “And God saw that it was good.”† If we have reached the third day, we shall know how good it is. If we have not reached it, let us pray and wait for it.

Hitherto we have traced but one half of the work which God accomplishes upon the creature which is subject to His word. Now, having reached “the third day,” we pass from the stages in which the work for the most part is *bounding* and *res-*

* Chap. i. 9, 11.

† Chap. i. 10, 12.

training, to those where the work is *adorning* and *perfecting* ; when, the distinction being clearly made between what is of God and what is natural to the creature, He proceeds to furnish all the various parts with the forms of light and life suited to each. At this stage, when the earth is raised into heavenly places, many seem to think the work is done. But now begins the perfecting and adorning process, which does not cease till "the image of God" appears. So St. Paul, writing to the Colossians, exhorts to growth in grace in language exactly answering to the stages of creation which we are now to enter on ; starting from, "If ye be risen," and leading on the Church to put on "the new man which is renewed in the image of Him that created him."* So he says, "If ye be risen, seek things above:" look for things in heaven: you will not look in vain. Lights to guide, hitherto unknown, will shine upon you, making alternate seasons rich with blessing. Then again advance:—"Put on, as the elect of God, bowels of mercies, kindness, humbleness:" put on the graces which are prefigured in the dove, the lamb, the ox, which appear in season upon the fifth and sixth days. And then, "put on the new man, which is renewed in knowledge after the image of Him that created him." So writes Paul, "without a veil": so writes Moses, "with a veil," "which veil is done away in Christ." †

* Col. iii. 1, 10.

† 2 Cor. iii. 4.

We are then to trace the stages after resurrection-life is known, through resurrection-lights, till we reach "the moving creature;" first creeping, then walking, but with face earthwards; and then "the man," with open face, erect, and looking upward.

The fourth day's work is "lights set in heaven:" a mighty work: more glorious far than "the light" upon the first day.* Then the light was undefined. Now lights are come; one with warmth; one cold but shining: each defined; the one direct, the other reflex; but both to rule and mightily affect, not the earth only, but even the wide waters: giving another check too to darkness, not only taking from it Day, but invading and conquering it by the moon and stars in its own domain of Night.

And so, after that the seas of lust are bounded, and the fruits of righteousness begin to grow and bud, a sun, a mighty light, is kindled in our heaven,—Christ dwells there, God's eternal word and wisdom,—no longer undefined, but with mighty warmth and power, making the whole creation to bud and spring heavenward: while as a handmaid, another light, of faith, grows bright within,—our inward moon, truth received on testimony,—the Church's light—for as men say, Christ is the sun, the Church the moon, so is faith our moon within to rule the night:† of these two, the lesser light

* Chap. i. 14, 15.

† Those familiar with the word will not only find no difficulty

must have appeared the first ; for each day grew and was measured "from the evening to the morning : " just as faith, with borrowed light, in every soul still precedes the direct beams of the light or word within. Now both shine to pour down light. Oft would darkness fall, if our moon of faith rose not to rule the night. Yet fair as she is, she but reminds us of present night, making us sigh for the day star and the perfect day. And then the sun appears. Thus are the "lights" now given by Him who began His work by giving "light." Now He gives the word of wisdom, that is the greater light ; and again the word of knowledge or faith, that is the lesser light ; then tongues, or discerning of spirits, or healings, like the stars, lesser manifestations of the same one Spirit.

That such lights so different and so defined may be within, is never known by many who yet "are light in the Lord." The first day's light has reached them : perhaps the heaven has come : but the waters are not bounded ; the earth is not fruitful. To such the difference of lights and their distinct powers must be unknown. Let it not

in seeing how the moon, which outwardly is the Church, is faith inwardly, but further know that there must be this double application, as in the well-known case of Hagar and Sarah. Outwardly, Hagar is the Jewish dispensation, which stood on law, and Sarah is the Christian Church, which stands on faith. But these dispensations of God have their course in individual souls, and in this inward application Hagar is the law, and Sarah the promise or the gospel. See Gal. iv. 22, 31.

