

Benjamin Colman (1673-1747)

A Dissertation on the Image of GOD, wherein Man was created.

A DISSERTATION  
ON THE Image of GOD  
WHEREIN  
Man was created.

GENESIS I. 27.

*So God created Man in his own Image, in the Image of God created He him, Male and Female created He them.*

By Benjamin Colman, D.D.

*Anima est Naturae spiritualis, caelestis, divinae, indivisibilis, incorruptibilis, immortalis, Angelis imo Deo proxima.*

Van Mastricht.

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*Quoniam deleta est Imago Dei in nobis per lapsum Adae, ex reparatione judicandum est qualis fuerit: Dicit Paulus nos per Evangelium tranfigurari in Imaginem Dei: Et secundum ipsum Regeneratio spiritualis nihil aliud est quam ejusdem Imaginis instauratio: quod autem eam constituit in Justitia et Sanctitate veraci, est Synecdoche; nam quamvis illud praecipuum est, non tamen est totum: Hac voce designatur totius Naturae Integritas, — in Mente lux rectae Intelligentiae & c. —*

Calv. in loc.

THE  
INTRODUCTION.

In a late *Dissertation on the three first Chapters of Genesis*, I passed over the subject now before me, with a design (by the will of God) to give it a more distinct and full consideration by itself. This I now present unto the public, hoping it may be of some use and not unacceptable, to them especially whose spiritual profit has been the duty and aim of my studies and ministry. And the less I am like to visit and converse with them in my advancing years, the rather would I now and then put into their hands some of the meditations they have heard with patience and pleasure, and in which when I am dead I may *yet speak* to them. And if this Apology displease any, and provoke reflections public or private, they will not much move me.

Man in his first estate, and so angels in theirs, were very much made for contemplation and admiration. And these are very much the exercise, pleasure and improvement of renewed and enlightened minds under the Gospel.

Admiration seems the first affection of an intelligent creature, both in the order of nature and of time; and of special use and influence in the rational, moral and Divine life. We may suppose Adam was struck with vast and a most pleasing admiration upon his first coming into being. What a world of wonders presented itself before his eyes! How many strange and beautiful objects surrounded him! Which should he first gaze at, which most admire! And most of all (it may be) did he survey and wonder at *himself*! “Who and what am I? Whence came I into this form and circumstances, and with these powers of mind and body? What glorious wisdom, power and goodness has made me thus, and all these things about me?”

Such we may suppose were the emotions of Adam’s mind, upon his first view of his Paradise, the living creatures about him, and of the heavens over him. In the midst of which holy astonishment he fell into a trance, and awakened with a new object before him, more the wonder and desire of his eyes than all that he had seen before! It was Eve, formed in the same *image and likeness of God* that he saw and felt within himself. How did he gaze on this crowning gift of Heaven to him! “*This is now Bone of my Bone, and Flesh of my Flesh*”; said he, “*She shall be called Woman.*” — Immediately God brought the long train of living creatures, in beauteous order, before their earthly lord and owner, to give them names according to their various kind and nature. What a scene of admiration was this to Adam and also to the angels of God! To see an imbodied spirit, like themselves in the image of God for knowledge, endowed with an insight into the various workmanship of God below, into the exquisite perfection of every form, the end and use of every living thing! Thus his first act of devotion to his Maker was admiration, which justifies the wisdom of the schools, who have made it the first of the passions. It certainly is so, and ever was. But in our present fallen state, in how low and feeble a manner is the first exercise hereof in our infancy! In what unknown sort of confusion are the first notices of things now received by us! The state of infancy had no doubt been vastly better in a state of innocence, and the perception of things incomparably faster, more distinct, and exquisitely pleasant; as the crystal glass drinks in the light and is irradiated.

God has made all his wonderful works to be admired; to be sought out with pleasure by all rational beings. He has made angels and men to admire them and give him glory. This is their worship and praise to God, and their own improvement in knowledge and goodness — It had been the immediate sin and fall of our first parents, without their eating of the forbidden fruit, yea before that was forbidden to them, if the first affection and exercise of their mind had not been a religious reverend admiration of God, in themselves, the heavens and earth, and in all the living creatures about them. And holy admiration still is, ever has been, and ever will be, the employment and felicity of angels and saints in the heavenly places.

There are the objects of admiration which *Eye hath not seen, nor Ear heard*, neither can they *enter into the Heart of Man to conceive of*; and the angels of heaven have greater capacities and powers to look into the wisdom, power and goodness of God in all his works: How then do we think that they admired and adored, looked on the Divine glory and on one another, and *shouted together* in the day of their own creation! And again we read, that in the day they saw our earth come into its place, form and motion, with man and all the creatures under his feet thereon, those *Morning Stars sang all together* the praises of God. How did they admire the descent of the IMMENSE SPIRIT *on the Face of the Deep*, to bring a world of order and beauty out of that dark void, and abyss of confused matter! With what awful reverence and vast expectation did they attend and listen, when God commanded *the Light to shine out of Darkness!* Though they were most acquainted with light before, dwelling in the fulness of it, *in Light unapproachable* by us, where the light of the sun is not needed, and compared with which it is but a shade! Yet they saw our light was good, inexpressibly good for us, and they admired the dividing it from the darkness. They saw the firmament, that vast expanse of air and region of light and darkness, a shadow to human eyes of the inconceivable immensity of God, *filling all in all* through this his seen universe. They beheld from on high the forming of our sea and dry land, and the earth bringing forth herbs and grass and trees, with all their wondrous seeds and fruits, while as yet there was no ray of the sun upon them; not knowing, but expecting greatly, for what kind of creature and creatures this vast profusion of bounty was prepared. They were the only audience when God had the waters bring forth the moving creature that hath life, and the fowl that fill the air and fly in the open firmament; and while they heard God bless his inferior living creatures, and bid them to increase, to multiply and propagate their kind, (a thing altogether new to angels and marvellous in their eyes, for living creatures to communicate likeness and life, under the power and blessing of God) how were they filled with new wonder and delight at this new thing which the Lord God created; whereof their superiour world had given them no idea. They then turned their eyes on the dry land, and with a growing surprize saw *the Cattle and creeping Things and Beasts* come forth out of the earth after their kind; all of them made in pairs to propagate their kind! A scene of beauty and wonder, and superior workmanship, suited to the element of air, as the fishes before were to the waters! And could the bright intelligences above look down on all these things, from day to day, as God created them, and not be ravished in the contemplation of them?

But most of all, when God proceeded and said, “*Let Us make MAN, in our Image, after our Likeness, Male and Female; to have Dominion over the Fish of the Sea, the Fowl of the Air, and over the Cattel and all the Earth*”; how did the hosts of Heaven look (think we) with all their eyes, to see what God-like creature, like themselves, the lord of all this earth and of all the creatures on it, was

coming into being? When presently they saw the Lord God form man's body of the dust of the ground, and then breathe into his nostrils the *Breath of Life*, and he became a *living Soul*, a spirit like themselves, but united to flesh and blood! O new and wondrous form! So near a kin unto themselves and yet how different! Made male and female also, to *multiply and fill the Earth*, and eat all the good of it! How did the angels of God look on and love the happy perfect pair, and more admire them, than they were able to admire the wisdom and power of God in themselves.

I no more doubt, my readers, of the truth of something like these things that I here write, than I do of almost any thing *not seen* and not revealed to me in the Word of God. That is to say, I do not at all question but that in the creation of this world of ours, the angelic Hosts looked on admiring and giving glory to God, as the Almighty proceeded from one part of his work unto another; and that the words of God to Job out of the whirlwind are to be taken literally; "*When the Morning Stars sang together, and all the Sons of God shouted for Joy.*"

But man in his fallen state, and in his redemption has been more an object of the admiration of the angels of God, than he was in his creation. God's work of grace toward sinners is represented to us as more admirable in the eyes of angels, than all his works of nature and providence, in a separate consideration herefrom. Not that man's sin was a thing so new to them, for they had seen their fellow-angels fall from Heaven; but the recovery and salvation of sinners was a thing altogether unknown before. We find them therefore pictured by the pencil of God, and spoken of in his Word, as intently and for ever looking into this mystery of grace.<sup>(1)</sup> So the cherubims were made, by the order of God to Moses, with *their Faces bowed over the Mercy-Seat*, as never able to satisfy their pleasing wonder on the sacred mystery. And St. Peter tells us, that *these Things the Angels desire to look into*. For as another Apostle teaches us, By the Church on Earth is the *manifold Wisdom of God made known to the Principalities and Powers above*. And we have their new songs through the Book of God, in admiration of his power, wisdom, holiness and mercy in the redemption and salvation of fallen man.

Only let us never think that the admiration of perfected spirits ever grows into any like surprises and amazements, as are sometimes felt by us. The light which shines in and on them is so pure, clear and distinct, the manner wherein they think and perceive is so perfect, the government of their thought and affection is so true and exact, that it forbids us to imagine any such weakness and infirmity in their admiration, as we find in our own. Innocent and holy minds have a strength, steadiness and fortitude of thought, which we have lost by our Fall. God of his fulness communicates so to them, as is ever filling, refreshing and satisfying them. *In his Light they see Light*. The glory of his face is ever shining on them in all that they behold. They are able to make an equal and just observation of all things. They see and search deep, with great ease, into all things, greater and less; and marvellous things occur to them in every one. They live in the world of wonders, and see into the wonders of all worlds, see nothing little or common in any of them. All is great and good in their eyes that God has done. We have songs prepared for us which they take up and sing: "*The Works of the Lord are great, sought out by all them that have pleasure in them!*" "*If I would speak of them they are more than can be numbered.*" Such language as this becomes the mouth of innocent creatures, as well as ours. So He may be *praised from the Heavens*, "*praised in the Heights!*" Praise ye Him all his Angels! And were the sun and stars shining intelligences like them, we should call on them to praise him in their courses, and stations: Or had the deeps and

dragons from the earth minds to admire Him, and tongues to extol Him, we might call on them to join with us in the work. But since *Beasts and all Cattel, creeping Things and flying Fowl*, have no such powers for praise; let *Kings of the Earth and all People, Princes and all Judges, young Men and Maidens, old Men and Children, praise the Name of the Lord; for his Name alone is excellent; his Glory is above the Earth and Heaven.*

“The great end and design of this affection of admiration (says our admirable Dr. Watts) is to fix our attention on the admired object, to impress it more effectually on our memory, and to give a sensible delight to our mind.” How good, how pleasant and necessary then is it, to use this means of fixing our hearts on God by his works, which day and night declare his glory, and speak to us of his eternal power and Godhead.

