

Of the Creation of Man.

by John Gill

Man was created by God as the chief and masterpiece of the whole creation on earth, consisting of a body and soul, with the soul being immortal and created by God.

Scripture: Genesis 1:26

Topics: "Image Of God", "Creation of Man"

Description

John Gill emphasizes the significance of man's creation as the pinnacle of God's work, made last to highlight his importance in the divine plan. He explains that man, created in the image of God, embodies both physical and spiritual elements, making him a unique being with dominion over creation. Gill refutes the notion of pre-Adamite humans, asserting that Adam was the first man, and discusses the dual nature of man consisting of body and soul, both created by God. He also elaborates on the purpose of man's creation, which includes companionship and the propagation of the human race, while underscoring the inherent dignity and responsibility bestowed upon humanity. Ultimately, Gill reflects on the fall of man and the loss of original righteousness, pointing to the need for redemption through Christ.

Transcript

A Body of Doctrinal Divinity

Book 3--Chapter 3

OF THE CREATION OF MAN.

Man was made last of all the creatures, being the chief and masterpiece of the whole creation on earth, whom God had principally and first in view in making the world, and all things in it; according to that known rule, that what is first in intention, is last in execution; God proceeding in his works as artificers in theirs, from a less perfect to a more perfect work, till they come to what they have chiefly in view, a finished piece of work, in which they employ all their skill; and which, coming after the rest, appears to greater advantage.

Man is a compendium of the creation, and therefore is sometimes called a microcosm, a little world, the world in miniature; something of the vegetable, animal, and rational world meet in him; spiritual and corporal substance, or spirit and matter, are joined together in him; yea, heaven and earth center in him, he is the bond that connects them both together; all creatures were made for his sake, to possess, enjoy,

and have the dominion over, and therefore he was made last of all: and herein appear the wisdom and goodness of God to him, that all accommodations were ready provided for him when made; the earth for his habitation, all creatures for his use; the fruits of the earth for his profit and pleasure; light, heat, and air for his delight, comfort, and refreshment; with everything that could be wished for and desired to make his life happy.

Man was made on the sixth and last day of the creation, and not before; nor were there any of the same species made before Adam, who is therefore called "the first man Adam": there have been some who have gone by the name of Praeadamites, because they held there were men before Adam. So the Zabians held; and speak of one that was his master; and in the last century one Peirerius wrote a book in Latin,[1] in favour of the same notion; which has been refuted by learned men over and over.

It is certain, that sin entered into the world, and death by sin, by one man, even the first man Adam; from whom death first commenced, and from whom it has reigned ever since (Rom. 5:12,14). Now if there were men before Adam, they must have been all alive at his formation; there had been no death among them; and if they had been of any long standing before him, as the notion supposes, the world, in all probability, was as much peopled as it may be now; and if so, why should God say, "Let us make man", when there must be a great number of men in being already?

And what occasion was there for such an extraordinary production of men? Why was Adam formed out of the dust of the earth? and Eve out of one of his ribs? and these two coupled together, that a race of men might spring from them, if there were men before? But it is certain that Adam was the first man, as he is called; not only with respect to Christ, the second Adam; but because he was the first of the human race, and the common parent of mankind; and Eve, the mother of all living; that is, of all men living.

The apostle Paul says, that God "has made of one blood", that is, of the blood of one man, "all nations of men to dwell on all the face of the earth" (Acts 17:26), and this he said in the presence of the wise philosophers at Athens, who, though they objected to the new and strange deities, they supposed he introduced, yet said not one word against that account he gave of the original of mankind. But what puts this out of all question, with those that believe the divine revelation, is, that it is expressly said, that before Adam was formed, "there was not a man to till the ground" (Gen. 2:5).

Man was made after, and upon a consultation held concerning his creation; "Let us make man" (Gen. 1:26), which is an address, not to second causes, not to the elements, nor to the earth; for God could, if he would, have commanded the earth to have brought man forth at once, as he commanded it to bring forth grass, herbs, trees, and living creatures of all sorts, and not have consulted with it: nor is it an address to angels, who were never of God's privy council; nor was man made after their image, he being corporeal, they incorporeal.

But the address was made by Jehovah the Father to, and the consultation was held by him, with the other two divine Persons in the Deity, the Son and Spirit; (a like phrase see in Gen. 3:22; 11:7; Isa. 6:8), and such a consultation being held about the making of man, as was not at the making of any of the rest of the creatures, shows what an excellent and finished piece of work God meant to make. Concerning the creation of man, the following things may be observed. 1. The author of his creation, God; "So God created man" (Gen. 1:27).

