

created *after God* must, indeed, be consistent with his perfections, and also be according to the relation of that creature to him, in which creature such produced quality may inhere. If the creature be merely related to him as his Creator, the principle will be natural, and its objects and ends the same. But, if the person be an object of sovereign favour in Christ Jesus, and be wrought upon accordingly, the principle will be spiritual and heavenly, in its acts and tendencies.

7. God may be considered both as the God of nature and providence, and as the God of grace and salvation; and so as related and revealed in a legal covenant with man; or, in a covenant of grace and redemption with Christ and his seed. In the former case, we have one edition of the divine attributes, and in the latter case, we have another: in the first, the image connected will be natural and moral; in the second, it will be spiritual and evangelically moral. The former was Adam's case, the latter is the believer's.

8. There may be two specifically different images, therefore, of the same chosen original, as that is set forth in the complex person of our blessed Lord, and according as he is considered to be the head of nature, or the head of grace and glory.

The preceding statements entirely obviate the force of Mr. F.'s reasoning; the weight of which rests on the supposition of that being evident truth, which has no foundation in fact: namely, that the image of God is his nature, and that when Christ is denominated the image of God, we are to understand him to be so in his divine nature, or because he is of the same essence with the Father. But, in this sense he is equally invisible and incommunicable with the Father; and is no more the image of the invisible God to us, than is the Father himself, or the Holy Spirit. Besides, he who is the image of God, is the image of the sacred trinity, and not of one person of the Godhead. Hence it is said, Let us make man in our image. Thus, considering the peculiarity of his person in whom the likeness more immediately stands, he may be said, in *different* respects, to be the image of himself. Nor is it at all manifest, why he, as God, should be called the image of God, rather than the Father, or the Holy Spirit.

This first-begotten Son of God is the adopted, acquired,

and possessed image of the eternal three ; and was decreed the archetype of all the copies ordained to be taken, natural and supernatural. From each likeness sin has been excluded entirely, although the one has far excelled the other in positive glory. The natural image has been but a dim reflection in comparison of the supernatural : as the brightness of the moon widely differs from the splendour of the noon-day sun. The natural image, being what was suited to a legal covenant, and earthly state, was that in which man was at first created, and was only a part of that reflection of God, which has ever abode in his only begotten Son.* The Lord Christ, in making Adam, put a part of his own glory upon him, as far as was suited to the earthly state for which he intended him. And the knowledge and sanctifying disposition, requisite to be possessed and exemplified, by innocent man on earth, he wrought into his very nature when he made him, that he might be worthy of himself, and answer the holy ends of his creation, according to the nature of the relation in which he stood to him, from the moment of his becoming a living person.

Now, if a likeness of the great archetype can be set forth, perfect in its kind, so as to be good and blameless in the eye of the law, and which shall appear to be a due by that law, from a holy and just Creator, and all without any relation to, or interest in, the spiritual fulness of Christ, the chosen head of the elect family of God ; and, without any thankfulness for spiritual blessings, desire after them, or knowledge of them ; that, it is supposed, must be admitted to have been the natural and moral, but loseable image in which Adam the head of mankind was created.

It is hoped the following statement is suited to evidence the things in requisition.

1. This natural image may be observed as personal and as accidental : or, as what was essential to Adam's being *a man* ; and what was necessary to his being *a good man* : for he continued to be the *former*, when he ceased to be the *latter*. He continued accountable to his Maker, though he became incapable of his service. He retained his physical powers, when he had lost his moral quality ; and these ideas are applicable to his sinful posterity.

2. This image included a sinless natural body, like what

* John i. 9, 14, 18. Heb. i. 3. 2 Cor. iv. 6, and iii. 18.

the Son of God on High stood engaged to assume, when he should appear on earth, to effect the redemption of his chosen, and this was the first part of the likeness produced by the Almighty. It resembled in form that which was worn by God in the person of the Son, as the Glory-Man in heaven, and when he created Adam after his own image on the earth. This first human body was not spiritual, but natural; like that in which Christ suffered, not like that in which he is now exalted. Now, this corporeal part of the natural image is common to mankind,* apart from any sovereign interest in Christ as the head of the spiritual world. Thus far, therefore, we have what our preceding description proposed as requisite, without involving any thing spiritual in the image of innocence. But as Adam was a perfect man without a spiritual body, we may safely conclude he was not a spiritual man, and that his image, in other respects as well as this, was properly natural.†

3. This image of our first father contained an immortal soul, which, from its earliest existence, was upright by nature, independently of any choice of its own, and being united to a pure human body constituted perfect human nature. Its natural faculties, in a faint degree, reflected the attributes of its divine author. Hence, we again perceive an essential resemblance of the God-Man, the great archetype of this ectype set on earth, as a figure of him that was to come. But no interest in electing grace in Christ Jesus was discovered, in the production of this immortal part of the undefiled likeness of God: nothing spiritual in the gospel sense of the word, was essential to the existence of an innocent, upright, intelligent agent. We have, therefore, a second part of the personal image in question adduced as proposed.