In short, without the admiration of God in his works of nature, providence and grace, there neither is nor can be any thing of religion, either among angels or men. And there is so little religion among men on earth, because there is no more admiration of the blessed God in the things that are seen, or that are revealed to us by him. The more God is admired by us the better He will be worshiped and served by us. It is because He is so perfectly admired by the spirits in glory, that he is so perfectly served and obeyed by them. The admiration of God works by love to him, delight in him, desire to please and glorify him, fear and reverence of his excellent majesty, and the hope of seeing and serving him for ever. It draws all the affections of the soul after it, carries them along with it, and is the spring and life of all devotion. It enlarges the mind and dilates the heart, and leads it away a willing captive. It opens the lips to show forth God’s praise, it lifts up the eyes and hands to him, with transports of joy: And at times too it stops the voice, and “strikes us mute, and praise sits silent on the tongue.” — Such an instrument of devotion, and handmaid to it, is true admiration. It is sacred and devoted to God, and man in his innocence kept it so. It is not only consistent with perfect tranquility and happiness, but indeed promotes and advances it. There can be no true state or relish of real happiness in created spirits, without the free and full exercise of this affection. If there were nothing to be admired in God and Christ, in Heaven and Glory, how should they be the beatific objects to us?

I shall add but two words more. The first is that the greatest admiration seems to be with the least surprise. Nothing is more calm and tranquil, I conceive, than the admirations of angels and perfected spirits, in their vision and adoration of God. Our surprises at things new and rare and unexpected is from the weakness of flesh and blood, and from the darkness of our minds. The more feeble the more surprise, but the stronger the intellect is the more serene and placid, even and fixed is the admiration. — I know not which was Eve’s fault and the beginning of her sin, whether too much surprise at the serpent’s speaking to her, or too little emotion at it. One or other might be the beginning of her fall. It was a wonderful thing that a snake or worm should find a tongue and voice to speak to her. His cursed motion to her, to eat of the forbidden fruit, should have raised in her a holy indignation. Her innocence and holiness should have so expressed itself, when she heard God contradicted, and mean and ill things suggested of Him. But she marvelled at the thing, and her admiration at the serpent, seems to have taken up her mind and drawn her away into a parley and talk with him. She was too curious to hear him out (speaking after our manner) in all he had to say, and

so was beguiled through his subtlety. As the snake to this day charms birds and squirrels with its eye, so Eve seems to have been taken with the admirable in the serpent's management. She should have dropped the wonder from a detestation of his words, and have answered only as her Blessed Seed did when he was tempted, "*Get thee hence, Devil!*" Were it an *Angel from Heaven* that should speak thus, *let him be accursed*. Her wonder should have wrought thus, "Lord God! What cursed kind of beast is this, that speaks indeed, but to slander Thee, and give Thee the lie!" — But Eve seems to have been too calm and unmoved upon so strange an event, and so vile a motion.

The other thing I would therefore add is, That an innocent and holy mind may be piously struck with admiration at things most evil and disagreeable to it. The angels that keep their first state were doubtless struck with sacred astonishment at the rebellion of their fellows; and after they had sung for joy at the creation of man, they were filled with a holy kind of wonder, grief and anger at his sudden Fall. God Himself spake to Adam of it after this manner, "*Who told you, you were naked! Have you eaten of the Tree whereof I commanded you that you should not eat of it? Woman, what is this that thou hast done?*" And to affect the stupid sons of Adam, and daughters of Eve, for their iniquities after the similitude of Adam's transgression, God has spoken in his Word of our sins as such, that the very heavens (the heavenly spirits who dwell in them) might even be surprised and amazed at them,(2) "*Hear O Heavens, I have nourished and bro't up Children, and they have rebelled against me! Be astonished O ye Heavens at this, and be horribly afraid! be ye very desolate saith the Lord.*" If any thing has ever caused any thing like surprise and astonishment in the serene and holy minds of angels, it has been and is the sin and wickedness of men and devils. But even in this case, the difference is unknown, and it may be inconceivable, between the wonder of a holy mind above, and that of a saint on earth. [\*\*\*\*\*]

I ask my reader's pardon that I have so long detained him with a kind of new dissertation on the admiration which may agree unto a state of innocence and perfection: But the plain scope of it is to direct and fix our admiring thoughts on the blessed GOD and his works, and on His image in our selves in a more especial manner; as they would have been if we had kept our first state, and as they will be in Heaven for evermore if we regain it and get thither; which is the only aim of the present meditations.



DISSERTATION  
Of the Image of GOD wherein  
Man was created.

GENESIS I. 27.

*So GOD created Man in his own Image, in the Image of GOD created He him, Male and Female created He them.*

Three things are here said concerning man, that he is a creature, that he was made male and female, and that the first man and woman were created in the image of GOD.

The last thing is doubled in the text, partly to express the double pleasure of God in his work, and also to put a double honour on it: But more especially to impress on the hearts of the sons and daughters of men a high sense of the dignity done them, and of the great love of GOD to them in their creation.

It is a matter of great importance to the children of men, and to be for ever kept by them in a religious remembrance, that God made our first parents, both Adam and Eve, in His own image, in the image of God.

He made them alike human souls, which know no difference of sex when out of the body, but are *as the Angels*; of whom nothing higher or more glorious can be said in their original blessed state, than that God made them, as He did us, in his own image. Man was made a little lower than the angels, but like them crowned with this glory and honour.(3)

Man is male and female. *Neither is the Man without the Woman, nor the Woman without the Man in the Lord* (4): That is to say, neither in the day of his creation, nor in those of his propagation through all past and future generations: As it follows, *For as the Woman is of the Man, even so is the Man also by the Woman; but all things of God.* When therefore it is added, that *the Man is the Image and Glory of God, but the Woman is the Glory of the Man*, the Apostle explains himself only to give the man his preeminence in point of authority and dominion: This one thing in the image of God excepted, the woman equally shines in the glory of all the rest.

So are mankind constituted and propagated. Adam was first created, and then Eve; he out of the dust of the ground, and she taken out of his body. So she became *Bone of his Bone, and Flesh of his Flesh*. But their equal and greater glory was, that God made them alike living souls, immortal spirits, in a perfection of knowledge, holiness and goodness, and consequently of happiness and blessedness, suited to their earthly state, with dominion over the creatures. Moses gives us this account of the image of God wherein man was created, if you compare, Gen. I. 26, 28. with Chap. ii. v. 7. 15, 16, 17, 20, 23. And keeping my eye upon this pure Word of God, it appears plain and evident that the image of God on man, in the day when God created him, consisted in the following things.

I. GOD made man a spirit, a living soul, and this was his likeness to his MAKER, the image of God upon him.

If you ask, what God is? Christ has revealed Him, John iv. 24. *God is a Spirit*. And if you ask, what man is, Moses tells us, he is a *living Soul*. In his soul he bears the image of God, and not in his body. His body is of the dust and returns to it, when his spirit returns to God, the Infinite Spirit, the Father of spirits, the Lord, Ruler and Judge of spirits, the only portion and felicity of souls.

God claims the soul for his own, even all souls, the soul of the father and of the son.(5) This unseen part of man bears the image of the invisible and incorruptible God. Were the body a thousand times more elegant and wonderful a form than it is, or even as it will be after the resurrection, yet it were utterly impossible and *unlawful* to conceive of it as any likeness of God. As when God would be seen in the Mount by the elders of Israel, they saw *no manner of Similitude*.(6) The face and eye and hands of men are full of spirit and life, from the living spirit within that animates and acts them. These are attributed to God in Scripture in way of accommodation to souls here in the body. But the *first* thing in the image of God on angels and men is *spirituality*. What should be the likeness of the living God, but a living soul or spirit?

Indeed we little know what our souls are: Yet we are sure that we are such, because we think, reason, remember, reflect, foresee, hope, fear, & c. What the spirituality of God is, is far more inconceivable to us. HE is infinite, filling Heaven and earth. *Whither can we go from His Presence and Spirit?*(7) The rays of light, *the Wings of the Morning* are not equal to the thoughts of men, for brightness and swiftness. In one moment of thought my poor mind reaches the third Heaven, a million times beyond the sun in its zenith. This soul is a poor, low feeble image of the immensity, spirituality and omniscience of God. HE searches the heart of man, weights his spirit, and knows his thought afar off. This is *too wonderful for us, it is high and we cannot attain to it*.

Let our souls pause and imagine what an incomprehensible Spirit GOD is! *What is his Name, and his Sons Name, if thou canst tell*.(8) *HE is that He is, has Life in Himself, and in Him we live and move and have our Being*.(9) The worlds of spirits, and so the corporeal universe, are his workmanship, “continually sustained and governed by Him. His active essence therefore intimately pervades and penetrates the immeasurable frame! GOD is life, light, mind, self-existence; glory, blessedness, perfection; incomparable, inconceivable. To whom can we liken Him, or what likeness can we compare unto Him? Singularity and onliness is his glory. There is One God, and no other than He.”(10)

We should not have dared to say of God that He is a Spirit, or to have called spirits his image and likeness, if He Himself had not so spoken to us of Himself. Yet is there no other image whereby our minds can represent Him to themselves, but from their own spiritual nature, powers, and operations. This therefore must be the *first* thing in the image of God on angels and men, *spirituality*. In this glass we see the first shadow of God. Our souls discern it by reflection on themselves. We then look without, look abroad, and see through the eyes of the body images of wisdom, power and goodness, in every thing material and visible. We see the work of some perfectly wise, good, Almighty Intelligence. — It is in and from it self, that the poor finite spirit of man, conscious to its own understanding and affections, and enlightened from the Spirit and Word of God, conceives and infers what a transcendent Being and Spirit God is; the Framer of the universe, and the Former and Father of all spirits. It is because we in our souls bear some image of

God, that we can at all apprehend and know that God is a Spirit. The beasts have eyes to see the fields of grass and corn as much as we, but not having our souls to discern the *Eternal Power and Godhead* from the things that are made, their spirits are not the likeness of God as ours are.