Not man himself; a creature cannot create, and much less itself; nor angels, for then they would be entitled to worship from men, which they have refused, because their fellow servants, and it might be added, their

fellow creatures. But God, who is the Creator of the ends of the earth, was the Creator of the first man, and of all since; for we are all his offspring, and therefore are exhorted to "remember our Creator" (Eccl. 12:1), or "Creators"; for so it is in the original text; for as there were more concerned in the consultation about man's creation, so in the creation of him; and the same that were in the one, were in the other, even Father, Son, and Spirit; hence we read of God our Makers in various passages of scripture (Job 35:10; Ps. 149:2; Isa. 54:5) that God the Father, who made the heavens, earth, and sea, and all that in them are, made man among the rest, and particularly made him, will not be questioned; nor need there be any doubt about the Son of God; since "without him", the eternal Word, "was not anything made that was made"; then not man; and if all things were made and created by him, whether visible and invisible, then man was made by him, who must be reckoned among these all things (John 1:1-3; Col. 1:16).

The character and relation of an husband to the church, more particularly belongs to Christ; and her husband is expressly said to be her maker, (Isa. 54:5 compare also Ps. 95:6-8 with Heb. 3:6,7). Nor is the Holy Spirit to be excluded from the formation of man, who had a concern in the whole creation (Gen. 1:3; Job 26:13; Ps. 33:6), and to whom Elihu particularly ascribes his formation (Job 33:4), and why not the first man made by him also? yea, the act of breathing into man the breath of life, when he became a living soul, seems most agreeable to him, the Spirit and Breath of God; and who has so great a concern in the re-creation, or renovation of man, even in his regeneration.

Wherefore the three divine Persons should be remembered as Creators, and be feared, worshipped, and adored as such; and thanks be given them for creation, preservation, and for all the mercies of life, bountifully provided by them. It is pretty remarkable that the word "created" should be used three times in one verse, where the creation of man is only spoken of; as it should seem to point out the three divine Persons concerned therein, (Gen. 1:27). 2. The constituent and essential parts of man, created by God, which are two, body and soul; these appear at his first formation; the one was made out of the dust, the other was breathed into him; and so at his dissolution, the one returns to the dust from whence it was; and the other to God that gave it; and, indeed, death is no other than the dissolution, or disunion of these two parts; "the body without the Spirit is dead"; the one dies, the other does not. 2a.

First, The body, which is a most "wonderful" structure, and must appear so when it is considered, with what precision and exactness every part is formed for its proper use, even every muscle, vein, and artery, yea, the least fiber; and that every limb is set in its proper place, to answer its designed end; and all in just symmetry and proportion, and in a subserviency to the use of each other, and for the good of the whole: to enter into a detail of particulars, more properly belongs to anatomy; and that art is now brought to such a degree of perfection, that by it most amazing discoveries are made in the structure of the human body,[2] as the circulation of the blood, &c. so that it may well be said of our bodies, as David said of his, "I am fearfully and wonderfully made" (Ps. 139:14).

The erect posture of the body is not to be omitted, which so remarkably distinguishes man from the four footed animals, who look downward to the earth; and by which man is fitted and directed to look upward to the heavens, to contemplate them, and the glory of God displayed in them; and even to look up to God above them, to worship and adore him, to praise him for mercies received, and to pray to him for what are wanted; as well as instructs men to set their affections not on things on earth, but on things in heaven; and, indeed, it is natural for every man, whether in any great distress, or when favored with an unexpected blessing, and when he receives tidings that surprise him, whether of good or of bad things, to turn his face upwards.

In the Greek language man has his name ανθρωπος,[3] from turning and looking upwards. The body of man is very fair and beautiful; for if the children of man, or of Adam, are fair, as is suggested (Ps. 45:2), then most certainly Adam himself was created fair and beautiful; and some think he had the name of Adam given him from his beauty; the root of the word, in the Ethiopic[4] language, signifies to be fair and beautiful; and though external beauty is a vain thing to gaze at, and for men to pride themselves with, in this their fallen state, when God can easily by a disease cause their beauty to consume away as a moth; yet it is a property and quality in the composition of man at first not to be overlooked, since it greatly exceeds what may be observed of this kind in the rest of the creatures.