4. This image of God in Adam may further be viewed as accidental, or with respect to the moral qualities with which he was created. The knowledge and ruling disposition of man were holy, and respected the character and rights of his Creator, according to the nature of the relation in which he stood to him, and the moral law proceeding therefrom. This law, however, knew nothing of supernatural things, nor required any love to them, for they pertained to another

* Gen. ix. 6. James iii. 9. 1 Cor. xi. 7.

† 1 Cor. xv. 44, 46.

relation of the creature to God, and have their own principle, source, revelation, objects, and ends.

The folio of creation was Adam's book of instruction; his bodily senses were the organs through which he perceived its magnificent contents; upright reason was his inward eye, by which he knew the objects presented; and pure love to his Maker, Benefactor, and Governor, was the efficient spring and law of his actions; while glorifying God was his highest end. Still, the exalted life of an enlightened saint, living by spiritual faith upon the Son of God, is as far above any thing experienced by innocent Adam, as the glory of the gospel excels that of the law; and this life finally will surpass what Adam enjoyed, as far as the glories of the heavenly paradise surmount the beauties of that Eden, which became the birth-place of sin and death.

The mind of man in its upright state was prepared to behold the wonders of creation with adoring reverence and grateful love. In the glass of the creatures, not excluding himself, he saw the perfections of his Maker reflected with admiration, and loved him supremely therein; while Christ, as a sovereign head of grace and glory, with all the wise settlements of love divine were entirely out of his thoughts, as things that no way belonged to his state of innocent purity and peace. The invisible things of the eternal power and Godhead shone out to his intellectual view, through the things that were made, and the ravishing display excited his expanding mind, to adore and praise the great Parent of all. Wisdom shone in the contrivance, fitness, and order of things; power in their production support and government; and goodness in their uses, tendencies and ends. *But Jesus was not seen.*

5. As he had no spiritual and supernatural objects to survey, he required not a spiritual principle; for as is the nature of the objects to be known, such must be the kind of perceptive principle imparted, in order to obtain a true knowledge of them. The genius of a painter, or the taste of a poet, is not needful to a porter in order to his carrying his load; muscular strength will in his case be of more service than the embellishments of learning. And, pure and upright reason was all the principle Adam needed in his innocent days, while a principle adapted to supernatural

things would have carried him above his sphere ; and have unfitted him for his earthly station, and his legal duties. He was wise, holy, and happy, without sovereign grace, or any conception of that blessed Christ, who is all in all with true believers. Where Christ has no headship, spirituality has no being ; but, Christ was not the head of Adam in his innocence, therefore, spirituality had no being in Adam in his innocence.

6. The primitive *knowledge* of man was the knowledge of Adam's spirit ; but not Adam's spiritual knowledge. Hence, he could forfeit the moral quality of his nature, while he yet retained his physical powers : he retained the principle of reason, but lost the holy use of it. He became incapable of obeying, but still continued accountable to his Creator for every defect. He extinguished the moral flame that burned in his soul, and directed his will to God as his highest end, and greatest good. Thus his will became perverted, and his affections scattered from their proper objects ; and ever after he dwelt in moral darkness, until the blessed God, from whom he had sinfully departed, sovereignly kindled in his soul a new and spiritual flame, which proved unextinguishable. By regeneration he was restored to God, but not to his former state : his will was made free, but he was not again placed in a free will state. He was no more to be his own strength, but Christ now became his head of strength. Henceforward, instead of steering the vessel, he was set to work the tackling, and, another was to steer ; for he was to be pilot no more. It was thus he became less important in himself, and yet more secure, and in the end, far more happy. Accordingly we never read of being restored to Adam's image, except among uninspired authors ; but, of being predestinated to be conformed to the image of God's heavenly Son, Jesus Christ our Lord. Thus the believer's knowledge is supernatural in its *principle, objects, and ends*, while Adam's in innocence was natural *in all those respects* : and, therefore, essentially different, instead of being essentially the same, as Mr. F. has erroneously affirmed. Now the knowledge herein assigned to Adam, was perfect in its kind ; and was good for him as a perfect natural man, and was also due from the perfection of his Creator, to him, as his accountable creature, placed under the law of justification by works :

but this knowledge embraced nothing supernatural *objectively*, and, therefore, essentially differed *subjectively*, from the religion of believers.

