and the nature he represented, became a *living soul*, נֶפֶשׁ חַיָּה. Though the same word is used concerning other creatures, which have the abortive rudiments of intellectual life, it is here used with a special emphasis. His name is Man, from the earth; his nature is that he is a living soul, which is also an immortal spirit. But it must be remembered that the two substances are distinct. The Bible confirms the instinctive belief in the difference between mind and matter: the unsearchable mystery of the nature of the union between soul and body, and the secret of the action of the one on the other, or rather of their mutual action, are left unsolved. Whether the term soul or the term spirit be used, there is throughout Scripture the most emphatic testimony to the unity and dignity of the higher element of human nature. This Dichotomy is quite consistent with a certain measure of truth in the theory of Trichotomy which separates between soul and spirit. It will hereafter be seen that St. Paul adopts that distinction for practical purposes: when he does so, the soul and spirit are distinguished as one the immaterial principle in relation to the world of sense and the other in relation to a world of spiritual realities; just as the flesh as the material and the body as the organisation are distinguished when occasion demands.

Gen. ii. 7.

Dichotomy and Trichotomy.

THE IMAGE OF GOD IN MAN.

Divine Image in Man.

The Image of God is made the first note and attribute of human nature: the first revealed truth concerning our race declares the peculiarity of man as a new thing in creation to be this, that he should bear in himself the likeness of his Creator. It was the Divine purpose, spoken before the creating fiat was executed, that this should be his distinction from every other creature. Hence this image must belong to his inmost creaturely constitution. As such it was Essential and Indestructible: the self-conscious and self-determining personality of man, as a spirit bearing the stamp of likeness to God and capable of immortality, was the reflection in the creature of the Divine nature. While all creatures up to man

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reflect the perfections of their Creator, it is man's distinction, made emphatic in the act of his creation, that he alone should bear His image. This therefore is the ground of his dignity, and, while that dignity belongs to his nature as a whole, it necessarily is found in that part of his nature which is not material and therefore imperishable. From beginning to end the holy record regards this image as uneffaced and ineffaceable, and still existing in every human being. But it also speaks of the renewal or restoration of that image in its moral lineaments. There is a sense then in which it was also Accidental and Amissible: the free spirit of man reflected the Divine holiness in a perfect conformity of mind, feeling, and will, which was lost through sin: not utterly lost only because redemption intervened. The Image of God was, according to the sacred narrative, concreated in man: it was in his nature, and no part of it was superadded after his creation. Finally, as the Eternal Son is, in the supremest sense, Himself the Image of God, Adam as the representative of mankind was created in or after that Image. And, thus in his creation related to the Second Person of the Trinity, he was also united to the Triune by the gift of the Holy Ghost, that breath of God which gave him life eternal.

Natural and Moral.

1. It is usual to distinguish between the Natural or permanent and the Moral or accidental image of God in man; it must be remembered, however, that the moral image in a true sense was also natural, and that in the creation there could be no distinction. But the distinction between the image that was indestructible and that which might be lost has an unqualified and necessary truth. It lies in the very notion of a created free personality: the freedom of the created spirit is the purest reflection of the Divine nature, but that same freedom involves the possibility of its excellence being lost. That which is its

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highest glory contains the secret of the possibility of its deepest degradation. Theology cannot take a second step unless this is admitted in its full force.

2 The distinction runs through the entire fabric of Scripture. It is in the New Testament, however, that we find the elements of the complete doctrine on this subject as on every other connected with the original and the restored condition of mankind. It speaks of the renewal of the regenerate into the image of the Creator as that consisted in Original Righteousness, or the moral image. The two cardinal passages which must regulate our views are in the Epistles to the Colossians and the Ephesians. In the former the Apostle speaks of believers as having *put on the new man, which is renewed* (or in process of renewal) *in knowledge after the image of Him that created him.* In the latter the description becomes an exhortation: *be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.* These passages must be united and carefully compared, as they supplement each other. They both distinguish between the first creation and the second in Christ, between the κτίζειν and the ἀνανεοῦσθαι. The latter verb refers to the restoration of what the former describes as originally given but lost. Both passages make the knowledge of God—that is, the spiritual knowledge of God—the object of the restoration. This the latter and more amplified passage unfolds as righteousness and holiness: the first man knew the Creator's law, his will was conformed to it, and he was righteous in principle; he knew the Creator's holiness, loved Him as holy, and was holy himself in principle. Thus the moral image of the Creator lost in the Fall is restored through the putting on of the same image as presented in Jesus Christ, the eternal Image of God manifested in human nature. Each of the passages speaks of putting off the old man, which is the fallen and corrupt nature as derived from Adam. In the former, the process is regarded as gradual; in the latter, the new image was stamped upon the soul in its regeneration. But the second passage adds what the former omits, that the Holy Spirit Who was the conservator of the holy image in Paradise is the agent of its renewal in redemption: be renewed in the Spirit, the seat of whose working is in the mind. Hence

New Testament

Col. iii. 10.