The body of man was also originally made immortal; not that it was so of itself, and in its own nature, being made of the elements of the earth, and so reducible to the same again; and was supported, even in the state of innocence, with corruptible food; but God, who only has immortality, conferred it on the body of man; so that if he had never sinned, his body would not have been mortal, or have died: nor is it any objection to it, that it was supported with food; for God could have supported it with or without food, as long as he pleased, or for ever: he could have supported it with food, not to take notice of the tree of life, which some think was designed as the means of continuing man's life perpetually, if he had not sinned; but without that, as God could and did support the body of Adam with food, even when it became mortal, through sin, for the space of nine hundred years and more; he could have supported it for the space of nine thousand, and so onward, had it been his pleasure; and therefore there can be no difficulty in conceiving that he could have supported it in an unfallen state, when it had the gift of immortality, in the same way for ever.

Besides, God could, by a new act of his special grace and goodness, have translated Adam to heaven, or to an higher state of life, to greater nearness and communion with him, and supported his body without food for ever; as the bodies of Enoch and Elijah, translated, that they should not see death; and have been some thousands of years supported without food; and as the body of Christ is, and the bodies of the saints that rose at his resurrection are; and all the bodies of men, after the resurrection, will be; and it is most clear from the word of God, that death did not arise from a necessity of nature; but from sin: "Sin entered into the world, and death by sin--and, through the offence of one, many be dead--the wages of sin is death" --yea, it is expressly said, "the body is dead because of sin" (Rom. 5:12,15; 6:23 8:10), and, indeed, to what purpose was that threatening given out, "In the day thou eatest thereof thou shalt surely die" (Gen. 2:17), if man of necessity must have died, whether he had sinned or not? as say the Pelagians and Socinians;[5] and which, if they could, they would maintain, in order to avoid the force of the argument, in favour of original sin, they deny, from death being the fruit, effect, and punishment of the sin of Adam.

But now, though this body was so wonderfully and beautifully formed and gifted with immortality, yet it was made out of the dust of the earth (Gen. 2:7), that is, macerated with water, and so properly clay; hence man is said to be made out of the clay, and the bodies of men to be like bodies of clay; and to have their foundation in the dust (Job 4:18; 13:12; 33:6; Isa. 64:8). Hence some think that Adam had his name from "adamah", earth, out of which he was formed, red earth, as Josephus[6] calls it; as in Latin he is called "homo", from "humus", the ground.

And this is an humbling consideration to proud man, and especially in the sight of God, when compared with him; and still more, as this clay of his is now, through sin, become frail, brittle, and mortal; and his dust, sinful dust and ashes (Gen. 18:27), and it may serve to take down the haughtiness and pride of some men, who vaunt over their fellow creatures, and boast of their blood, and of their families, when all

are made out of one mass and lump of clay, and of one blood all the nations of men are formed. 2b.

Secondly, The soul is the other part of man created by God; which is a "substance", or subsistence; it is not an accident, or quality, inherent in a subject; but is capable of subsisting of itself; it is not a good temperament of the body, as some have fancied; nor is it mere thought; it is indeed a thinking substance, in which thought is, and is exercised by it, but is distinct from it; it cannot be a mere quality, or accident, because that is not properly created, at least by itself, but is concreated, or created with the subjects in which it is; whereas the spirit of man is formed or created of God within him (Zech. 12:1), it is itself the subject of qualities, of all arts and sciences, and in its depraved state, the subject of vices, and of virtues and graces; it is an inhabitant of the body, dwells in it, as in a tabernacle, and removes from it at death, and exists in a separate state after it; all which show it is a substance, or subsistence of itself.

It is not a corporal[7] but a "spiritual" substance; not a body, as Tertullian,[8] and others, have thought; but a spirit, as it is often called in scripture (Eccl. 12:7; Matthew 26:41; Acts 7:59). And the souls of men are called the spirits of all flesh, to distinguish them from angelic spirits, which are not surrounded with flesh, as the spirits of men are (Num. 16:22). The soul is immediately breathed from God, as Adam's soul was; and in it chiefly consists the image of God in man, and therefore must be a spirit, as he is, though in a finite proportion, a created spirit; it is also "immaterial"; it does not consist of flesh, and blood, and bones, as the body does, and so is "immortal", and dies not when that does; when that goes to the dust, the soul returns to God: the body may be killed by men, but not the soul; when they have killed the one, they can proceed no farther; the soul survives the body, and lives for ever,[9] it consists of various powers and faculties, the understanding, will, &c. and performs various operations of life, either immediately by itself, or mediately by the organs of the body, in the vegetable, animal, and rational way; and therefore is called the "spirit", or "breath of lives" (Gen. 2:7), and yet is but one; for though sometimes mention is made of soul and spirit, as if they were distinct (1 Thess. 5:23; Heb. 4:12), yet this only respects the superior and inferior powers and faculties of one and the same soul; for otherwise the scriptures always represent man as having but one soul; and this is created by God; it is not uncreated, as he is; nor is it created by angels, as some have fancied; nor of itself; nor is it generated by and derived from immediate parents.