7. We are to guard against being guided by the sound of words in forming our judgments. It does not follow from the Apostle's speaking of the *new man* as *made after God, in righteousness and true holiness*; that, therefore, the image mentioned by Moses, in the first chapter of Genesis, denotes exactly the same qualities as are intended by the new man. It is manifest, that by the new man, the Apostle meant a knowledge and holiness in which Christ is all in all.—“The new man,” he says, “is renewed in knowledge after the image of him that created him: where Christ is all, and in all.” Certainly, Christ was not all, and in all, in man's innocent knowledge and enjoyment; for he knew him not. It is, therefore, clear that, Adam was pronounced “very good,” without any interest in the fulness of Christ, by which believers are rendered complete in him. It was from an inbred light and quality of mind, that Adam loved God *in the works of his hands, and the bounties of his providence*; and this love was the efficient law of his righteousness in his pure estate. The love of God to him was natural, displayed in the things of nature, and flowed from God towards him in the relation subsisting between them, God being his righteous Creator, and he being his upright creature. His life was a life of friendship and innocent communion with his Almighty Parent, whose only Son on earth he then was; but still his life was *not spiritual*, either in its *foundation, principle, objects, or ends*. His *union* with God was only natural, as being the creature of God, and was according to a legal covenant, and his communion, therefore, could be no more. He lost the holiness of his spirit, but not spiritual holiness. “What he had, all mankind had in him, and what he lost, they all lost in him, and we became debtors to God on both accounts: but, Adam had not the faith of God's elect before the fall, did not lose it for his posterity; therefore, they are not debtors to God for that in unregeneracy.” The non-elect, who were not written in the Lamb's book of life, and who, therefore, were entitled to the life and happiness of innocent creatureship only, had no need of interest in the gracious fulness of Christ, who is the head of the elect body, in order for their happiness as creatures of God, made

to live on this earth. His principle was the seed of natural religion, and of the law of justification by works; but, a spiritual principle is the seed of supernatural religion, and of the gospel of distinguishing grace and salvation by the mediation of Christ; so of justification by faith without works. Such principles must be essentially different in their sources, movements, supports, objects, and ends.

Christ is so essential to spiritual life, that it cannot be where he is unknown; and, therefore, as Adam was perfect without any union to him, we may be confident that his perfection was not of that *kind*, to the existence of which, interest in Christ is absolutely necessary.

Mr. F. acknowledges, "Faith, *as a principle* of action, worketh by love, and that from its first existence: and he says, its thus working *belongs to it as genuine, justifying, faith*; that it *always* possessed *this property*, and without it could not have been genuine: that it may be truly said of the believer, that he worketh not with respect to justification: for *it is the nature of faith* to overlook and relinquish every thing of the kind."* Thus his argument, to shew that the holy principle in Adam, and that which is wrought in believers is essentially the same, is fully refuted by himself. 1. He says, Faith is a principle of action. 2. That it worketh by love, and that from its first existence. 3. That its thus working belongs to it *as justifying faith*. 4. That it *always* possessed this property and could not have been genuine without it. 5. That it is of *the nature* of faith to entirely relinquish all idea of justification by works. This, I say, at once overthrows his whole system of the duty of all men to have faith, on the ground of Adam's having had it *radically* in his innocent state. For Adam to have renounced his own righteousness, would have been for him to have renounced his religion entirely. And the faith above described, as always from its very nature and first existence as a principle, working as a justifying faith, and overlooking and relinquishing every thing like justification by man's own works, can never be harmonized with the state of Adam under a covenant of works. Besides, if, as he says, it be of the nature of faith, thus to act and govern the mind, then his distinguishing between having faith *radically*, and having it *formally*, is completely abolished, as it ought to be, and it becomes

* Page 182, 185.

plain that Adam could not have faith in the former sense, more than in the latter, and that the acts of faith arise from its very nature, and not from the circumstances in which the creature may be, in whom it is wrought.