And yet the spiritual nature of angels and men is not to be compared with the spirituality of God, or the simplicity of his essence. The grossest matter that our eyes behold is not so much below the soul of man, as that is below the spirituality of the Divine nature. Nevertheless in the faculties of the human soul we plainly see some resemblance of the Infinite Eternal Spirit, the Maker and Preserver of all things, visible and invisible. And this is the first and most obvious part of the image of God upon us in our creation, that we are souls or spirits. God who made us *this Soul*(11), herein has made us in his own image, after his likeness; for He is THE SPIRIT, and the Father of spirits.

God is a Spirit in a sense far superior to that wherein angels are to be so called. *He maketh his Angels Spirits.*(12) I doubt not but God is more invisible to them, and in comparison of them, than they are to us and in comparison of us. Created spirits are compounded beings if compared with their MAKER; they are made what they are, and He who made them can if he please annihilate and dissolve them again. But there is an ineffable, inconceivable simplicity of essence in the Divine nature, which infinitely distinguishes His spirituality from that of all creatures. — Angels and souls are spirits but they singly occupy a space, and pass from place to place, with an incredible swiftness, like rays of light; but the invisible God is an immense Being filling Heaven and earth, always present and the same in all places. This is as far above souls or angels, as they are above bodies.

It is a most just and glorious account that God gave of Himself to Moses, I AM THAT I AM. He is what no one else is or can be; He is *alone* what He is; what *all* his creatures can but poorly represent, and less can understand; even as the shadow of a man does but poorly represent him in his life, look, thought and speech. — God is singly the Spiritual BEING, and there is none *like* Him, none *beside* Him. As there is *none Good but One which is God*, so is there but *One only Spirit* in the universe, *who filleth all in all.*(13)

Thus the Lord our God is ONE LORD, and the knowledge of HIM is *too wonderful for us; it is high, and we cannot attain to it*: yea, how little do we know of our own spirits, which are made for the knowledge of Him? It is but *as thro' a Glass darkly* that we see any thing of GOD. The ideas of infinite, eternal, unchangeable and self-existent are the proof and illustration of his spirituality. We can only explain and confirm the one from the other. *As what Man knoweth the Things of a Man, save the Spirit of Man that is in him? even so the Things of God knoweth no Man, but the Spirit of God*(14): *Which Things we therefore speak, not in the Words which Mans Wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual Things with spiritual.*

There is therefore unto me no account of the spirituality of God like unto the following texts of Scripture. Exod. iii. I AM, *that is my Name*. xxxiii. 20. *Thou canst not see my Face*. I. Tim. vi. 16. *Whom no Man hath seen, nor can see*. Heb. iv. 13. *All things* (even all souls and spirits) *are naked and open before Him*. Psalm. cxxxix. *Thou understandest my Tho'ts afar off*. 1 Cor. xii. 11. *That One and Self same SPIRIT divideth to every one severally as He will*. So does the One Immense Being in all worlds, visible and invisible, to every creature, superior and inferior, as the one Creator, Preserver, Governour, Judge, Sanctifier, and Saviour [...]. — This is Light without any Darkness, [...] Light unapproachable and full of Glory.(15) There can be no more glorious and convictive light given us into the spirituality of God than St. Paul's noble discourse to the men of

Athens, Acts. xvii. While the eye reads it, the soul sees and feels what a SPIRIT God is: it seeks and feels and finds Him within itself: "GOD *that made the World and all things in it, Lord of Heaven and Earth! who dwelleth not in Temples made with Hands, nor is worshiped by us as tho' he needeth any thing; for He giveth unto all Life and Breath and all things, and hath made of one Blood all Nations of Men, and hath determined the Times and Bounds of every ones Habitation; for He is not far from every one of us, for in Him we live and move and have our Being; for we are his Offspring.* See here an immortal, enlightened, sanctified Spirit! that it is some image, some shade of the eternal, immense, most Holy Spirit, which is GOD.

II. God made man in his own image in respect of intellect and understanding, knowledge and wisdom.

God is the only-wise(16), perfect in knowledge, and his understanding is infinite. So his Word speaks of Him, and his works declare it of Him. *He that formeth the Eye, shall He not see? and He that teacheth Men Knowledge shall he not know?* There is not a soul so brutish(17) as not to allow this.

Man, in his soul and body is the most eminent display of the knowledge and wisdom of God here on earth. The mind and eye of man survey the heavens, earth, seas and all the creatures, and see how *in Wisdom God hath made them all.*(18) Then we behold our selves alone, among all the creatures here on earth, capable of this understanding, and are led to say unto our selves and unto God, *Where is God my Maker! that teacheth me more than the Beasts of the Earth, and maketh me wiser than the Fowl of Heaven.*

Man in his first state was happy and glorious in a perfection of knowledge and wisdom, proper for an imbodyed spirit. He had not the knowledge of angels, for he was made lower than they; but he was wise as an angel in flesh should be. He was created with a due knowledge of God his Maker, of himself, and of the creatures about him. God spake to our first parents, and they to each other in an admirable manner, as is related by Moses. Their minds were full of light, the Law of God was in their heart, and they were in possession of their own souls and of intellectual happiness. They wanted no more knowledge of good at the time, and to be sure needed no knowledge of evil.

This understanding of man was a beam from the light of the knowledge and glory of God upon him. God made him like Himself an intellect, an intelligence; the inspiration of the Almighty gave him his understanding. In his light man saw light. And now souls are *renewed in Knowledge after the Image of God.*(19) They are renewed into the likeness, in part, wherein they were first created. As they grow in holy knowledge, they are changed more and more into the *Divine Image from Glory to Glory.*(20)

The devil tempted our parents to aspire after more knowledge, and so they fell. The Father of light had given them as much of this perfect gift as was good and fitting for them. This should have highly contented them, and filled them with delight and thankfulness. And so it did, until the false fiend persuaded them to think, that GOD forbid them the Tree of Knowledge lest it should make them wiser and better than they were. Alas! They found nothing by it but the knowledge of sin and misery, of which it was their happiness to be ignorant; and they lost the knowledge of all the good which they before enjoyed. We remain miserable, and perish in our ignorance of God, unless we are renewed after Him in knowledge. True spiritual wisdom is restored in the regeneration of

souls. God gives the *Light of the Knowledge of his Glory in the Face of JESUS CHRIST*.<sup>(21)</sup> They who were *sometimes Darkness, are made Light in the Lord*. They are full of goodness, filled with all knowledge.

That the soul be without knowledge, is not good. It is very evil to it to be so. What is a dark and blind soul good for! *the Light that is in it is Darkness*. The light of life is from the Father of Glory, the Father of Christ, the *Eyes of our Understanding being enlightned, to know the Hope of his Calling*. *God gives the Spirit of Wisdom and Revelation in the Knowledge of his Son*. This is the image of the Father restored in his elect. So they become again the children of God; *filled with the Knowledge of his Will, in all Wisdom and spiritual Understanding*.

What a bright account is this, given by the Holy Ghost, of the image of God on the soul of man, in respect of knowledge! Not only has man an understanding which reflects on its own acquirements, and (as an excellent divine<sup>(22)</sup> of our own says) “reads its own knowledge, and communicates it to others”; but the true and high glory of this created intellect is, “that it is capable of knowing God unto eternal life”; *for this is Life Eternal to know Him the only true God and Jesus Christ whom he has sent*. And if souls regenerated by the Spirit of God receive from him a sanctified mind, a spiritual discerning of things relating to their own duty and happiness; how much more must we suppose our first parents in their state of integrity and perfection to be blessed with a most holy knowledge and spiritual discerning?

But there is another of the Divine attributes, which in the Scripture account of it and in the enlightened mind of man, excels in glory, and is yet more eminently the Divine likeness on the reasonable creature, and that is holiness, goodness and righteousness. I go on therefore to say,

III. Man was eminently created by God in his own image, after his likeness, in respect of sanctity and holiness, integrity and rectitude.

There is a moral as well as intellectual perfection. The blessedness of God and his glory lies in *both*. HE is infinitely and unchangeably possessed of both. Nor is there any possible perfection of souls or angels, but it must be both in mind and understanding, and also in will and affections. *This is to follow the dictate of that, and then the light of God rules in the heart; which is what we are called to by the voice of reason and Scripture*.<sup>(23)</sup> Then all is regular, wise, just, perfect.

There is none holy as the Lord. He is glorious in holiness. *Holy, Holy, Holy, is his Name*.<sup>(24)</sup> Christ is the Holy One of God, and all the angels of Heaven are holy ones. They proclaim the equal holiness of Father, Son and Spirit, while they treble the praises of the Divine holiness. What then should be the image of God on the Seraphims but their holiness? while with covered faces they make the superlative holiness of God the subject of their adoration. They never cease from this<sup>(25)</sup>, *They rest not Day and Night saying, Holy, Holy, Holy, Lord God Almighty! which art and wast and art to come*. The work of saints on earth is just the same<sup>(26)</sup>, *Exalt the Lord our God and worship at his Footstool, for the Lord our God is holy*. And again, *Give Thanks at the Remembrance of his Holiness*.