therefore be unlooked for by them. Not till the earth has brought forth fruit are these bright lights set in heaven. The lower fruitfulness of action must precede the higher delights of heavenly contemplation. Not till some fruits appear shall we be adorned with heavenly lights. Then not only is the earth blessed with dew and showers, “the precious things of heaven;” but “precious things are now brought forth by the sun, and precious things put forth by the moon also.”* Now we perceive wherein the borrowed light of faith, resting on witness, differs from the direct light of truth, from Christ Himself within. Henceforward even the night is bright with stars: darkness is conquered even within its own borders. Faith invades the gloom, turning it at times almost to day, an approach to the glory, when “no night is there; † now waxing, now waning, but never to fall or fail, until “our sun shall no more go down, neither our moon withdraw itself.” ‡ Henceforth the once dark earth has a celestial suite, bright companions in heaven night and day waiting on it; moving it with celestial influences, its air, its earth, its tides; giving colour, warmth, motion, life, everywhere. Who can count all that is given from on high, when we can see that our wondrous path is not indeed a lone one,—that a heavenly sun attracts,—that a heavenly moon follows,—that we have come from

* Deut. xxxiii. 13, 14. † Rev. xxi. 25. ‡ Isa. lx. 19, 20.

the companionship of sin and hell and darkness, to Jesus the mediator of the better covenant, and to the Church of the First-born, and to the spirits of perfect men, and to an innumerable company of holy angels, who like the morning stars are singing all around. In bright days their quiet song, wherein they tell God's glory, may not be heard; yet they sing and go with us. The gloomy night will shew them, still peering down, still ready to teach us if we have a heart to learn.

These lights are "for signs and for seasons and for years," and "to rule over the day and over the night also."* For "signs"—first, of what we are. We have thought this earth is fixed: but sun and moon shew that we are but wanderers here. We have supposed ourselves the centre; that it is the sun that moves. The lights will teach us in due time that He is steadfast: it is we who journey on. Again, these lights are "for a sign" how we stand, and where we are: by our relative positions toward them shewing us, if we will learn, our real situation. For the moon is new and feeble, when, between us and the sun, it trenches on his place, and sets at eventide. So is our faith: put in Christ's place, it must be weak: dark will be our night: we shall move on unillumined. Not so when in her place, not in His, but over against Him, our moon of faith rises at even, as our Sun withdraws Him-

* Chap. i. 14, 18.

self. Now she trenches not upon Him ; therefore she is full of light, making the midnight almost as the noon-day. So it is said, "Blow up the trumpet in the new moon;"* and when the moon is full "eat ye the Paschal Lamb."† Thus are the lights "for signs" of what and where we are. Dimmed by mists they tell also of what remains in us. Turned to darkness and to blood they forewarn of awful fire, when the earth and the works therein shall be burned up.‡ Signs they are too to the man, when at length he walks upon the earth,—the image of God, which after fruits and lights is formed in us,—to guide him through the wastes within the creature, as he seeks to know its length and breadth that he may subdue it all.

Thus are the lights "for signs:" but they are "for seasons" also ; to give healthful alternations of cold and heat, and light and darkness. Sharp winters with their frosts, chill and deadness in our affections, and the hours of darkness which recur to dim our understandings, are not unmixed evil. In the coming rest such alternations will not be needed : therefore no summer or winter or shades of night are there. Here, like the gales from the ocean, they remind us of our state, and in that state work in the creature what is really best for it. We could not bear, while as we are,

* Psalm lxxxi. 3, 5.

† Exod. xii. 6, &c.

‡ Luke xxi. 25, and 2 Pct. iii. 10.

unbroken day. It would, though we know it not, destroy the creature. Ceaseless summer would wear us out: therefore the lights are "for seasons," measuring out warmth and light as we can profit by it. So faith wanes and waxes, and Christ is seen and hid, each change making the creature learn its own dependence; forcing it to feel, that, though blessed, it is a creature, all whose springs of life and joy are not its own.

These lights too are "to rule over the day and over the night." To rule the creature, much more to rule such gifts as the day, wrought by God Himself in it, as yet has been unknown. Even to bound the natural darkness hitherto has seemed high attainment. Now we learn that the precious gifts, which God vouchsafes, need ruling; an earnest this of that which comes more fully on the sixth day. A sun "to rule the day" leads to the man "to have dominion," set to rule, not the day only, but every creature. It is no slight step when God's aim, hitherto unknown, is learnt; that in His work this gift is for this, that for the other purpose; when it is felt that the best gifts may be misused and wasted; that they need governing, and may and must be ruled. No young Christian feels this; but, as he grows up into Christ, his day not only shines, but is divinely governed. The sun now marks the hours setting to each their bound: morning is discerned from noon, and noon from evening. Oh blessed

day, when the creature comes to bask in sunshine; gift on gift poured on it in due order from the God of all grace.

