

has the moral image (nature), but not the moral likeness (fixed and perfected character) of God. God is a living person, and has a true affinity to man. He possesses the characteristics of a father, sustaining the relation of a parent to the human race. This is maintained by such Scriptures as "Have we not all one Father?" "One God and Father of all," "God the Father," "God and Father," "Our Father," "The Father of spirits," apostolic benedictions, etc. By parity of reasoning, man sustains a natural filial relation to God which may be inferred from passages already quoted, the parable of the Prodigal Son, and many others. Here we find Divine fatherhood and Divine sonship clearly revealed. But we have reasoned that the son must be like the father; every power and faculty of man's spirit bears some aspect and trace of a likeness to God. But if the son is like the father, we must infer that the father will be like the son, hence the spiritual attributes of man are representations of the eternal "Us." In a modified sense it might be said by the first Adam, "He that hath seen me, hath seen the Father."

The common idea of fatherhood is expressed by Candlish: "That the relation which God sustains to His Eternal Son is His only true and proper Fatherhood, and that it is only by their partaking of that relation that angels and men become the sons of God." That is, God is the maker and moral ruler of the race, and only "the Father of all them that believe." That man is by nature only a creature, and a subject of God, but may become a child through regeneration and adoption. In reply to which we would call attention to the difference between the sonship of Christ and the sonship of man. The former was eternally begotten of the Father by a necessity of His essential nature, while the latter was generated in time, by the Godhead, at the will of the Father. Also, in Scripture "children" and "sons" are neither co-ordinate nor synonymous terms. "Children of God," *τεκνία θεοῦ*, expresses a natural and actual relationship, and implies the genuine posterity, true offspring, i.e., physical children of God. Child, *τεκνιον* specifies the origin of life, and the characteristics or outward manifestations of that life. "Sons of God," *υιοι θεοῦ*, is used of the inward,