

# The Connecting Link

God has a great purpose in creation. He made the heavens and the earth. He made the world for Himself as a field wherein to unveil Himself and make visible what He is, in all the perfection, wisdom and truth of His Being. Creation has an origin and a purpose, and this origin and purpose were determined by the wisdom and pleasure of the omnipotent Creator. The world around us has a meaning. It is not a world such as materialistic science supposes, which came from nowhere in particular, has no particular aim and nobody knows where it is going, nor what the end shall be. Against that we set this divine declaration, "Hallelujah, for the Lord God omnipotent reigneth." Creation came from God, it goes back to God. He reigns over it, and it will fulfill His purpose which is altogether and absolutely a glorious purpose. It will bring to God a revenue of praise and glory and adoration as no other device could do. Therefore it has a meaning. It is the field of the development and display of God's wisdom, power and glory, a means by which He makes Himself known and understood, a means by which too, not only is God known, but a supreme joy and eternal blessedness will be achieved. This is the secret without which creation cannot be understood.

God's purpose in man transcends by far the beauty and glory of creation. The unfolding pattern of God in creating man has never changed. "And God said, Let us make man in our image, after our likeness: so God created man in His own image..." In this text the fall is shown not to be man's normal state. Man today, like Adam, may be far from God, yet in his heart, as in the scriptures, a witness will be heard, saying that this distance is through self-will. He may live in sin and sorrow; but deep in his conscience he knows that such a life is in opposition to the will and purpose of his Creator. Therefore the man in God's image is shown before the fall — to confirm the voice that speaks to every human heart, and declare that though all men walk as Adam, sin and death are not a part of God's eternal order, but a mere temporary arrangement in the working out of God's great plan. Man's proper place is seen IN CHRIST, the last Adam, prefigured by the first Adam before he fell. Adam, in the image and glory of God, ruling all the works of God's hands, is the type of man in Christ, as God ordains him.

A king in Europe, a kindly monarch, went to visit a school. Children were being taught concerning the various kingdoms into which nature and man were divided. The king wished to ask the children some questions. A sweet little girl stood forth, and the king said, "Now, my dear, tell me what these are," holding objects in his hand. She said, "A flower, a bird, a beast." "Tell me to what kingdom the flower belongs." "To the vegetable kingdom, sire," said the child. "Tell me," said the monarch, "to what kingdom do these animals belong?" holding up various animals. "To the animal kingdom, sire." "Tell me, my dear," said the king, "to what kingdom do I belong?" Now, I think if she had said he belonged, for the most part, to the animal kingdom, she would not have been far wrong; but the little one had great reverence for her king, although he had so often failed to recognize the Kingdom to which he belonged. The little, blushing maid did not like to say that he belonged to the vegetable or the animal kingdom, but "out of the mouth of babes and sucklings God has perfected praise." The little one, with her eyes full of tears, for she had heard the tittering of the laughter

which was running through the school at her embarrassment, looked up into the face of the king. "Now, tell me, dear," he said, "to what kingdom do I belong?" "You belong to the Kingdom of God, sire." And the king bowed his head, for the arrow had gone to his heart. He said, "My dear, pray that I shall be worthy of that Kingdom, the Kingdom of God."

The answer of the child is the answer which I give you. Do you desire to teach the child that which will enable it to triumph over the lusts and passions of a mere animal nature? Train the child from the beginning to know that he or she belongs to the Kingdom of God. Teach them that they are the Offspring of the Father of spirits, and that first and greatest of all is the spiritual nature which they have, and not the physical or psychical nature. "Let us make man in our image, after our likeness." Teach them that sex, station, and race are nothing in that Kingdom of God. Teach them that "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female; for ye are all ONE MAN IN CHRIST JESUS." Teach them to seek for that New Creation which God's Spirit alone can impart, that they may be worthy of that Kingdom, and that they may have the Love which rules in that Kingdom from its divine center to its utmost circumference, and which crushes lust and sin and death beneath its feet.

By such stature, nobility and rulership committed to Adam we get some idea of what sort of beings we are. One might be so impressed with the majesty of the silent, speechless mountain that lifts its white peak high above the clouds as to worship in silence at its altar — so suggestive is it of the Infinite. But what is a mountain, or a star for that matter, or billions of galaxies of stars and suns and planets and moons as compared with a man? They think not, they speak not, neither do they feel or hope or love or plan or build or have a duty or a destiny. Man is God's image and likeness! It is interesting to note that the almighty Creator fashioned and formed everything of nature throughout all the unbounded heavens and unto the depths of the earth and then, after completing and ordaining all, He gave us the true estimate of man's greatness and purpose when He said, "Let us make man in our image, and after our likeness: and let them have dominion." Man is therefore not only the most important creature on the earth, but the most important creature anywhere in the universe. Can we not see by this that Adam stood in the midst of the vast creation as the REVELATION OF GOD to it all.