The fifth day's work is the peopling of the sea and air.* Animate life now is added to inanimate. The waters swarm with life, and the air with winged tribes, which wake the woods and vales with melody. Thus too is it within, when on us the fifth day dawns. Now higher forms of life appear everywhere; each new form yet more revealing in the creature that which hitherto had only been treasured up in the Mind of God for it. For we must never forget, that all this wondrous work, which step by step is thus produced in us, is only the developing in the creature of that which had been in Christ, the Wisdom of God, from everlasting. For God will stamp Himself upon us: His will is that His fulness should be revealed in us; that as we have borne the image of the earthy, we now may bear the image of the heavenly. We have seen how several glories,—light, a heaven, fruits, and lights,—once hid in Him, by Him are wrought in us. Each of these were precious gifts and worthy of the Lord, transforming the creature from its natural state of ruin to light and fair order. But now come higher blessings, forms of life unknown before, multiplying first in the air and waters, then upon the dry land.

* Chap. i. 20, 21.

We have seen what the waters and the heaven are within,—the former the 'desires, the latter the understanding. With the waters until now little has been done save to bound them. Desires are checked in us, but this is all. Now new life moves in them, the varied fish and fowl, all figuring some of the countless forms of Christ's Spirit. For such is Christ's fulness that no one type can express it; and His will is that of this fulness we should be filled also: "to know the love of Christ which passeth knowledge, that we might be filled with all the fulness of God."* The light, or a heaven, or the seed, or sun and moon, each was but some manifestation in the creature of what had been in Him. So the turtle and the eagle, now created, are but types of some fresh gift or grace of Christ's Spirit; "diversities of gifts, but the same Spirit; differences of administration, but the same Lord."† For just as in nature, matter is one in all its forms, so in the new creation is the Spirit one in all its transformations. The revelation only widens as the work proceeds. In due time the lion and ox and man are seen also; each a yet further expression of something in God's mind, which by His Word through grace is wrought in us.

But the forms and natures of the creatures made this day, like the light and fruits, will best explain themselves. The dove is the well-known

* Eph. iii. 19.

† 1 Cor. xii. 4, 5.

figure of meek innocence. So at Christ's baptism the Spirit "like a dove" came and abode on Him.* The eagle's lofty flight and keen vision represent but another form of the same Divine Spirit. He who says, "I bare you upon eagle's wings,"† gives us also to "mount up with wings as eagles:"‡ for "of His fulness we all receive, and grace answering to His grace."§ The other fowls of heaven, as the law teaches, both the clean and the unclean, each taught their own lesson; expressing in the difference of their lives and natures those faculties and emotions which give a form to life.|| Since the fall these emotions are mostly evil. Hence in Scripture, birds are generally a type of evil spirits.¶ The dragon and the whale too are used as evil.** But they are only evil because fallen. In themselves they simply represent certain forms of life, good if dependent, evil if independent. Just as Satan once an angel is now a devil, and all his light and knowledge are accursed; so the powers of the understanding, figured by the birds, are good, and through self-will only become evil.†† I

* Matt. iii. 16. † Exod. xix. 4. ‡ Isa. xl. 31.

§ John i. 16. || Lev. xi. 9, 23. ¶ Mat. xiii. 4.—Rev. xviii. 2.

** Ezek. xxix. 3, and xxxii. 2.

†† This explains how the same type may be either good or bad. Christ is a "lion." (Rev. v. 5.) But Satan also is a "lion." (1 Pet. v. 8.) The same is true also in countless other instances.

know the eagle-eye which loves to gaze on light, and the soaring thought which delights to mount upward, and the searching spirit which finds a pleasure in fathoming great deeps,—“for the Spirit searcheth all things, yea the deep things of God,”—may all be misused through self, and so be spoilt; for I know no good gift of God which may not become a curse to us. But the faculty as given by the Lord is good, and the thoughts or emotions which are formed to soar upward, or to dive into that depth which yet remains in us, may all tell forth the Lord’s glory. Therefore the “dragons, and the beasts, and creeping things, and flying fowl,” as much as “sun and moon, and heaven, and fruitful trees” are called to praise Him.* As formed upon the fifth day they speak His praise, “saying glory to Him that sitteth upon the throne, and to the Lamb for ever.”†

The details here would open an endless field; for the natures of these creatures vary, yet cannot be misunderstood. We have seen the dove and eagle, but the others preach also, exhorting us to look for like powers to be created in us: some to sing by day, as the thrush; and some, like the nightingale, to wake the dark hours: some with clarion, like the cock, to foretell the morning, and bid the sleepers arise to greet the day: some like vultures, far-seeing, to seek their meat from

* Psalm cxlviii.