The soul of Adam was most certainly created of God, and immediately, and breathed into him; and the same may be believed of the soul of Eve; for it cannot be thought that that was contained in, and educed out of the rib, from which her body was made; but that when that was made, God breathed into her the breath of life, as he did into Adam; and there is no reason why the souls of all men should not be made, or created, in like manner. Some have been, and are of opinion, that the souls of men are "ex traduce", as Tertullian; or generated by and derived from their parents, with their bodies.

But against this it may be observed, that Christ was made in all things like unto us, having a true body and a reasonable soul; which soul of his could not be generated by and derived from his parents, not from a father, because he had none, as man; nor from his mother, for then she, being a sinful woman, it must have been infected and defiled with the contagion of sin, the corruption of nature; whereas he was holy and harmless, without spot and blemish. Moreover, if souls are by natural generation from their immediate parents, they must be derived either from their bodies, or from their bodies and souls, or from their souls only; not from their bodies, for then they would be corporeal, whereas they are not; not from both bodies and souls; for then they would be partly corporeal, and partly incorporeal, which, they are not; not from their souls only, for as an angel is not generated by an angel, so not a soul by a soul.

Besides, if the souls of men are derived from the souls of parents, it is either from a part of them, or from the whole; not from a part, for then the soul would be partible and divisible, as matter is, and so not immaterial; and as not a part, so neither can their whole souls be thought to be communicated to them, for then they would have none, and perish; to such absurdities is this notion reducible. Besides, what is immaterial, as the soul is, can never be educed out of matter; if the soul is generated out of the matter of parents, then it is and must be material; and if material, then corruptible; and if corruptible, then mortal; and it is a maxim, that what is generated, may be corrupted; and if the soul may be corrupted, then it is not immortal; the doctrine of the soul's immortality, becomes indefensible by this notion; for if this be admitted, the other must be relinquished.[10] But what puts this matter out of all doubt is, the distinction the apostle makes between the "fathers of our flesh", and the "Father of spirits" (Heb. 12:9).

Man consists of two parts, of "flesh" and "spirit", body and soul; the former the apostle ascribes to immediate parents, as instruments thereof; and the latter to God, as the Father, Author, and Creator of it. Nor is it an objection of any moment, to the soul being of the immediate creation of God, that then a man does not generate a man: to which it may be replied, that he may be said to generate a man, though strictly speaking he only generates a part of him; as when one man kills another, he is truly said to kill a man, though he only kills his body; so a man may be said to generate a man, though he only generates the body; from whence in this case man is denominated.

Moreover, as in death, the whole man may be said to die, because death is a dissolution of the whole, though each part remains; so the whole man may be said to be generated, because in generation there is an union and conjunction of the parts of man; though one part is not generated, yet because of the union of the parts, the whole is said to be so. Nor is it an objection of greater weight, that man does not do what other creatures do, generate the whole of their species; as a horse a horse, not only the flesh, but the spirit of it; since it is not at all derogatory to man, but it is his superior excellency, that his soul is not generated as the spirit of a beast is, but comes immediately from the hand of God.

Such who are otherwise right in their notion of things, give into this, in order to get clear of a difficulty attending the doctrine of original sin, and the manner of its propagation, which they think is more easily accounted for, by supposing the soul derived from parents by natural generation, and so corrupted; but though this is a difficulty not easily to be resolved, how the soul coming immediately from God, is corrupted with original sin; it is better to let this difficulty lie unresolved, than to give up so certain a truth, and of so much importance, as the doctrine of the immortality of the soul is; which, as has been seen, must be given up, if this notion is received; but there are ways and methods for the clearing of this difficulty, without being at the expense of the loss of such an important truth; as will be shown when we come to treat of the doctrine of original sin.