This renders God fearful in praises, that He is glorious in holiness. A perfect understanding must have a perfect will, and where the mind and will is perfect there must be perfect holiness. Therefore is the name of God most holy and reverend. He must needs be holy in all his works. They could not come *other* out of his holy hand. The impress and stamp of his holiness must be upon

them. Being capable of this image of God, and it being necessary to their perfection, they could not possibly be destitute of it. If every word of God is pure, so is every work. He cannot look upon iniquity, he is of purer eyes than to behold it, he hates and loathes it, and loves righteousness. This bears his own likeness, and is therefore lovely in his eyes, for he infinitely loves himself. We read, *The Lord loveth the righteous: why? but because He is Himself righteous*, and those that love and do righteousness are *like* to Him. This one thing is easily found(27), nor is all the wisdom of Solomon needed to find it out, that God *made Man upright*. He could not make him otherwise. This uprightness in the creature is the image of God upon it. Men are *Partakers of a Divine Nature*, in the regeneration of souls.(28) They are made upright and sincere in the sight of God. Integrity and uprightness preserves them, and they escape the corruption that is in the world through lust, and add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. The sons of men (you see here) are capable of such a glory and likeness to God as to become again partakers of the Divine nature. This cannot possibly mean any thing more or less than some restoration of the image of God in them. The loss of that image is supposed, and it is said to be “the want of original righteousness and the corruption of his whole nature.” He has corrupted himself through lust, and the world lies in this corruption, it is propagated from age to age, and common to all places. But then there is through grace an escaping out of this corruption, which some are make partakers of, through sanctification of the Spirit. That is to say, they are made holy, virtuous, wise, temperate, patient, godly by the power of Divine grace, making a glorious change in them; whereby they do again partake of that Divine nature which was the likeness of God upon man in his first creation.

This is the true and genuine meaning of St. Peter’s words, repeated in the next chapter(29), *They have escaped the Pollutions of the World, thro’ the Knowledge of the Lord and Saviour Jesus Christ*. These the Holy Ghost calls(30) new men and new creatures; being *renewed in the Spirit of their Mind*; the old man being put off, which is corrupt according to deceitful works, and the new man put on, which *after God is created in Righteousness and true Holiness*. See here the image of God wherein Adam was created, and into which the elect of God are recovered by the power and efficacy of the Gospel, which calls us with a holy calling, from uncleanness unto holiness. This is the image of God’s dear Son, and this is his calling,(31) *Be ye Holy, for I am Holy*. So we are made children and adopted in Christ; for the HOLY ONE will put no other among his children, but those in whom he puts this likeness to Himself, his Son and Spirit.

Holiness is the eminent glory of the DEITY. It is not knowledge or power that gives likeness to God, separate from holiness, justice, goodness and truth. It is in these moral perfections that the Lord passes before us, proclaims his name and shows his glory, from the beginning of the Bible to the end of it. Devils retain a vast knowledge, void of wisdom because destitute of holiness. Angels shine in the purity and wisdom of God, because they are holy in all the use they make of their understanding. And such is the renovation of man after God in knowledge and holiness together, *transformed by the renewing of his Mind*.(32)

Pause here a moment and reflect, — It is in our souls and spirits that we must look for any likeness or image of God, most high, most wise and holy! and it is essential to every created spirit in its first existence to be like God the Father of spirits, as his offspring, in understanding and will, in a rectitude of both; which is to say, in integrity and uprightness, in moral and intellectual

perfection together; for they are inseparable, are lost together and are recovered together: They come from Heaven, prepare for Heaven, and are unchangeably and eternally in Heaven. — Let God be dear and honoured to us, and our souls be dear and prized by us, from the consideration of what God at first made them; so wise and knowing, holy and righteous. God made them *for himself and like himself*; in his image and for his glory; and for their blessedness in his likeness and love for evermore. This we ought to have preserved and been ever happy; now let us seek to recover it in the way of Gospel perfection, (by regeneration, repentance, holy obedience, and by faith in a better righteousness than our own) setting the life and laws of Christ ever before us; and we shall become wise, holy and blessed, in a measure of conformity to Christ, who is *the Image of the Invisible God, the First-born of every Creature*; which is the whole end, aim and fruit of the ministry of the Gospel, of Sabbaths and ordinances, the Word, sacraments and prayer.

In short, the most full and perfect resemblance of created spirits unto the One infinitely wise and good SPIRIT, their Former and Father, can be no other, either more or less than this, — the mind and will of the creature agreeing perfectly after his measure and manner, to the wisdom and rectitude of the CREATOR: So that the soul at first received a stamp and impress of God, even as the wax does of a seal, as well in its will and affections as in its intellectual powers; even a gracious habit, to propose, cleave to and prosecute the highest and best end, in the most proper and direct means: So that as God ever acts for his own glory in his creatures' happiness, so the soul of man in its conformity to Him acts for the glory of God and its own blessedness in his favour. This must be *the first and great Commandment* of the Lord God to the soul that he has made, and its last happiness and perfection, its likeness to God and union with him; *“Thou shalt love the Lord thy God with all the Understanding and with all thy Heart.”* The soul cannot close more with God, nor receive more of Him. — As will further appear by our going on to consider,

IV. God created man in his own image, after his likeness, in respect of dominion. These are the express words of Moses, *“God said, Let Us make Man in Our Image, after Our Likeness, and let them have DOMINION.”*

God is LORD of all! This is his glory and unalienable right, to reign and rule. He cannot deny himself, and woe to his creation should his government and providence cease. HIS is the power and kingdom; He is GOD over all; the Most High, Possessor of Heaven and earth. Heaven is his throne, and the earth his footstool. Angels, authorities and powers are all under his feet. He is the One Lawgiver and Judge, the *Lord of Hosts and King of Glory*. Wisdom and might are His: his dominion is an everlasting dominion, and his kingdom from generation to generation.

Intellectual and moral creatures carry an image of God's dominion in their nature. They are made for rule and government in their places. Angels are therefore called dominions and thrones, principalities and powers. And man was in like manner made for government here on earth. The fear of him was put upon the creatures, and they herein are put under his feet. God first said to him, *Have thou Dominion*, and then brought them to Adam to give them names. So he gave him possession of them all. This is celebrated in the Eighth Psalm; the glory is given to God and all pride is hidden from man: *“What is Man that Thou art mindful of him! Thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour.”*

Man is made for dominion in his place as angels are in theirs. Rational and moral powers

are given to be sure to be used and applied, to great and good ends and purposes, respecting God, self, and fellow creatures, in one world or other. The application of these powers must be in subjection to God, the government of our selves, and a righteous conduct toward others, below or above us, or on a level with us.

But principally man's glory is, that he is made for self-government, for rule over himself, for a possession of his own soul, the government of his own mind and will, desires and appetites, thoughts, words and actions.

This was the dominion he was principally designed for, and invested with. The Law of his God put *within* him, and given to him in *words* as soon as he found himself in being, sufficiently told him this. It spake indeed plainly his subjection to God, that he was made for obedience and a reasonable service; but it spake also his preeminence above the creatures put under him, in a distinguishing power for the rule of his own actions, with understanding and choice, liberty and freedom, and from a conscience of right and wrong.

Understanding and wisdom, the power of thought and consideration was given to man for this end. "*The Lord God put the Man into the Garden to dress and keep it, and He commanded the Man, saying*" & c. Thus man was made under the Law to God, a law to himself, and was both able and inclined to do the will of God, and to govern himself thereby. And this power for self-government, by the light and law of God within him, and by the will of God revealed to him, was the image of his God upon him.

For the Divine dominion and government is in the perfection of wisdom and righteousness. *The Sceptre of his Kingdom is a right Sceptre.* He does according to his will in the armies of Heaven, and among the inhabitants of the earth; but his will is perfect, his *Ways are Truth and Judgment, He is holy in all his Work, just and right is He.*

Therefore the subjection of man to God is his governing himself, in all his thoughts, words and actions, in a wise, righteous and superiour manner; as becomes a creature in the likeness of God, and made for authority and rule on earth.

Our Lord therefore tells us that he came into our world to recover man into his original freedom and liberty. "*If the Son make you free, ye shall be free indeed.*"(33) Man by his Fall lost that dominion over, and possession of himself, wherein God had made him. The Son of God came to *restore him into the glorious Liberty of the Sons of God.* The image of the Heavenly Father is restored in those souls, whom his grace recovers from the bondage of sin and Satan, into his own kingdom, which *Kingdom of God is within us.* It makes men *Kings and Priests to God.* They use themselves, and all his creatures, to the Creator's glory. This was that original dominion in which and for which man was made. His original wisdom and righteousness was given him for this end. So God qualified him for the rule to which he called him. He gives no right but for his own glory from his creatures, and for their happiness in a regular ordering and conducting themselves. — And this leads me to another point, wherein the image of God consisted in man's original state of knowledge, holiness and dominion, and that is

V. His original state of happiness and blessedness. — God is the blessed Being; infinitely, eternally and unchangeably happy; being possessed of all possible perfection and glory for ever and ever: "*God over all, blessed for Evermore.*"(34) He made man happy, and for happiness everlasting:



He forbade him that which he knew would make him miserable: For he knew that misery must lie in the loss of the Divine likeness.

A miserable creature could not come out of the hand of the blessed God: He could not make a living soul so unlike Himself, so contrary to Himself. — The creature must make itself miserable, if ever it become so. Angels and men have made themselves so, against the commandment of God, by their own sin and transgression. They have wickedly chosen evil under the notion of good, and thereby brought misery upon themselves. But God required them to choose only what is good, and to refuse the evil. God made them in the knowledge of good, and ignorant of evil.