† Rev. v. 13.

far : some, like the swallow, to live as pilgrims here : some, like cranes, to fly in ranks, and know the seasons, and watch while others sleep around : some to care for the aged, as the stork ; or like the turtle, once widowed never so to pair again. Each tells its own story of what God can work, and the rich profusion of form in which the same life may shew itself. And these increase. Some heavenly gifts, as the lights of the fourth day, can never multiply. They may rise and set, and bring round springs and winters ; but they do not increase by generation. But when the fifth day comes, the forms of heavenly life then given may increase greatly. For God has said, " Be fruitful and multiply."* And just as the fruits formed upon the third day, " whose seed is in themselves," reproduce themselves, so do the graces of the fifth day spread and grow rapidly. And when this has come, the image of God is near, when the work shall cease, for all is " very good."

To this last stage of the work we now proceed, when the earth also having brought forth its living creatures, man, the image of God, His last and crowning gift, is set to rule as lord of all. This is the sixth day's work. Now the life of the Lamb and Man is added to the likeness of the Dove in the redeemed creature.

These forms speak for themselves. They are but the continuation in greater perfection of the work of the fifth day. Then the work was in the seas and heaven : now the earth, that is the will, brings forth in like manner. I need not here repeat what I have said, upon the fifth day, as to the principle on which these living creatures are to be interpreted ; how they represent emotions good in themselves ; only evil when fallen and independent. The instinct of mankind has always read these forms aright, nor has the difference of age or country made any difference in their interpretation. To this day wherever the primitive language of symbol yet remains, the passions are still characterized by the names of different beasts. And those to whom heaven is opened see “the living creatures” there, in the midst of the throne of God, and round about it,* proving that powers like to these creatures, if not in God, may yet be most holy and very near to Him. It was but the perversion of this very truth, seeing in these creatures some trace or glimpse of the Divine, which ended in the worship of the creature, as in Egypt, where the ox and other beasts were deified : just as to this day in mystic Egypt those gifts which are given as witnesses for God are made to take His place ; the creature, in whom some trace of God is seen, being worshipped instead of the Creator. Still the gifts

* Rev. iv. 6, 8.

are good, each added form expressing but some further fulness which was in Christ Jesus: the ox, the spirit of unselfish toil:* the lion, that holy wrath in which we may judge and be angry and yet sin not :† the lamb, that meekness which beareth all things, which is oppressed and afflicted, and yet openeth not its mouth.‡ These and like gifts now appear, till at length the man is seen, the “image of God,” to crown and perfect all.

What is this image? It is the mind of God: for Christ is that Mind or Word to rule in us. The man is Christ, the perfect mind of God. The light, and heaven, and herb, and moving creature, were all but partial glimpses of Him, preludings of that perfect revelation which should be seen in God’s image. That image now is come, to rule all things, itself containing all within itself. Oh the depth that opens here! Who shall take the measure of that which is the likeness of the immeasurable God? For He made the heaven, and yet He rested not—the earth and its fruits, and yet He rested not—the sun, and the moon, and the creatures of the sea, and sky, and of the earth, and yet He rested not. But He made man, His image in the earth, and then He rested; for it was “very good.”

This image is the mind of God in us. When this is come, the “man” is formed, erect in walk, and looking upward, able to recognize the ex-

* 1 Cor. ix. 9.

† Eph. iv. 26.

‡ Isa. liii. 6.

istence and will of One above him. This it is which marks man: a mind able to understand and bow to a superior. Lose this, and we at once become as beasts, incapable of recognizing, save by force, the will of one above us; "like the horse or mule which have no understanding, whose mouth must be held in with bit and bridle;*" or like Nebuchadnezzar, in vain self-exaltation, losing his reason, and with a beast's heart becoming as a beast.† The "man" is not strength, or grace, or piercing sight; but a mind thinking God's thoughts, and in communion with Him. Strength, and grace, and sight, and light, and warmth, are in him; for the inward as the outward man is in himself a little world. But a mind to recognize and hold communion with One above him, is that which above all marks and makes the man. And this is the secret of his rule over others; as it is said, "Subdue, and have dominion."‡ For no one can rule who is not ruled. And just as Adam, while subject to God, had power over every living creature, a power he lost as soon as he rebelled, and instead of being subject became independent: so in us the "man" has power over beasts, that is, the emotions within, only while it remains subject. Let the reason take God's place, then the beasts will be unrul'd, until God again is recognized. This, I may add, is true on every platform. It is only

* Psalm xxxii. 9. † See Daniel iv. ‡ Chap. i. 28.

the recognition of one above which gives power. It is the lack of this that now makes the rulers of this world helpless. Beasts are rebelling against them, because they have rebelled.

