

God breathed (blowed) into his nostrils (breathing places, the members with which he manifests animal life) the breath (spirit, spoken of the breath of God, *i.e.*, the Spirit of God imparting life) of life (*lives*, emphatic form as distinguishing the living being from the life itself)." Evidently there was an existent essence, then individualized, that went forth from God by a distinct afflatus into the body and animal soul of man; and that essence is God's "breath of life," *i.e.*, the Spirit of God in its active self-motion becomes the principle of life in man, and is spirit in its actual personality. Man had thus imparted to him something that is now common both to God and man, *i.e.*, a divine principle of life; and in consequence man became a living, vitalized, self-conscious, self-revealing soul. From this impartation of the divine life must be inferred the divine kinship of man, "For we are also His offspring." Man, like God, thus possesses a distinct personality, and is able to say, "I am," "I will," "I ought." He is God-born, of the God species, as to essence of nature. He is God's other self in manifestation, as to inherent nature, and designed to be, as to actual character. God is "our Father" by nature as well as by grace. Man naturally, not conditionally, is a limited and shadowed divinity, as to his spiritual nature. "For Thou hast made him but little lower than God," not "than the angels," but "than Elohim," a divine being. Man, as to his material nature, was God-made, but as to his spiritual, was God-generated. His coming into existence was a distinct creative act; it was the creation of a new species, that up till the time of the inspiration of spirit from spirit into organized animal life, did not exist. It was the birth of "Adam, the son of God," from the divine matrix.

It should be borne in mind that *nishmah*, "breath," "life," is never used of the mere animal principle of life, but is invariably applied to God or man—never to any irrational creature. It represents the spiritual and principal element in man, not as being formed, but as self-existing and God-given. From this, and what has been already said, we must infer that "the living creature" was created by the indirect and man by the direct act of God, and that man received from his Creator what the