Man was made innocent, wise and holy, and therefore necessarily happy. He was made blessed for ever, in case he did not commit sin, from which misery naturally flows, and with which it is necessarily connected. — Man was made happy both as to soul and body: He wanted nothing for either. He had wisdom and purity within, peace and joy, content and pleasure. Without him he had a paradise, a garden of God. Every thing grew there, pleasant to the eye, to the smell and to the taste. His eye beheld a creation of God's in perfection. He had a charming tongue and voice to praise Him. The musical birds, happy in the branches, singing and feasting there, were but an emblem of their owner's liberty and freedom to what was good and joyous. Man was a thousand fold more a pleasure to himself in all his thoughts and words! in his contemplations of God in his works, in his knowledge of his will, in his sense of the Divine favours and bounties to him, in a heart full of gratitude to God, and with a tongue tuned to his praise, to magnify him with thanksgivings.

Every intellectual and moral pleasure attended man in his paradisaic state, as well as every sensitive delight. "He feasted (says one) on the loving-kindness of God, better than life, and on all the sweets of an untarnished creation. — God blessed him in the day he made him, for he saw him in a blessed state, and required him to keep himself in that state and be happy. God bound himself to bless him, if he kept himself in his love. As a means of preserving himself herein, God gave him his Sabbath and his covenant: He blessed every seventh day to him, for a time of special communications of his grace and love; and none of us can imagine what a blessed day every seventh would have been to man in his state of innocence and holiness; what visits and visions from Heaven man had enjoyed thereon. It may be a Flavel, or an Henry the Elder, may sometimes have tasted a little of like rapture.

Real and sensible communion with God is the proper blessedness of souls. A measure of it remains to fallen recovered man in his secret and public devotions. *Because thy Loving kindness is better than Life my Lips shall praise thee: Thus will I bless thee while I live, I will lift up my Hands in thy Name: My Soul shall be satisfied as with Marrow and Fatness, and my Mouth shall praise thee with joyful Lips: My Soul followeth hard after thee, thy right Hand upholdeth me.*(35) Believers in Christ do enter into this rest, but it comes vastly short of a Sabbath in Eden, or the Heavenly Sabbatism.

No doubt but the image of God was visible upon man in his earthly paradise, and sensible to himself in his inward frame. His mind was full of light, his heart of joy; which beamed out in his eyes and face, and flowed over from his mouth and tongue. The abundance within irradiated the whole body. If Moses' face shone in the mount with God, how did Adam's in the garden of God! The joy of the Lord was a covering of glory on him: It fell off in the hour he sinned, and he saw himself naked. Our parents looked astonished at one another to see the outward change upon

themselves, as well as from what they felt within. They ran to the fig-leaves to hide their shame.

Thus man lost the image of God in the sensible loss of his happiness. *Misery is the image of Satan*. Such is guilt to a soul: Pollution attends it! Grief and shame are the inevitable consequent. The evils of the world, with death in the rear of the woeful train, shows us the loss of the Divine likeness wherein we were created. For we were made for immortal life and happiness, and lo, misery and death have invaded us! Which leads me to add,

VI. And lastly, God created man in His own image in respect of life and immortality. God made Adam a living soul that can never die, a natural image of HIM who only hath immortality. And God covenanted with Adam that though his body was corruptible in itself, yet He would preserve it in health, ease and strength, and it should never see death in case he never sinned. God gave him therefore the tree of life to eat of, a sign pledge and means of immortality to his body, and of the continuance of happiness to him in soul and body all his days on earth; and I doubt not it was also a seal and assurance to him of a translation to a better world, a better paradise in due time.

Man could not but begin to be because he was a creature; no more could the angels of Heaven. God only is eternal, from everlasting to everlasting, without beginning or end. Spirits that can never cease to be, yet once were not. By God were the invisible thrones and dominions above created, and so likewise the spirits in flesh. Both were made for an everlasting existence and duration. The word of God's power *upholds* them in being, whether in a holy and happy state, or in their sinful and miserable condition. This immortality simply considered is a signal likeness of the everlasting Father upon his offspring. Angels are in this image of God upon them for ever and ever: Their being, glory, blessedness, joys are sure of an everlasting duration. And souls that are here sanctified in Jesus Christ are sure of going to him at death, and of blessedness in his likeness for evermore.(36) *This Life and Immortality is brought to Light by the Gospel*, and we are *begotten to the lively Hope of it by the Resurrection of Jesus Christ from the dead*. The promise which GOD hath promised is this eternal life, in soul and body united, unto all them that by *patient continuance in well doing*, seek after it.

And this shows us the original state of man; to what life and happiness he was designed and prepared in his creation, in conformity to the life and blessedness of his MAKER, even for an everlasting seeing, serving and enjoyment of Him. This therefore was an eminent part of the Divine image and likeness on our first parents, in the day when they received their being. They knew themselves made for immortality, and that their present happy circumstances could never cease, but might increase for ever and ever, and be changed for better and better, higher and higher to everlasting. Death therefore was set before them to deter them from sin; death bodily and spiritual; not a period to their existence but to their happiness; which alone is to be called life; for to exist in misery, in any great degree of it, is death rather than life, and a reasonable creature would choose strangling(37), rather than such an existence. — We read therefore of the soul in a state of misery, that it *shall never see life*; and the *second death* has power over it. The curse comes on that soul in the very letter of it, "*In dying thou shalt die.*" The miserable spirits in hell are for ever dying, and yet never die; never see an end of their misery; *their Worm dieth not, and the Fire is not quenched*. Here is the loss of the image of God to the uttermost. For God lives in the perfection of bliss, in ineffable, inconceivable blessedness, for ever and ever: And so do angels and glorified spirits in His

likeness and favour: They have an eternity of happiness before them: But sinning angels, and impenitent damned souls, are in everlasting *Chains of Darkness, reserved to unquenchable Fire and everlasting Burnings*. The image of immortality upon them is an everlasting *curse!* the *reverse* of that living, happy soul which God at first made us.

Indeed there is no image of God's self-existence, his necessary existence, his independent essence, his proper eternity and unchangeableness, in the immortal nature of angels or men, or in the happy immortality of holy spirits. God is *the High and lofty ONE that inhabiteth Eternity*; having *Life in Himself*. Only the eternal Word and Spirit who are One with the Father, are also the brightness and express image of his eternal glory. Yet every immortal spirit is an image of the Vital Being from Whom it came; in Whom alone is the origin of life, and the life is the light of men and angels: i.e. the living God is the spring and fountain of it; as the Psalmist sings, "*For with Thee is the Fountain of Life.*"(38) When man recovers his first and proper immortality, as the righteous shall do at the resurrection, then the image of God will be perfectly restored in him, never to be lost again.

And thus we have said something (O how little a part) of the blessed image of God wherein man was created: A little *lower than the angels*, but like them living spirits, in a sufficient degree of knowledge and wisdom, purity and goodness, greatness and dominion, happiness and blessedness, and in immortality which was the crown of all: For this wisdom, holiness and blessedness would have remained with him for ever and ever. Like GOD he had been the same, and his years without end; only there had been a perpetual increase in perfection and blessedness, if he had preserved his innocence.

And now, O sons and daughters of men, contemplate this your original state, and mourn the loss of it! bewail and condemn your selves, and give glory unto God who made you such and for an ever-during felicity.

DEATH, *death* is the dreadful sign and testimony to us of the loss of God's image and likeness! Bodily death is so, spiritual death more! A dying body, under miserable diseases, and presently forsaken by the living Spirit, is a visible, sensible, sorrowful spectacle of the loss of God's image: But a dead soul, under the misery of spiritual lusts, and the sentence of God to eternal death, is a thousand-fold more hideous spectacle of the loss of God's likeness. Let sense look upon a dead corpse, and let it say if the image of the living God is not departed, in this punishment of sin! but let faith look into the state of the dead, and see souls in the place of misery for ever and ever; and then behold the utmost loss of life, of God and of blessedness! Here, here is the *image of God lost to the uttermost!* look on this and cry out, on Adam's sin (as some have done) *O Adam!* "what hast thou done!" — But rather lay thy hand on thy own heart, O sinner, and smite on thy own breast, and cry out of thy own sins, and feel thy own plague, who *wilt not come to Christ that thou may'st have Life!* wilt not submit to the terms of the Gospel, for the recovery of *this*, and *more* than this, thy original knowledge, holiness, dominion and blessedness in an everlasting Paradise.

God is ready to restore our souls; the means of grace and holiness testify of it to us from day to day: What mean our Sabbaths, sermons, sacraments, the Word and prayer, but a holy and happy everlasting state for soul and body, if we will but accept of *so great salvation!* Read the account of a better Paradise for every one who will but seek it, by a timely submission to the Son of God, the

Second Adam, the Lord from Heaven, who came *to seek and save that which was lost*, and to *restore that which he took not away*: Your Bible closes with the account of this celestial Paradise, and of the image of God on man in the heavenly places! and how could the Revelations of God to man end more holily and gloriously! Revel. xxii. 1,-6. *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

But I am not willing to finish on a subject so pleasant and profitable as this is, without going into some more particular reflections.

I. O what a brave, good, great and happy creature, was man in his first estate!

See, you sons of Adam, and daughters of Eve, what your first parents were, and *you* in their loins! how *crowned with Glory and Honour*, as the Psalmist sings! or as the Evangelist speaks, "*Adam, the Son of God*"! He that in his Gospel had wrote this, might well in his acts quote that passage of the poet, "*For we are his Offspring*"! — If then we are the offspring of God, and were at first created worthy of such a style, being made in his image and likeness; then what *an angel in flesh* was man in his first state! wise, holy, happy and immortal! an imbodyed spirit made for the knowledge and vision of God, and in a dominion over the earth and all the creatures on it. Man was a brother of angels, only in a body of flesh, and a candidate for their heavenly glory. He was a grand and *august* creature in the eyes of his Maker, good in his sight, high in the esteem of good angels and the envy of evil ones. — We talk of noble and royal blood now in our fallen, corrupt and dying condition; under our diseases and pains, leprosies and ulcers; but we were indeed in our first estate *Children of the most High*, sons of glory, for immortal dominion. Here was the *true honour*, which came *from above*, and had returned to God and Heaven, and left us in high dignity and royalty everlasting, with the image of *the King of Glory* on us, a never fading crown. Our Bible does us the greatest honour in this account of our original state; but the glory is altogether unto God in the perfection and excellency of his own works. So *God* created us, and unto *Him* be glory. "*Thine O Lord, is the Greatness and the Majesty*"!