In the meanwhile, let us take it for granted, that souls are of God's immediate creation; the making of them he claims to himself; "The souls that I have made" (Isa. 57:16; Jer 38:16). The souls of men were not made in eternity, but in time. The pre-existence of all human souls before the world was, is a notion held by Plato among the heathens, and espoused by Origen, among Christians; but is exploded by all wise, thoughtful, and judicious men; for whatsoever was before the world was, is eternal; if souls were created before the world, then they are eternal; whereas there was nothing before the world but God, to whom eternity only belongs (Ps. 90:2), nor were souls created together, as angels were; but they are created one by one, when their bodies are prepared to receive them; they are not created without the body, and then put into it; but they are formed in it; "Who formeth the spirit of man within him" (Zech. 12:1), not brought quaraen, from without, as Aristotle[11] expresses it; but when the embryo is fit to receive it, it is created by

God, and united to it; but how it is united, and what is the bond of that union, we must be content to be ignorant of; as well as of the particular place of its abode, whether diffused through the whole body, as some think, or has an apartment in the brain, or has its seat in the heart, which is most likely, and most agreeable to scripture, and to that known maxim, that the heart is the first that lives, and the last that dies.

3.

The difference, of sex in which man was created, is male and female (Gen. 1:27), that is, man and woman; not that they were created together; though on the same day, and perhaps not long one after the other: the male was created first, and out of him the female, as the apostle says, "Adam was first formed, then Eve" (1 Tim. 2:13), which he observes, to show that the woman should not usurp authority, over the man, since he was before her; and by which it appears, that "the man was not created for the woman, but the woman for the man", as he elsewhere asserts (1 Col. 11:9), and therefore ought to be in subjection to him: nor were they made out of the same matter, at least not as in the same form; their souls, indeed, were equally made out of nothing, out of no preexistent matter, but their bodies differently: the body of Adam was formed out of the dust of the earth, and the body of Eve out of a rib of Adam, though both originally dust and clay, to which they both returned: the woman was very significantly made out of man's rib; not out of the upper part of man, lest she should be thought to have a superiority over him; nor out of the lower part of man, lest she should be despised and trampled upon; but from a rib of him, to signify that she should be by his side, a companion of him, and from a part near his heart, and under his arm, to show that she should be the object of his love and affection, and be always under his care and protection: and thus being "flesh of his flesh", as he himself owned, it became him to nourish and cherish her as his own flesh.

Man is a social creature, and therefore God in his wisdom thought it not proper that he should be alone, but provided an help meet for him, to be a partner and companion with him, in civil and religious life; and in this difference of sex were they created for the sake of procreation of children, and of the propagation of their species, in their successive offspring, to the end of the world; and there were but one male and one female, at first created, and which were joined together in marriage by the Lord himself, to teach, that but one man and one woman only are to be joined together at one time in lawful wedlock; and these two, male and female, first created, were made after the same image; for the word man includes both man and woman; and Adam was a name common to them both in their creation, and when said to be made after the image of God (Gen. 1:26,27; 5:1,2), which image, as will hereafter be seen, lies much in righteousness and holiness.

Now God made man, that is, both man and woman, upright; but they, Adam and Eve, sought out many inventions, sinful ones, and so lost their righteousness: nor is it any objection to the woman being made after the image of God, part of which lies in dominion over the creatures, as will hereafter be observed, that she is in subjection to the man; for though her husband ruled over her, yet she had equal dominion with him over the creatures. Which leads on to consider, 4. The image of God, in which man was created; "God, said, Let us make man in our image, and after our likeness--so God created man in his own image" (Gen. 1:26,27).

Whether image and likeness are to be distinguished, as by Maimonides,[12] the one respecting the substantial form of man, his soul; the other certain accidents and qualities belonging to him; or whether they signify the same, is not very material; the latter seems probable; since in Genesis 1:27 where image is mentioned, "likeness" is omitted; and, on the contrary, in Genesis 5:1 the word "likeness" is used, and "image" omitted. Now though this is only said of man, that he is made after the image and likeness of