The image of God, therefore, as set up in Adam, is specifically different from that imparted by election and regeneration in Christ. It excluded all sin, and was perfect after its kind. It included light and love, and devoted man to the glory of God as his Creator, Law-giver, Benefactor, and chief good. He was physically and morally in the image of God, but not supernaturally so, as the saints are by interest in Christ. Their perfect likeness includes a spiritual body, and a spiritual state of mind, through union to Christ the head of spirituality. Their relation to God is spiritual, the Holy Ghost, as the Spirit of Christ, dwells in them by a spiritual and divine nature: their strength for action is upheld by the Spirit, and the objects which fill their minds are spiritual, and are spiritually discerned. The promises given them include spiritual things, and they exercise spiritual graces, and are nourished in their life by spiritual meat received by believing. Their riches are heavenly, and all their knowledge and sanctity are objectively and subjectively spiritual, and what raise them to the heavenly world. Their affections are set on persons and things above, by virtue of the principle that is in them. They discern the love of God, and also his other attributes in spiritual mediums, and their love to him, is drawn out through the same channels in return. They could be glad to be as sinless as Adam was, but as to positive holiness, they could not descend so low as his state, nor content their minds in viewing God in the works of nature, after having seen him in the face of Jesus Christ. The above outline gives the idea of an image of which Adam was wholly ignorant, and of which he must have continued so, as long as he remained in the state of innocent rectitude. There may, therefore, be two specifically different images of the same God, according to the two different relations in which he reveals himself to men; and the two different covenants of works and of grace; and the two different mediums in which he is beheld: the creation in general, and Christ in particular. And, as is the nature of the exhibition he makes of himself, such must be the nature of the principle within, by which he must be perceived, apprehended, and enjoyed. The receiving prin-

ciple must be of the same nature with the things to be received: though it may be observed that, a spiritual, or supernatural principle, will qualify the mind to perceive and enjoy God in the works of nature; while a natural principle, such as Adam had, will not qualify the mind to discern and appropriate the same God, when he is considered in the highest relations of grace and salvation in and through Christ Jesus. This is my answer to his first reason.

II. Reason. "They are both a conformity to the same standard, the moral law. That the spirit and conduct of man in innocence, was neither more nor less, than a perfect conformity to this law, I suppose will be allowed; and the same may be said of the spirit and conduct of Jesus Christ, so far as he was our exemplar, or the model after which we are formed. God's law was within his heart. He went to the end of the law for righteousness; but, it does not appear that he went beyond it. The superiority of his obedience to that of all others, lay not in his doing more than the law required, but in the dignity of his person, which *stamped* infinite value on every thing he did. But, if such was the spirit and conduct of Christ, to whose image we are predestinated to be conformed, of necessity it must be ours. This also perfectly agrees with those scriptural representations, which describe the work of the Spirit as writing God's law in the heart; and those which represent the ultimate state of holiness to which we shall arrive in heaven, as *no more* than a conformity to this law and this model: the spirits of just men made perfect. We shall be like him."* To this I reply as follows:—

1. He here declares the moral law, as given to man in innocence, is the standard of perfect obedience in heaven and earth: he also compares the obedience of Adam, of Christ, and of the saints in glory together, and asserts, that they are all equal according to the standard; no one of them being either *more* or *less* than the aforesaid moral law required of man from the beginning. But, though Adam was as free from sin as Christ, and as the saints in heaven, and so equal to them in *negative* holiness, it does not follow that in *positive* holiness he was their equal; or that his principle must necessarily be of the same kind with theirs.

* Page 99.

2. Mr. F. at the same time asserts that, the obedience of Christ is superior. Now, if his obedience be superior to all others, no matter from what cause, then all others must be inferior to his : yet to affirm thus much, as he has done, and also in the same page to aver that Christ did *no more* than the law required of Adam, and that Adam did no less than it required ; at the same time asserting that Christ's obedience is superior, was giving his readers credit for a notable power of swallowing contrarious principles. For, how, by the same standard of innocent rectitude, shall perfect conformity be superior to perfect conformity ?

3. Mr. F. evidently reasons thus : What Christ did, the law as the standard of perfection required ; but, what Christ did was of infinite value ; therefore, the law as the standard of perfection, required what was of infinite value. Again, what Christ did, Adam did ; but Christ did what was of infinite value ; therefore, what Adam did was of infinite value. This is maintaining our first father's honour with a high hand indeed ! But, who can believe he ever was so great ; or that his innocent obedience ever included such worth ? I as much believe he was self-created, as that such views are correct concerning him.

4. If the obedience of Christ be *superior* to Adam's, there doubtless is something in *IT* that makes *IT* so. But, if this be granted, then how can it be proved that, the spirit and conduct of innocent man was *no less* than was the spirit and conduct of Christ ? Saying that Adam's obedience was *as much* and *as good* as the law required, as it certainly was ; and then to add that, Christ did *no more* than Adam, yet that his obedience was *superior* to Adam's, which was *no less* than the law required, is only heaping one contradiction on another. This, however, could not, it seems, be avoided, even by the strong mind of our author, owing to the inconsistency of the system he had espoused. No strength of intellect can make contradictions harmonize.