II. *O what a great and good and holy and blessed Being is the LORD OUR GOD*, who made man in his own image and likeness! Of his own heart, and overflowing fulness, He did this! "*O Lord, our Lord; how excellent is thy Name in all the Earth*"! So the Psalm begins and ends, which is the contemplation of man in his state of dominion. The glory of God herein is also above the heavens, above the praises of angels there. We poorly lisp, like babes and sucklings at his high praises, for our souls are not what they once were! yet had we the tongues of angels we could not render Him the glory due unto his name, which is *exalted above all Blessing and Praise*. It should

be a pleasure to us, that there are higher orders of creatures to praise and serve God better. We should awake up our glory, and do our best, and live on the hope of doing better and better for evermore. “*Be thou exalted, O God, above the Heavens! let thy Glory be above all the Earth.*”(39)

(Under this head I will insert the learned and pious Peter van Manstricht his reasons<sup>(40)</sup> of God’s making man in his own image. 1. To contemplate and delight Himself in man, as in a glass or effigy: As we read Prov. viii. 31. that in the day *when He appointed the Foundations of the Earth his Joy was in the habitable Parts of it, and his Delights in the Sons of Men.* 2. As it were to propagate Himself, were any thing like that possible, in creatures bearing his likeness. As it is in the nature of all good to communicate of itself, and propagate its own likeness. It is so in every inferior life here known to us, in conformity doubtless to the first and most perfect. 3. That he might have on this earth, as in every other habitable globe he doubtless hath, those that should know and love and worship Him for what he is in Himself and is to them: which they would never do without an impress of Himself on them, sensible to themselves. 4. That He might have on this earth of ours those with whom he may converse, as a Father, Friend and Benefactor, and make blessed by communion with Himself, through time here and to eternity: which friendship and conversation cannot be without likeness, any more than man can converse with the brute creatures which are so unlike to him. *Simile enim simili gaudet.* Man therefore that is made to live *to* God, and for ever with him, and to find his blessedness therein, must needs be in the likeness of God, wise, holy, just and good. 5. That man may have within himself a perception and conviction of his Creator’s most high and infinite perfections; his simplicity, invisibility, immortality, understanding, will, wisdom, justice, holiness, goodness and dominion; and have these always in remembrance, and before his own eyes, in the image of them on himself. 6. That we may know and be convinced that none of our evils come from God, but are altogether of our selves, and that in contradiction to the will of God, and therefore in rebellion against Him, which the glory of his holiness and dominion must see *punished.* Prov. xvi. 4. *The Lord hath made all things for Himself, yea even the wicked for the Day of Wrath.*)

III. See the true basis, and a strong foundation for the whole moral law, in both the tables of it; the love of GOD, and of our neighbours; and I may add the true love of our selves also. For if God made man in his own image and likeness, how ought man to love God, himself, and his neighbours?

1. He ought *to love the LORD his GOD with all his Heart, and with all his Soul, and with all his Mind, and with all his Might.*<sup>(41)</sup> This must necessarily be the *first and great Commandment* and indispensable duty of all creatures, in all worlds, made in the image of God. For they are made to love what is good and lovely; and the Original of good, the perfection of beauty, to be sure *first*; the most perfect and *supreme* good with the *highest* affection, desire and delight. Besides, that the relation of an offspring is a bond to love, in the highest degree, by the acknowledgment of all mankind. A child is bound to love his parents with his first and best affection, because through them he receives his being, and is begotten in their likeness. If God then be a Father (and have we not one Father? has not one God created us?) this must be the honour due from us, and our great honour it

is to be permitted to love the Greatest and Best of beings, for this reason, because He has made us in his own likeness? No wonder this is his Law to us, and this his grace and favour to us, to require our love? “*My son, give me thy heart*”! Is He not thy Father, that hath made thee? that has fashioned thee in the womb, with the same wonderful and precious thoughts unto thee, as to thy first parent when he spake first of forming him, “*Come let us make Man, in our Image, after our Likeness.*” O what is there that is lovely in us but *that*, and who should be the object of our soul’s love but this blessed Being? “*Whom have I in Heaven but Thee? and there is nothing on Earth that I desire beside Thee.*”

“Did ever any prince make a law that his subjects should love him?(42) yet such is the condescension of the Divine grace that this is God’s first law to man.”

Let me turn the question, and ask — Was there ever any king that did not expect and require the love of his own children? So high and near a subject as a child must needs love, as well as fear; and it is the glory of kings to be loved as well as feared.

But if we are made in God’s image, let our love be regulated hereby. “Our desire must be toward him, our delight in him, our dependance on him, and to him we must be intirely devoted. It must be a constant pleasure to us to think of him, hear from him, speak to him and serve him. We must love him with an intelligent, intire and superlative affection.” We have had fathers of our flesh and we gave them reverence; shall we not love the Father of our spirits and live?

2. Our being made in the image of God teaches us to love our selves, to love our own souls, with a high esteem and value, with a rational tender and fervent affection. God made us to love our selves for his sake, for his image on us and glory from us. God is himself love(43): What more amiable idea can we have of him? what a delectable object is he by this account of him? How lovely is he to himself and to all intelligent beings! He is in the first place love with regard to himself, in a most perfect, blessed, everlasting self-love. He necessarily, infinitely and unchangeably loves himself; whether we consider him in the ineffable mutual love of three Divine Persons, one in God-head and glory; or in his infinite complacence in his own blessed and glorious perfections. He has revealed himself thus to us, “*I the Lord thy God am a jealous God*”! which speaks self-regard in the highest degree. He cannot deny himself, nor give away his glory. He has made all worlds, and all rational beings for his own glory. He has made us like himself, with an invincible principle of self-love, but first for his own praise from us, without which we can never be perfect and happy.

It is evident that the principle of true self-love in us is part of the image of God on us; for by *this* we govern our selves, our appetites, our will and affections, by the will of God, for his glory and our own good, present and future. As soon as Adam was created he was forbidden to sin against his own life; “*In the Day thou eatest thou shalt surely die*”. In our fallen state God addresses to this same principle, in its remains within us, “*Why will ye die?*” In regeneration souls are recovered to the true love of themselves. As God is glorious self-love, so is man in his primitive and saved state. The greatest self-good we can propose to our selves, is to be *like God*, and to have him well pleased with us. That is to say, *to be good and do good*, as God is and does.

We should love nothing in our selves but what is *agreeable* to God, and an exhibition more or less of his image on us. We should *hate* and loathe in our selves whatsoever is *contrary* to God, his nature and will made known to us. We must deny our present carnal self, which is *Enmity to*

God, is not subject to his Law, nor indeed can be(44), without a holy and blessed change wrought in us by the Spirit of God. Hence we are required to mortify our members, and to *crucify the Flesh with its Affections and Lusts*. These are not our self, but the corruption and enemies of our soul.

O that we did but know our selves, and love our own souls! we should then seek the image of God within our selves, and set a just value on it. The want of this is the real hatred of our selves and of God: Proverbs viii. 36. *He that sinneth against Me wrongeth his own Soul, all they that hate Me love Death.*

3. We must *love our Neighbour as our Selves*, for he is made like us in the image of God. Therefore *honour all Men*, and therefore *love the Brotherhood*.(45) Have we not all one Father, has not one God created us? And have not saints one Redeemer and Sanctifier, whose image is renewed on them all! *The End of the Commandment is Charity* (the love of God and of our neighbour) *out of a pure Heart, a good Conscience and Faith unfeigned.*

Say not, Who is my neighbour? Let humanity be found in us, for the sake of that image of God wherein man was created. We must love the stranger, for the Lord loveth him. Contempt of men is contempt of God, and cruelty to men is odious to God. So is all injustice and unrighteousness. The last injury to man is in his life, and this is forbidden from the beginning, and revenged by God, for this reason, "*For in the Image of God made He Man! therefore whoso sheddeth Mans Blood, by Man shall his Blood be shed.* No wonder that the blood of Abel cried so from the ground against wicked Cain, and that God has set such a mark and brand upon his name for ever. Benevolence and beneficence ever was and is the law of nature, of Moses and of Christ. Love is the fulfilling of the Law. *As we have Opportunity let us do good to all Men, especially to the Houshold of Faith.*

Christians are under a more special law of love than others, from the knowledge of God and his love in Jesus Christ, that great love wherewith he has loved us; and from the example and Law of Christ, "*A new Commandment give I unto you, that you love one another, as I have loved you that ye love one another.*" And how is this new commandment enforced and urged on us in the New Testament? but from the image of God restored by grace in the godly. Therefore we must love the brethren, and to godliness add brotherly kindness. We should be able to see God in one another, and we must love the godly in Christ Jesus for the sake of his Spirit in them, and their likeness to him. As Aaron and the elders of Israel looked on the shining face of Moses, when he came down from the Mount, with wonder and great reverence. The Apostle of love, who had lain in the bosom of Jesus, vehemently urges the law of Christian love from the image of God renewed in the saints. "*Every one that loveth Him that begat, loveth him also that is begotten of Him: Beloved, let us love one another, for Love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is Love. If we love one another God dwelleth in us, and his Love is perfected in us: We know that we have passed from Death to Life because we love the Brethren: he that loveth not his Brother abideth in Death.*" Such was the love of this blessed Apostle to the elect lady and to Gaius; for *the Truths sake, which dwelleth in us and shall be in us for ever.* It goes to Heaven with us, and is the image of God on angels and saints there for ever and ever. *Charity never faileth*, but remains and is perfected *when that which is perfect shall come*; when prophecies and tongues, and faith and hope *shall cease and vanish away.* 1 Cor. xiii. 8, 10, 13.