God,[13] yet he is not the only creature so made; angels are like to God, and bear a resemblance to him, being spirits, immaterial, immortal, and invisible, and are also righteous and holy in their nature, and are sometimes called Elohim; yet the image of God in man, differs in some things from theirs: as that part of it especially, which lies in his body, and in his connection with and dominion over the creatures; and yet he is not in such sense the image of God, as Jesus Christ the Son of God is, who is the image of the invisible God, yea, the express image of his Father's Person, having the same divine nature and perfections he has; but man, though there was in him some likeness and resemblance of some of the perfections of God; which are called his imitable ones, and by some communicable; as holiness, righteousness, wisdom, &c. yet these perfections are not really in him, only some faint shadows of them, at least not in the manner and proportion they are in God, in whom they are infinite, in man finite; and though the renewed and spiritual image of God in regenerate persons; which is of an higher and more excellent kind than the natural image of God in Adam, is called a partaking of the divine nature (2 Pet. 1:4), yet not to be understood as if any partook of the nature and essence of God, and the perfections of it; only that that is wrought in them, and impressed on them, which bears some resemblance to the divine nature.

The seat of the image of God in man, is the whole man, both body and soul; wherefore God is said to create man in his image; not the soul only, nor the body only; but the whole man (Gen. 1:27; 5:1). Even as the whole man, soul and body, are the seat of the new and spiritual image of God in regeneration and sanctification; The very God of peace sanctify you wholly; which the apostle immediately explains of their whole spirit, and soul and body, being preserved blameless unto the coming of our Lord Jesus Christ; when and at the resurrection of the dead, the saints will most fully appear to bear the image of the heavenly One (1 Thess. 5:23; 1 Cor. 15:49). 4a.

First, The first man was made in the image of God in his "body" in some respect; hence this is given as a reason why the blood of a man's body is not to be shed, because, "In the image of God made he man" (Gen. 9:6), though this image must not be thought to consist in the lineaments and figure of man's body; this would be to conceive of him as altogether such an one as ourselves, and as the Anthropomorphites do; who, because they find bodily members ascribed to God in scripture, as eyes, hands, &c. fancy that he has a body like ours, and that our bodies are like his; but, as Job says, "Hast thou eyes of flesh?" (Job 10:4).

No; he has not; and the same may be observed of other members ascribed unto him; for we are not to entertain such gross notions of God as if he was corporeal, or that man was like unto him in the structure of his body; not but that there, is something divine and majestic in the countenance of man, in comparison of brute creatures; and what is super excellent to them, is the erectness of his posture, as has been before observed; which fits and directs him to look up to God, whereby he has a nearness to him, and communion with him, through which he becomes more like unto him.

And it may be observed, that the perfections of God, many of them, are represented by the members of the human body; as his omniscience and all-seeing providence by "eyes", which go to and fro throughout the whole earth. His omnipresence and close attention to the petitions of his people, and readiness to help and assist them, by "ears" open to their cries; and his might and power to deliver, protect, and defend them, by an arm and hand; and his pleasure and displeasure, by his face being towards good men, and against bad men; with others that might be added.

Some qualities in the body of the first man, he had from God, which made him in some sense like unto him: such as "immortality"; for not only the soul of man breathed into him, was immortal, but his body also,

as has been before observed; and in this there was in him some likeness to God, who only hath immortality, in the highest sense of it. Likewise "righteousness" and holiness, another branch of the divine image, as will be hereafter taken notice of; of which the body, as well as the soul, is the seat; for as that is defiled, since the fall, with the corruption of nature; so before, it was pure and holy; as when sanctified by the Spirit of God, it becomes a temple, in which he dwells; and particularly at the resurrection, when it is raised a powerful, incorruptible, spiritual, and glorious body, saints will then awake in the likeness of God, and appear to bear the image of the heavenly One, as in soul so in body; and whereas another branch of this image lies in dominion over the creatures, that is chiefly exercised by the organs of the body.

To say no more, I see no difficulty in admitting it; that whereas all the members of Christ's human body were written and delineated in the book of God's eternal purposes and decrees, before they were fashioned, or were in actual being; and God prepared a body for him in covenant, agreeable thereunto; or it was concluded in it, he should assume such a body in the fulness of time (Ps. 139:16; Heb. 10:5). I say, I see no difficulty in admitting that the body of Adam was formed according to the idea of the body of Christ in the divine mind; and which may be the reason, at least in part, of that expression; "Behold, the man is", or rather "was, as one of us"; and so as Eve was flesh of Adam's flesh, and bone of his bone, the members of Christ are also flesh of his flesh, and bone of his bone (Gen. 3:22; 2:23; Eph. 5:30).

