

(character), in order that He might have, not only a representative of His authority, but a manifestation of His vital nature and moral character, in this material world. Man, "formed of the dust of the ground," "became a living soul," not by the distinct creative fiat, "Let there be," as in all else of creation, but by a generative act, "and the Lord God . . . breathed into his nostrils the breath of life (or lives)." In this is clearly set forth the idea, that the human physical is connected with, and brought out of, previously existing nature or natures, and that the human body and soul was not a creation *de nihilo*. The *physical* man may have existed as a distinct living being before the *spiritual* man was generated into his material body and animal soul, by that act of God in which "the breath of the spirit of life" was "breathed into his nostrils." "And man became a living soul;" not that the inert matter of the body, or even the living organism of an embryologically developed animal man, was transubstantiated into something essentially different from itself, but that it took into itself elements not previously in the physical nature. Man is thus lifted out of the sphere of animal nature, and exalted into a distinct supernatural species, by the possession of a God-inbreathed divine nature. It must be kept in mind that the image and likeness of the Godhead in man refers to the inbreathed spirit through which man becomes man; also, that "image" refers to what the thing is essentially, that specific nature without which it could not be, and "likeness" to the external form which that nature assumes in outward manifestation, the resemblance by which comparison is made.

All animals have souls; but man, by the inbreathing, or generative act of God, *literally* "became unto a living soul-nature." The animal has a soul, but the man is ("became") a self-subsisting soul that has a body and spirit. Notice, man became not merely a soul, but a *living* soul; *literally*, "and the man became as to soul, the animal of life," *i.e.*, the animal endued with the essential principle of life, a soul having its life in itself. Though *nephesh chayyah*, "a living soul," or "soul of life," is applied to the lower animals to designate a being animated by a life principle, it is not