How odious then should the want of love be among Christians! who as God for Christ's sake

has loved them, so they ought for his sake to love one another. This love should not be *in Word or in Tongue, but in Deed and in Truth, with a pure Heart, fervently*.<sup>(46)</sup> The tongue is an unruly evil, full of deadly poison, when not under the Law of kindness; therewith men bless God even the Father; and therewith curse they men which are made after the similitude of God. Can there be any thing more a contradiction, and an abomination than this. *Let Love be without Dissimulation, bless and curse not. But if ye have bitter Envy and Strife in your Heart, glory not in words of feigned love, and lie not against the Truth.* This is *earthly, sensual, devilish*. So distant is it from and opposite to the likeness of God and Heaven.

How excellent are the precepts and directions of our holy religion!<sup>(47)</sup> *“Be angry and sin not; let not the Sun go down upon your Wrath: Neither give place to the Devil. And grieve not the Holy Spirit of God, whereby ye are sealed to the Day of Redemption. Let all Bitterness, and Wrath, and Anger, and Clamour, and evil Speaking, be put away from you with all Malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ sake hath forgiven you.”* So does the image of God on man teach him to love God, himself and his neighbours, more especially those in whom the image of God is renewed in righteousness and holiness.

IV. I go on to infer the dreadful loss to man by sinning against God, and the positive misery that he has brought upon himself. He has lost the *likeness* of his God! O how vast was this *loss*! how dreadful this natural and inevitable punishment of sin! He aspired to be *as God* for knowledge, and he lost that bright understanding which God had given him. *Sin* got him nothing but the knowledge of *evil*, and it lost him the knowledge of God. Man lost his original righteousness. This *glory* departed from him. He was a living temple and palace of God, and the Spirit of God dwelt in him; but he polluted himself and became *a Sty of unclean Lusts, the Habitation of Devils*. Sin extinguished the light of God on him, in mind and body; and darkness covered him, the shadow of death stained him. He lost the possession of himself, dominion over himself, and became a slave of Satan. The creatures lost their fear of him, which the majesty and lustre of his face before commanded, and he lost that knowledge of the creatures which God had given him for empire over them. *They* grew surly and fierce toward him, as *he* had lost his reverence and fear of God. He lost his true happiness in his original rectitude; his peace within and joy in God was gone; the terrors of guilt seized and stung him, and he fled from God; *was afraid and hid himself*. His immortality indeed remained, but what joy in that, when innocence and purity was gone! Immortality in sin and guilt, under the loss of God’s image and favour, *unlike* God and abominable in his sight, — it was but the greater *misery* to be immortal in *such* circumstances. To cease to be at all, were the thing *now* to be desired! even to lose immortality too with the likeness of God! for *in his favour is life, and his likeness is better than life*. We may take to our selves in our apostacy from God, those words of the Prophet, Isaiah xiv. 12. *How art thou fallen from Heaven, O Son of the Morning! thou that didst say in thy Heart, I will be as the Most High! How art thou bro’t down to Hell, to the sides of the Pit!* — But then the misery of man by the Fall is not only the loss of God’s image, but a contrariety and enmity to God. We are alienated<sup>(48)</sup> *from the Life of God through the Ignorance that is in us, our carnal Heart is Enmity to God, is not subject to his Law, nor indeed can be of itself. The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned. The Light that is in the wicked,*



*is Darkness; and how great is that Darkness!* which is loved and chosen rather than light! — “This is that corruption of our whole nature, which is commonly called original sin,” from which the rebellions of our lives against the will of God do flow; even all our transgressions in thought, word and deed — This is the Scripture(49) account of our *contrariety* to God by nature and wicked works. “We are *wise to do evil*, but to do *good* we have *no knowledge*. We even *hate* the knowledge of the *holy*. *God is not in all our Thoughts*. *The Imaginations of our Hearts are only evil continually*. *We are all gone aside, we are altogether become filthy, there is none that doeth Good no not one*. *I know that in me, dwelleth no good thing; the Good that I would I do not, the Evil that I would not that do I!* *O wretched man that I am, who shall deliver me from the Body of this Death?*” — This soul-misery is the dire *consequent* of the loss of God’s image. It is the image of Satan on us, who deceived us into our revolt from God. This is sin’s dominion and our natural bondage. And our necessary immortality is an infinite addition to this state of sin and misery, were there no deliverance from it.

In one word, For *what* is it that the sons of men exchange the image of God in their estrangement from Him, and in their rebellions against him! O ‘tis for the image of a brute beast in their fleshly lusts, and for the likeness of unclean devils in their spiritual lusts! a miserable exchange be it the filthiness of the flesh or spirit. But there is no avoiding either, if we leave God or will not return to Him; we must take our lot, nay our own choice, and become both brutes and devils, and perish like them.

Wherefore,

V. Here is abundant matter and cause for that evangelical repentance, humiliation, holy mourning, shame, fear, confession, deprecation, and agony of soul after pardon and renovation, which the Gospel teaches and requires. The doctrine of our salvation must be a doctrine of repentance and return to God. In this the Kingdom of Heaven returns to us. There is no other possible way for it. Repentance unto life must be granted, revealed and published to us; and it must be wrought in us, we must be brought into it. By what other means can a soul ever recover out of a state of sin? Therefore Moses and the Prophets, the Baptist and the holy JESUS, came all preaching repentance. We must mourn for every single act of sin committed by us, how then ought we to bewail the sin of our nature, which is the spring of all the impurities of our life! It is only *faith in our Lord Jesus Christ*(50) that draws forth this repentance toward God, showing us that there is *Forgiveness with Him that he may be feared*; “*Whom God hath set forth to be a Propitiation, thro’ Faith in his Blood, to declare his Righteousness for the Remission of Sin; that he might be just and the Justifier of him which believeth in Jesus.*” See here the Fountain opened for pardon and cleansing, in the exercise of faith and repentance! See it described by Zechariah and exemplified in David; the Prophet gives the promise of it, the Psalmist practises it. “*I will pour* (says the promise of God) *upon the House of David, and on the Inhabitants of Jerusalem the Spirit of Grace and of Supplication, and they shall look upon Me whom they have pierced and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him as one that is in Bitterness for his First-born.*” So the Psalmist practised in the day of his great repentance. “*Have Mercy upon me, O God, according to thy Loving kindness; according to the Multitude of thy tender Mercies blot out my Transgression! Wash me thoro’ly from mine Iniquity, & cleanse me from my Sin; for I acknowledge my Transgressions, and my Sin is ever before me!* — *Behold I was shapen in Iniquity,*

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*and in Sin did my Mother conceive me! Purge me as with Hyssop, and I shall be clean, wash me and I shall be whiter than Snow! — Create in me, O God, a clean Heart, and renew a right Spirit within me! — Restore to me the Joy of thy Salvation, and uphold me with thy free Spirit.”*

VI. Learn we the misery of devils, which to be sure must be equal to, if not much greater than fallen man's, in the loss of God's image and likeness, and in the infliction of his wrath and curse. And yet not greater than theirs who despise the Gospel and perish under the light thereof: For devils neither sinned against an offer of mercy or means of grace, that we know of. The Son of God took not their nature, to put them in a way for the recovery of their primitive holiness and glory. They saw him indeed in our nature, but it was with hatred and indignation, which added to their guilt and judgment. They *tempted* him in hope to have defeated the design of our redemption; but finding nothing in Him, and prevailing nothing against him, they *trembled* before him and hated him the more. Matth. viii. 29. *What have we to do with Thee, Jesus thou Son of God? art thou come hither to torment us before the Time?* They thus abhorred from the brightness of the image of the Father in Him; *“I know thee who thou art, thou holy One of God”!* In this their uncleanness, and enmity to God and Christ and holiness, they remain odious and accursed for ever; and the Son of God in one nature and in our air will sentence them to the *everlasting burnings*.

VII. See we then the glory of the man CHRIST JESUS, the second Adam. The first Adam in all his glory was not to be likened, or compared to Him. The first Adam was in his best estate *of the Earth earthy, the second Man is the Lord from Heaven; the first Adam was made a living Soul, the second Adam a quickning Spirit.*(51) There is as much difference between the image of God in mere men, and that in the man Christ Jesus, as there is between earth and Heaven, between God and his creature, between a living soul and Him that made it, between *Him that has Life in Himself* and communicates life natural and spiritual, and him that receives it. Accordingly we read of CHRIST, that He is *the Image of the Invisible God, the Heir of all things, the Brightness of the Fathers Glory, the express Image of his Person, having by Inheritance a more excellent Name than Angels*, the object of their worship; and yet they are *Dominions and Thrones and Principalities and Powers*: To the SON it is therefore said, *“Thy Throne, O GOD, is for ever and ever!”* Agreeably we read again, *of the Light of the Glory of God in the Face of Jesus Christ, and that his Glory was beheld as the Glory of the Only-Begotten of the Father.*

Such is the image of the Eternal Father in his dear Son, by an ineffable communication of essence, or by an unsearchable self-existence, is not for us to say! *for what is his Sons Name? if thou canst tell.*

Was Adam created wise in the likeness of God? Christ is the Wisdom of God; the serpent with all his subtlety could not beguile him, neither in the desert nor in the city. Was Adam made holy in the likeness of God? Christ was the Holy One of God; seen and confessed to be so both by angels and devils. Was Adam made Lord of the creatures on earth? Christ is set down on *the Right Hand of the Majesty in the Heavens; Angels Authorities and Powers being made subject to Him.* And was Adam made blessed and happy in the likeness of God? of Christ we read that God has made him *most blessed for evermore.* — In one word, the incommunicable glories of the eternal and unchangeable Godhead are in *Christ, in whom dwelleth the Fulness of the Godhead bodily.* — But let us descend to the poor members of Christ on earth.