But, 4b. Secondly, The principal seat of the image of God in man, is the soul, which was immediately breathed of God into man, and so bears the greatest resemblance of him; and thus the spiritual image of God, stamped in regeneration and renovation, is chiefly seated in the soul; "Be renewed in the spirit of your mind" (Eph. 4:23). And this appears, 4b1. In the nature of the soul, which is spiritual, immaterial, immortal, and invisible, as God is; God is a Spirit, most simple and uncompounded; more so than any created spirit can be supposed to be; yet the soul, which is often called a spirit, bears some likeness to him: he is expert of all matter, and only hath immortality; and so the soul is not a material being, but a spirit, it has not flesh and bones, as a body has; and is not capable of being brought to the dust of death, or to be killed: and as no man has seen God at any time, he is the King eternal, immortal, and invisible; so the soul is not to be seen; who ever saw his own soul, or the soul of another?

Moreover, the soul carries some shadow of likeness to God in its powers and faculties, being endowed with understanding, will, and affections; which are, in some respects, similar to what is in God; or there is that in God which these are a faint resemblance of; and though it consists of various faculties, there is but one soul; as God, though his perfections are many, and his Persons three, yet there is but one God. 4b2. The image of God in the soul of man, of the first man particularly, appeared in the qualities of it; especially in its wisdom, knowledge, and understanding, and in its righteousness and holiness; for if the spiritual image in regeneration consists in these things, though in a higher and more excellent manner, and of a superior nature; it may be reasonably thought, the natural image of God in man consisted of these things in a natural way; (see Col. 3:10; Eph 4:24). 4b2a.

It lay in knowledge and understanding. Adam, in his state of innocence, had a large share of natural knowledge; he knew much of himself, both of the, constitution of his body, and the powers of his mind; he knew much of the creatures made and given for his use, and over which he had the dominion, and to whom he gave names suitable to their nature; he had a large knowledge of God, as his Creator and Benefactor in a natural way, through the creatures; for if God, and the perfections of his nature, are in some measure to be known from his works by the light of nature, now man is fallen, and so as to be left without excuse; a much greater degree of knowledge of him, must man unfallen be supposed to have: and who, doubtless, had knowledge of a Trinity of Persons in the Godhead, since they were so manifestly

concerned in the creation of all things, and particularly in his own; and this seems necessary, that he might yield that worship and adoration which was due from him to each of them; but then he knew nothing of Christ, as Mediator, Redeemer, and Saviour; this was not revealed to him until after his fall, nor did he need it before; on which it was made known to him, that the seed of the woman should bruise the serpent's head, and be the Saviour of him and his posterity: nor did he know anything of pure, spiritual, and evangelic truths, and which were not suitable to the state in which he was; such as justification by the righteousness of Christ; pardon of sin through his blood; atonement by his sacrifice; and eternal life, as the free gift of God through him: these were things his eye had not seen, nor his ear heard of, nor did it enter into his heart to conceive of before his fall, and the revelation of them to him, which was made upon that; but then he knew all things necessary to be known by him; all things natural, moral, and civil; yea, he had some things revealed to him, and which he knew under a prophetic spirit; some things past, as the formation of Eve out of his rib; and, no doubt, his own formation, and the manner of it; and the whole creation, and the order of it, in six days; and other things to come, as that Eve should be the mother of all living; and that marriage, as it was appointed, would be continued in the world for the propagation of his species. 4b2b.

The image of God in Adam, further appeared in that rectitude, righteousness, and holiness, in which he was made; for "God made man upright"; a holy and righteous creature (Eccl. 7:29), which holiness and righteousness were, in their kind, perfect; his understanding was free from all error and mistakes; his will biased to that which is good; his affections flowed in a right channel, towards their proper objects; and there were no sinful motions and evil thoughts in his heart; nor any propensity and inclination to that which is evil; and the whole of his conduct and behavior was according to the will of God.

And this righteousness of his was natural, and not personal and acquired; it was not obtained by the exercise of his free will; it was lost, but not got that way; had it been personal, and acquired his own power, and made up of acts of his own, when lost, it would only have been lost for himself; and his posterity would have had no concern in it; but it was the righteousness of his nature, it was co-created, or created with it, and so common to it; and had he stood in it, would have been propagated to his posterity; but, on the contrary, he sinning, whereby his nature was defiled, a corrupt nature is propagated instead of it.