5. The fallacy of Mr. F.'s reasoning may be further exposed, thus : the spirit and conduct of Adam, and of Christ, each of them consisted in a perfect conformity to the law of innocence, and no more ; but, that which is merely a perfect conformity to the law of innocence has no merit before God ; therefore, the spirit and conduct of Christ has no merit before God ! Thus we may easily

perceive that, the tendency of Mr. F.'s system is to land us in the swamp of Socinianism. But, whatever sentiment implies a denial of the intrinsic worth, and saving merit of our blessed Lord's obedience, is pernicious. If, however, his obedience and Adam's be essentially the same, they must be of equal worth, both being (he says), perfect by one standard; the supposition of which consequent is big with other consequences, which Mr. F. never intended to admit as his belief, and this evinces an inconsistency in his creed, which no effort of his reasoning powers could conceal.

6. To speak of the *superiority* of our Lord's obedience lying in the dignity of his person, and at the same time to aim to separate his personal dignity from his obedience, as Mr. F. has done, as though it were not essential to the nature and being of his righteousness, is not for edification, and is unsanctioned by the sacred writings. They style him Jehovah our righteousness, which signifies that his personal divinity is necessary to the reality and worth of his obedience. For, although we may *distinguish* the person of Christ from his work, in our thoughts and sayings; yet, have we no warrant in holy writ to *separate* the dignity of his person from his obedience, as Mr. F. has endeavoured to do; therefore, Immanuel's obedience must be in its kind, and for the matter of it, a better righteousness than Adam's was in his innocence. And he, himself, speaks of "the superiority of his obedience to that of all others;" but, he says, it lay in the dignity of his person, which stamped infinite value on every thing he did." Still, if the obedience itself be superior, yea, infinite in its value, it must be strong evidence against Mr. F.'s manner of arguing. He does not say, that Christ is *a superior person*, but, he says, *his obedience is superior*. And, I believe, that his personal divinity so pervaded and influenced the acts of his manhood, that his obedience was wrought under its influence, and that in consequence thereof, the same obedience of the God-Man, could never have been in its nature and matter what it is, but for his personal divinity being thus united and efficacious. We are not, therefore, to consider our Lord's obedience as merely a creature-performance, that became, on being finished, "*stamped*," and so by some extrinsic act rendered valuable; for his deeds retain an intrinsic worth, and this at once proves Mr. F.'s

representation of the subject to be "stamped" with error.

7. There was in the conduct of the Man Christ Jesus, nothing contrary to the law of God; but he was perfectly upright, innocent, and kind, being a righteous "*exemplar*" in all things: but this does not prove that he was not the subject of a supernatural and heavenly principle, of which Adam knew nothing until after his fall. Considering Christ as the gracious and evangelical model, after which all the chosen seed are formed by the Holy Comforter, in an internal work and meetness for glory, the law of innocence knew nothing of him. The moral law, as given in Adam, and afterwards on tables of stone, knew nothing of supernatural things, which are the things of Christ. There may be morality in many respects without Christ's becoming the life of the creature in his actions; but, on the other hand, the life of Christ, in an evangelical principle, cannot be enjoyed through the Spirit, but what things becoming, of a natural, moral, and civil kind, will be produced, more or less. For spiritual interest will produce morality, or good manners, though morality cannot produce spirituality.

Whatever excellent quality Adam had, the same Christ had; but, we cannot reverse the assertion, and say, whatever excellent quality Christ had, the same also Adam had. Adam was as sinless as Christ, but it does not follow, that he was as positively holy as Christ; or, that his holy principle was essentially the same as Christ's.

8. "God's law," said Mr. F., "was within Christ's heart: he went to the end of the law for righteousness; but it does not appear that he went beyond it."

1. This may, with due distinction, be granted, without making way for the conclusion desired by Mr. F.'s abettors. Adam also had the law in his heart by nature, and went to the end of it for righteousness, according to his relation to his Maker, and his given ability to serve him. We may admit this without supposing that either the two agents, or their performances were equal; though neither of them were condemnable. The requisition of obedience in both cases was regulated by the power to obey. But the heavenly Son of God must not be brought down to a level with the earthly son in Eden; either as to his person or his obedience; for he could not but perform a better righteousness than that of Adam.