VIII. What must we then think and say of the saints on earth? of souls regenerated by the Spirit of God, converted from sin and sanctified to God; adopted in Jesus Christ, pardoned and justified; again made children and heirs of God! Why, the image of God is in part *restored* in them, and will soon be *perfected* in them. How else should God justify them, put them among his children, and declare them heirs of Heaven? Well might the Apostle John speak with admiration of this *new creation* of God, the conformity of renewed souls to the image of the Son of God, and their adoption in Him(52); *Behold what manner of Love the Father hath bestowed on us, that we should be called the Sons of God! therefore the World knoweth us not, because it knew Him not: Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him; for we shall see him as he is: And every One that hath this Hope in him, purifieth himself even as He is pure.*

See the blessedness of a state of grace here and of glory for ever! the image of God is *begun* in this life, and will be *perfected* in the next. The sanctified in Jesus Christ are *renewed in Knowledge*, and made *Light in the Lord*; they are *after God created in Righteousness*, are made *free from Sin* and are translated into the *glorious Liberty of the Children of God*. They are *begotten to the lively Hope of the Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them*. Thus does the Holy Ghost magnify the regenerate state, and set it before the eyes of men in a Divine light, that all may see the necessity and excellency of the true salvation of souls; which is *the recovery of the image and likeness of God*, wherein we were at first created. So that all the precepts and directions of the Gospel do at last expire in those words to the Romans, “*And be ye transformed by the renewing of your Minds, that ye may prove what is that good, and acceptable and perfect Will of God.*”

IX. Think and infer from all, what Heaven is, and what the celestial glory and blessedness will be found by the happy partakers thereof! then the image of God and Christ will be perfected in the saints! They will shine forth in the kingdom of their Father, wise, holy, blessed, dignified for ever and ever. And this glorious likeness to God will be for ever *growing* in them, to their increasing joys for ever and ever — This is *Heaven, Paradise regained*, the Jerusalem from above, with the glory of God upon it. This is *vision*, to be more and more *like God*, by seeing Him as he is. This is *to know even as we are known*; to see the face of God in his name and image on us. This is *the Tree of Life, with all manner of Fruit*; and this the *Water of Life* from the *Throne of God* and *of the Lamb*: And there can be *no more Curse*, no more any loss or want for ever of the likeness and love of God; but the highest blessedness in the everlasting enjoyment of both; and *they shall reign for ever and ever*. Revel. xxii. 1,-5.

And here let us contemplate, for a moment, the UNITY of the Scriptures of God; how they begin and end, and through every part agree and are one in this; “Man created in the image of God and most happy therein; but presently miserable by sinning against God in the loss of God’s likeness and favour: Then the Seed of the woman is revealed, recovering souls into the favour of God, by renewing them in knowledge and holiness, after the image of Him that created them, and so making them meet for the Heavenly Paradise. — Whosoever looks through the Book of God, may easily see this one line drawn through the whole of it; than which nothing can be more worthy of God, nor more necessary for us, and level to us.” — And I know no more short and plain argument of the authority of the Holy Scriptures than *this view of their unity* gives unto us. “Such a unity of design,

in all the parts of Scripture, though written by different persons, in different ages, and in such a manner as the Scripture is delivered, historical, doctrinal, legislative, prophetic, devotional, and horatory; seems utterly inconsistent with either imposture or enthusiasm; one or other of which must be the charge that infidels bring against our belief of their inspiration of God.”

“Show if you can (says a late learned writer(53)), a single enthusiast that is consistent with himself through many volumes. If then it shall appear, that there is one worthy and noble design pursued through the books of the Old and New Testament, by one wise, plain and simple mean, though they had forty or more different authors, and were not written in less than sixteen hundred years; it will amount to the clearest demonstration that the Bible must be from HIM who exists through all ages, and sees all that is past, present and to come, who has always the same view, & c.”  
*Thus he.*

Upon all therefore, as the natural result and consequence of what has been said,

X. And lastly, How dear and precious, infinitely so, should Christ and his Gospel be to us? and what can we think or say of our selves if we refuse him in the proposals of it?

The design and end of Christ’s coming into the world is to restore the lost image of God in us, and to recover us into the Divine likeness, love and favour; to our primitive holiness and blessedness, dominion and glory, and to *a far more exceeding and eternal Weight of Glory*. He took our nature and died in it to make us new creatures, such as God at first made us; His workmanship a second time, *created in Christ Jesus unto good Works*. He came to deliver souls from the power of Satan, and to *bruise the Serpent’s Head under the Feet of his elect*, that they should *trample on the Lion and the Dragon*. *He gave himself for us to redeem us from all Iniquity, and to purify unto himself a peculiar People zealous of good Works.*(54) This should make Christ glorious in our eyes that he saves only in this way of holiness through sanctification of the Spirit, and obedience to the truth: So that every renewed soul can say after him, “*Lord, thy Law is within me. I delight to do thy Will, O God.*” O what a change is this! into the likeness of man’s original state! “*I delight in the Law of God after the inward Man.*”

For *this cause* should the written and preached Gospel be very dear to us; it being the declared end, use, power and efficacy thereof, to restore the lost image of God in us. It is the blessed means of holy knowledge and saving illumination; and of the purification of souls for communion with God: *To have purified your Souls in obeying the Truth.*(55) It is the means of spiritual dominion, freedom from sin and liberty to what is good and holy: *Thy People shall be willing in the Day of thy Power, in the Beauties of Holiness*. It is the means of infinite blessedness unto souls in the likeness and love of God. *He that hath my Commandments and keepeth them, he it is that loveth me, and he shall be loved of my Father, and I will love him, and will manifest my Self to him.*

We ought therefore to give the more earnest heed to the things which we have heard, to the doctrines, precepts and motives of the Gospel, lest at any time we should let them slip out of our minds and hearts; for *how shall we escape if we neglect so great Salvation?* the recovery of the lost image of God in our souls, and thereby the pleasure and delight of God in us, which supposes and secures a state of holiness and happiness everlasting. What can God himself propose better for us than such salvation? the same felicity which he at first made us for and made us in. What can our own souls desire or wish for beyond this, or any thing beside it? to have the likeness of God restored

in them, or to be restored in *his* eye and heart! and by this means to be made *meet* for the vision of God, and for blessedness in Him to all eternity! And indeed there is *no other* way to the true and proper perfect happiness of man; for *without Holiness no Man can see God*. Without likeness there can be no love; no love in God to us, no love in us to God, and both are necessary to the felicity of souls, whether in the body or out of it.

O the misery of souls then, who by their disobedience and impenitency under the Gospel do in effect say to God, "*Depart from us, we desire not the Knowledge of Thee*; the recovery of likeness to Thee or any communion with Thee!" O the misery of that soul, which having lost the image of God and his love, is content in the want of it; seeks not the recovery of it, nay refuses the means thereof! *If our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them that believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine into them*. The same serpent, the devil and Satan, who deceived our first parents into the loss of God's image, still blinds and hardens sinners under the light of the preached Gospel, and they wilfully refuse the recovery of it in their own souls. Sinners choose to perish under ignorance of God, lust, servitude and death; when light, holiness, liberty, glory, honour and immortality are set before them and tendered to them. They perish therefore without excuse, and everlasting remorse will be their torment. The sacrifice of Christ will be so far from saving them, that his blood cries against them, and will inflame their consciences for evermore. As it is written, Hebrews x. 26,-31.

How earnest therefore and instant should we be in seeking the recovery of the lost image and likeness of God, with our whole soul? the beginning of it in this life, though here we can *but know in part and prophesie in part, understand as a Child and speak as a Child*; yet the infant bears the image of the parent; the perfection of it in the life to come, where *that which is perfect shall come, and that which is in part shall be done away*; and we shall *see Face to Face, and know even as we are known*.(56) "*Deliver my Soul from the Wicked,*" prays the Psalmist, "*from Men of the World which have their Portion in this Life; As for me, I will behold thy Face in Righteousness; I shall be satisfied when I awake in thy Likeness.*"(57) They are sure to shine in the Divine likeness for ever and ever, who here behold the face of God in righteousness. How Divine and God-like therefore, how full of grace and benignity to us, are the exhortations(58) of the Gospel, with reciting which I will conclude, as carrying in them a light and authority, a majesty and goodness which no words of man can pretend to: "*And be ye transformed by the renewing of your Mind, that ye may prove what is that good, & acceptable, and perfect Will of God: And be renewed in the Spirit of your Mind, and put on the new Man which after God is created in Righteousness & true Holiness; and is renewed in Knowledge after the Image of Him that created him: According as his Divine Power hath given unto us all Things that pertain unto Life and Godliness, through the Knowledge of Him that hath called us to Glory and Vertue; whereby are given unto us exceeding great and precious Promises, that by these you might be Partakers of the Divine Nature, having escaped the Corruption that is in the World thro' Lust: Give all Diligence therefore to add unto your Faith Vertue, Knowledge, Temperance, Patience, Godliness, Brotherly-kindness, Charity; for if these Things be in you and abound, they make you that ye be neither barren nor unfruitful in the Knowledge of our Lord Jesus Christ.*" "*Now the LORD is that Spirit, and where the Spirit of the LORD is there is Liberty: We all with open Face, beholding as in a Glass the Glory of the LORD, are changed into the SAME*

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IMAGE, *from Glory to Glory, even as by THE SPIRIT OF THE LORD.*”

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*Addenda.*

As a Marginal Note Page

(59) The image of God in the Old and New Testament, generally if not every where, signifies the representation of God’s dominion. See Gen. ix. 6. 1 Cor. xi. 7. Col. i. 15. See also to this purpose Ecclesiastic. xvii. 3, 4. And from hence it is likewise that princes are figuratively called the *Sons of Sons*; especially such as exercise their dominion with justice and mercy; (Psalm lxxxii. 6, 7. John x. 33,-37.) though they are not possessed of bliss, glory and immortality.

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*FINIS.*

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