Eph. iv. 23, 24

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the New Testament never speaks of a renewal of the Divine image in man's nature as he is man: only in his fallen nature. The indestructible image is in both Testaments always referred to as existing still in man universal. *Men which are made after the similitude of God* is the language of St. James. And St. Paul, referring to the heathen, and quoting the testimony of their own poets with approval, *For we are also His offspring*, goes on most expressly to argue from the likeness of the children of men to their Creator that their thoughts of God ought to be altogether spiritual: rebuking idolatry as contrary to the instinct of the Divine image within us. So, also, the author of the Epistle to the Hebrews asserts with the utmost generality that God is *The Father of spirits*. And this is in harmony with the Old Testament. After the Flood there is a most impressive remembrancer of the abiding and permanent dignity of the chastised race. The waters had not washed away the original image; nor was it created anew in those who were saved. No clearer evidence of the indestructibility of the Divine likeness could be given than that of the sanction thrown around human life; it is inviolate, *for in the image of God made He man*. Of course this does not decide the question whether or not immortality was part of the indestructible image, though it might seem that we affirm it by using the term indestructible. We are told by St. Paul, in one of the few passages which speak of ἀθανασία, that it is God *Who only hath immortality*, but He Who is the life hath given to man in His Son to have life in himself.

Jas. iii. 9.

Acts xvii. 28.

Heb. xii. 9.

Gen. ix. 6.

1 Tim. vi. 16.

Concreated.

3. It is of great importance to remember that whatever is meant by the image of God was at once concreated in man. In the Middle Ages a distinction was established between the Image and the Likeness, between the two Hebrew terms צֶלֶם and דְּמוּת. This was formulated by the catechism of the Council of Trent thus: Tum originalis justitiæ donum addidit. The doctrine of Rome is that immunity from concupiscence or victory over it was a supernatural and added gift, like immortality; that over and above his "pura naturalia" there was a righteousness in which Adam was "constitutus." Hence all that he lost or could lose was the gift of his original righteousness, which left the natural conflict between flesh and spirit without the restraint of the added

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gift. Man has still all that in which he was created as such. The effect of this view will be hereafter seen when we reach the doctrine of Original Sin. Meanwhile, it is sufficient now to assert the Scriptural doctrine that whatever belonged to his likeness to God was stamped upon man in his original character: he received both the image and its superscription.

The Image of the Eternal Son.

4. The doctrine of this Divine image is carried to its highest point, and beyond the Old Testament record, when it is connected with the Eternal Son as the original, absolute, archetypal Image of God. This description of the Second Person in the Trinity is next to that of Son the most common in the New Testament: it almost becomes a proper name. He is the Εἰκὼν τοῦ Θεοῦ, the IMAGE OF GOD, as the outbeaming of all the Divine glories and the full expression of the Divine nature towards the creature, regarded as possible or as actual. In the image of that Image was man created. Both in his first and in his second creation the Son was the archetype and pattern. It was this specific relation of the Son that made it possible, becoming, and appropriate, that He should be the Redeemer of the fallen race: a truth that may be pondered profitably, if it is not perverted into the doubtful notion of a necessary incarnation, apart from sin, of the Second Person.

2 Cor. iv. 4. Heb. i. 3

The Holy Ghost.

5 But this doctrine is incomplete without the addition of the supernatural gift of the Holy Ghost: if that may be called supernatural which belonged to the union of God with this His Elect Creature. The Holy Trinity must be connected with every stage of the history of mankind. As the Protoplast was formed in the image of the eternal Image—a *son of God*, after the likeness of the ONLY-BEGOTTEN SON—so he was under the spiritual and natural government of the Holy Spirit proceeding from the Father and the Son. He Who brooded over the chaos, presided over all the successive dispensations of life in its advancing stages towards perfection, and was the supreme life inbreathed into the highest creature, took full possession of that new creature. He did not add the moral image, but He guided the principles of action of man's soul created in that image. This solves the difficulty sometimes expressed as to the creation of a character which, it is said, must of necessity be formed by him

Luke iii. 38.

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Gal. v. 18. who bears it. Man was *led of the Spirit*, Who was the power of love in his soul, already in his first estate as now in his last estate. How long this holy discipline lasted we are not given to know; but we do know that the Fall was its departure as a free and perfect education. This explains also the wonderful endowments of Adam, who reasoned and formed his language, and understood and gave names to his fellow-creatures below him. The LORD GOD of the garden was the Holy Ghost in the human soul. The Spirit in man's spirit must not, however, be confounded with the image of God as such: the gift was distinct, but the true complement and perfection of every other gift. This is, as will be afterwards seen, the secret of the trichotomy of body, soul, and spirit in human nature.

Large Meaning. 6. From all this it appears that the expression Image of God, in relation to the original constitution of Adam, is a very broad one. A few particulars are not enough for its statement. It includes the whole sum of man's dignity and prerogative, and it brings all that belongs to God into some relation with this His highest reflection in the creature. There is nothing Divine that is not reflected in some most wonderful sense: the Holy Trinity, and all the Attributes, in the unity of light and love.

THE NATURAL AND FEDERAL UNITY OF THE RACE.

Adamic Headship.

Adam was created as the head of a race, to descend from him by natural generation. He represented that race in his supremacy over the lower world; as also in his subjection to a probationary law. Thus he was, in a certain sense, both the natural and the federal head of mankind: in him both the natural and the spiritual development and destiny of the human species were decided.

Image Propagated. Gen. v. 3. Gen. v. 1. 1. As one of the laws of man's combination of spirit and matter, he propagates his species in the integrity of its individual members. Adam *begat a son in his own likeness, after his image.* This sentence, following on the account of the creation, and connected with it, proves that there were not two or more simul-

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