The papists, and those of the same complexion with them, say that Adam was created in his pure naturals; their meaning is, that he was created neither holy nor unholy; neither righteous nor unrighteous; but capable of being either the one or the other, as he made use of the power of his free will. This notion is advanced in favour of man's free will, and to weaken the doctrine of original sin. 4b2c. This image also lies in the freedom of the will, and the power of it. As God is a free agent, so is man; and as the freedom of the divine will does not lie in an indifference and indetermination to good and evil, but is only to that which is good; so was the will of man in his state of integrity: as likewise the will of the good angels and glorified saints.

And man had a power to obey the will of God, and do his commands; and as he had not only a positive law given him to abstain from the forbidden fruit, as a trial of his obedience; so he had the moral law written on his heart, as the rule of his obedience, and had power and ability to keep it; for as it was required of him to love the Lord his God with all his heart, and soul, and strength; so he could, if he would, have performed the same; and such strength and ability were due unto him, from the laws of creation; for if God required of him obedience to his holy law, it was but fit and right that he should give him a conformity of nature and will to it, and power to obey it; though, he was not obliged to give him grace and

strength to persevere, nor to render him impeccable and immutable; wherefore, leaving him to the mutability of his will, he sinned, and fell from his former estate, which on that account is called "vanity" (Ps. 39:5). 4b3.

The image of God in the whole man, soul and body, or in his person, lay in his immortality, natural to his soul, and conferred on his body; and also in his dominion over the creatures; for this was the end God proposed in the creation of him, that he might have dominion over the beasts of the field, the fowls of the air, and the fishes of the sea; and accordingly all were put in subjection to him (see Gen. 1:26,28; Ps. 8:6-8); in which he resembled God, the Governor of the universe; and hence kings, governors, and civil magistrates are called gods, because they bear such a likeness to him (Ps. 82:6). 4b4.

And lastly: this image lay in the blessedness of man, in his original state; for as God is God over all and blessed, and is the blessed and only Potentate; so man, in a lower sense, was blessed above all the creatures; having an healthful constitution, an immortal body, and everything grateful and suitable to it; and a soul knowing, wise, holy, just, and good; and he placed in the most delightful spot in the whole globe, with all the profusion of nature about him, and all creatures subject to him, enjoying communion with God, through the creatures, though but in a natural way; and God was pleased sometimes to appear to him, and talk with him; and yet man, being thus in honour, abode not long, but became like the beasts that perish; so that we may look back and see from what an high estate man is fallen, and to what a low estate sin has brought him, by means of which he is come short of the image and glory of God, in which he was created; and yet may adore the grace and wisdom of God, which has brought us into a more excellent state by Christ; a state more spiritual, firm, and secure.

Adam's knowledge was natural knowledge; his holiness and righteousness natural holiness and righteousness; the covenant made with him a natural covenant; the communion he had with God was in a natural way; and all his benefits and blessings natural ones: but believers in Christ are blessed with all spiritual blessings in him, and have a spiritual image stamped upon them, which can never be lost; and into which they are changed from glory to glory, till it becomes perfect. ENDNOTES:

[1] Sepher Cosri, par. I. s. 61. p. 27.

[2] See Nieuwentyt's Religious Philosopher, vol. 1.

[3] Vide Platonem in Cratylo.

[4] Vide Ludolpb. Hist. Ethiop. I. 1. c. 15.

[5] Socinus de Statu primi hominis ante lapsum, s. 8, 9, 10. & de Servatore, par. 3. c. 8. & par. 4. c. 6.

[6] Antiq. I. 1. c. 1. s. 2.

[7] Aristotle says, that thn yuchn aswmaton, Laert. I. 5. in Vita ejus.

[8] De Resurrectione Carnis, c. 17.

[9] The arguments proving the immortality of the soul are reserved to the doctrine of a future state, and the resurrection of the body to be considered with them.

[10] "Nam de mortalibus non potest quicquam nisi mortale generari", Lactant. de Opificio Dei. c. 19.

[11] De Generat. Animal. I. 2. c. 3.

[12] Moreh Nevochim, par. 1. c. 1.

[13] So Plato de Republ. I. 6. p. 682 from Homer represents the human form as qeoeidhV, for Homer often speaks of one man and another as qeoeikeloV and qeoeidhV, Iliad. 1. v. 131. and 2. 623. and 3. 16. and 6. 290. Eurysus the Pythagorean says, that the Maker in making man used himself as an exemplar, Apud Clement. Alex. Stromat. I. 5. p. 558.

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