In the image of God and with dominion over all the works of God's hands man was the connecting link between the invisible God and the visible creation. Both heavenly and earthly, spiritual and natural, visible and invisible, dwelling in the Land of the Interface between the two worlds, Adam was the expression, representation and revelation of the invisible God to the visible creation. He was God's priest and God's king. As a kingly priest, with one hand he reached forth, taking hold of God with his spiritual nature, while with the other hand he reached out, taking hold of creation in his earthly form; and under his glorious dominion he brought the two together in himself into union. What a priesthood! What a kingship!

Adam was God's special gift to the entire creation, from the highest heaven to the lowest hell. He came not from the brute ancestry, nor from the muck of some primordial sea, nor from the mire of the jungle, but from the hand and spirit and breath of the divine Creator. Time will not allow us to dwell on the glories of man in God's image, but Adam was perfect, pure, and powerful. He was without spot or stain, taint or tarnish, pure in character, perfect in holiness, powerful in personality. He was the embodiment of all wisdom and knowledge. He was able to do on the morn of creation

what no sage, scientist, or naturalist could do today. He found himself surrounded from the beginning with vast kingdoms of living things — fish, birds, animals. These were brought to him and at the command of God he gave them names. In the typology of scripture a name denotes a nature. Make no mistake about it, my friend, Adam did something greater far than merely classifying all the creatures which God had created in the world. When he “named” these creatures the wonderful truth is that he “natured” them — that is, he spoke creatively into them the nature that his mind of wisdom and knowledge conceived. Sovereignty and authority rested like a crown of glory upon the head of Adam the magnificent. He was made the Lord over all the creation of God to rule and reign as the visible expression of the invisible Creator. In him God was to be seen and known and touched by every thing everywhere.

We are never told how long Adam lived in that wonderful Garden where the glory of God was revealed through him in dominion and blessing to creation, but that glorious reign of wonder and peace under the direction of a son in the image and likeness of God was but a dim figure of the day when a whole company of sons in God’s image would reign in splendor over all things in all realms throughout all worlds and all things in heaven and in earth would be gathered together into union with God in His life and purpose. Our Lord Jesus Christ is the first and Head of this glorious company, and as typified and shadowed by the first man Adam, He is the connecting link between God and creation — in spirit from God, in body from creation — the revelation of the invisible Father to the visible worlds. From the Land of the Interface He is the Word made flesh, dwelling amongst us, full of grace and truth.

The Kingdom of Heaven opens to us all the power, resources, and abilities of the heavens and puts at our disposal everything God has and is. BUT THERE MUST BE A MEANS OF EXPRESSION. There must be a means by which God can translate heavenly things into a language that the world can understand. The Spirit of God may be everywhere and moving everywhere but human, natural eyes cannot see the things of the Spirit. There is no way they can “tune in” to that world. But the world can see the moving of the Spirit IN US! The world sees a moving of the Spirit in men living upon this earth and the body of Christ is used to express, manifest, reveal and interpret God to the world.

God is now perfecting His sons in wisdom, holiness, knowledge, grace and power and God will set this Man before His creation and say, “Here is my image and my likeness. In this one is my dominion and my authority.” It will be as though God is saying to His creation that it is not necessary for them to see the Creator, for they will see this Man He has made. Was it not this very truth that Jesus spoke to His disciples one day and said, “Have I been so long time with you and you do not know me? He that has seen me has seen the Father.” So it will be with all the holy sons of God.

The word “Christ” simply means ANOINTED. When the Spirit of God came into the world and descended upon Jesus, He then became JESUS, THE CHRIST. He was a human, God man. He was a God, human man. He was the forerunner of the ultimate man that God is bringing into the universe as the revelation of Himself. This highest and ultimate of God’s creation will reign throughout the ages first from pole to pole, then from world to world, and finally from galaxy to galaxy, throughout all the unbounded heavens. There is one thing the Holy Spirit would impress deeply upon our hearts today — if we are not walking in the place that God has for us, then GOD IS BEING SEPARATED FROM HIS CREATION. He is not then glorified as He should be before all worlds and all

heavens, for God is to be GLORIFIED IN US. Not apart from us, but IN US. Oh, the mystery of it! It will be God's glorious New Creation filling all the earth and sky with the manifestation of Himself — the great Man that God brings forth. God and man, ONE CREATURE, to be praised and honored and glorified through all ages and unto the ages of the ages.

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