And here let none forget the weighty fact, that the best powers in the new creation need ruling. Good as the ox is to labour, he needs a lord: man therefore is given to subdue and guide him; as God said,—“to have dominion over all fish and fowl, and every living thing that moveth on the earth.”* Proofs abound on every hand that God’s gifts need rule. How often is “the ox,”—the spirit of true service,—unless subdued by the “man,” found wasting its strength, or even grossly misusing it. Have fences never been broken down by stray oxen? Have weak children never been sorely injured? Have sweet vines never been crushed or trodden under feet, which were set as plants to cheer both God and man? These things have I beheld, where the “man” is not yet seen. And so of every blessing; whether lion, lamb, or eagle, all require rule. Without it, the very abundance of gifts will only cause confusion. The Church of Corinth is a proof, enriched with knowledge, but carnal, for the “man” had not yet come. The gifts indeed were there, but the mind of God was wanting: they need one like Paul, in whom the “man” is come, to set them right. Some yet

* Chap. i. 28.

have to learn this, who have reached the fifth day stage, and to whom the eagle's eye and soaring wing are not wanting. They will find the "man" to rule must come at length, God's Mind directing God's Spirit. In a word, that as in nature the powers God gives, strength, speech, or desire, if unrul'd by reason, become curses: so in grace the higher powers of God's Spirit must be subject to His Mind or Word or Reason, that is Christ, in us.

But the man was "created male and female." On the spiritual application of this I cannot now enter: not because I doubt what is the lesson taught here, which indeed saints in by-gone days have spoken out plainly;* but because few men so read as to care for these things. Still I note that there is a work in us answering to the creation of the man and of the woman. Their food too is most suggestive.† The fruits of the third day sustain "the man" in life and vigour. Just as faith, which is the mother of all the virtues, is often when weak supported and nourished by her children; so the man, the highest form of the life of Christ in us, is sustained by the lower acts and fruits of righteousness. But all this,

* See Augustine's interpretation of this in his *Confessions*: Book xiii. chap. 24 and 32. Also in his *First Book against the Manichees*, chap. 25. In several other works he gives the same interpretation, which is common also to other early Christian writers.

† Chap. i. 29.

and much more, will meet the prayerful reader, who looks for teaching from above.

At this stage, the work ends; and then the seventh day comes, the day of rest, without an evening: the day on which the creature is shewn in another form; when a garden is seen, with trees of life and knowledge; and God Himself walking in the midst of it, conversing with the man; and when for unquiet seas there are only sweet rivers. Who shall attempt to count the blessings here? Can ought more blessed be conceived? When this comes, can anything be added or asked? A heart to praise only then is needed; nor is this wanting: for every faculty in the rest of the new creation praises God.

In conclusion I may just observe that as this work is fulfilled within, so is there also an outward accomplishment in the Dispensations. In this application "one day is as a thousand years."* Six thousand years of labour precede the world's Sabbath. The parallel here has been often traced. Thus the first day gave light to the dark and fallen world. So the light of the promise of the woman's seed is the great object which attracts us amid the deep gloom of the first thousand years. At this stage the waters, (and in this view "waters" are "peoples,"†) are not only unquiet, but undivided. But the second day

* 2 Peter iii. 8.

† Rev. xvii. 15.

divides the waters, as we know the sons of God and the sons of men became distinct and divided during the second thousand years. After this, on the third day, the earth appears: something firm and fruitful now is seen above the waters; just as Abram and his seed were called out of the world to be as the fruitful earth amid the restless and fruitless nations. In this day we see the righteous grow like the palm tree, and fruits of divers forms are borne to God's glory. Then come lights upon the fourth day, the sun and moon and stars, divine gifts of government and prophecy, to be a light to all nations; a sun indeed one day to be turned to darkness, and the moon into blood. After which, on the fifth and sixth days, higher life appears, beasts, first in the seas, then upon the dry land; as in the fifth and sixth thousand years, a form of life appeared on earth, unlike all that went before it—first the beast from the sea, which St. John saw in his Revelation; and then, on the sixth day, the beast from the earth;* and then the man to rule, the image of God on earth, to spend the blessed seventh day, the seventh thousand years, of rest in joy and heavenly blessedness. I need not pursue this. For in every age this view of the six days work has found interpreters.

Oh! the depth of the riches of the wisdom and knowledge of God. How unsearchable are

* Rev. xiii. 1, 11.

His judgments, and His ways past finding out. He bindeth up the waters in His clouds: the cloud is not rent under them. He holdeth back the face of His throne; He spreadeth His cloud upon it. He compasseth the waters with bounds; by His spirit He garnisheth the heavens. Lo, these are parts of His ways; but how little a portion is heard of Him.

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