

## THE CONFESSION OF FAITH.

### Chapter 4.-Of Creation.

II. After God had made all other creatures, he created man, male and female,<sup>1</sup> with reasonable and immortal souls,<sup>2</sup> indued with knowledge, righteousness, and true holiness, after his own Image;<sup>3</sup> having the Law of God written in their hearts,<sup>4</sup> and power to fulfill it:<sup>5</sup> and yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.<sup>6</sup> Besides this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which whiles they kept, they were happy in their Communion with God,<sup>7</sup> and had Dominion over the Creatures.<sup>8</sup>

---

Question 1.—*Did God make man, male and female, with reasonable and immortal souls?*

*Answer.*—Yes. Gen. 1:27; 2:7; Eccles. 12:7; Luke 23:43; Matt. 10:28. Therefore the Sadducees and those like them, who maintain that the souls of all men perish and die forever, err. Likewise, Those who maintain that the souls of men are extinguished or put out, till the resurrection, and are then brought to life again, do err. As well do those err who maintain that the souls of men, after death, fall asleep till the resurrection. These are all confuted by the following reasons: 1.) From our blessed Lord and Saviour's words, fear not them, (says he), which kill the body, but are not able to kill the soul, Matt. 10:28. 2.) From the testimony of Solomon, Eccles. 12:7. 3.) Because, Paul desired to be dissolved, trusting that his soul after death should have more near communion with Christ, Phil. 1:23. 4.) They may be confuted from several, and particular instances in the Scripture, as is clear from the souls of Lazarus and the rich man, Luke 16:22. From the words of Christ to the thief, verily, I say unto thee, thou shalt be with me this day in paradise, Luke 23:43. From the appearing of Moses and Elijah, upon the Mount with Christ, Matt. 17:3.

Question 2.—*Did God create man, male and female, with righteousness, and true holiness, after his own image, as being connatural to him?*

*Answer.*—Yes. Gen. 1:26; Col. 3:10; Eph. 4:24. Thus those who deny this or assert that this righteousness is supernatural do grievously err. They are confuted by these reasons: 1.) From the words spoken by God himself, Gen. 1:26, 27. 2.) From God's own testimony, affirming the same, Gen. 9:6. 3.) Because, before the Fall, both Adam, and Eve, walked naked and were not ashamed, Gen. 2:25. Further proof that Man's original righteousness was natural is to be found in these considerations: 1.) God created man morally upright, Eccles. 7:29; therefore, it must be natural to the creature in species. 2.) Whatever may be transmitted to posterity must be natural, but if Adam had remained

---

<sup>1</sup> Gen. 1:27.

<sup>2</sup> Gen.2:7; Eccles. 12:7; Luke 23:43; Matt. 10:28.

<sup>3</sup> Gen. 1:26; Col. 3:10; Eph. 4:24.

<sup>4</sup> Rom. 2:14, 15.

<sup>5</sup> Eccles. 7:29

<sup>6</sup> Gen. 3:6; Eccles. 7:29.

<sup>7</sup> Gen. 2:17; 3:8-11, 23.

<sup>8</sup> Gen. 1:26, 28.

upright, then he would have begotten children in innocence like himself, thus, it is natural, *cf.* Gen. 5:3. 3.) Original sin, which is derived from parents to children, is natural. Hence they are called "by nature children of wrath," Eph. 2:3. Therefore original righteousness opposed to it must also be natural. 4.) The remains of the divine image are called natural because they are the work of the law (which Gentiles do by nature, Rom. 2:14); therefore the whole image itself is also.

Question 3.—*Was man created in a state of pure nature, or could he have been so created?*

*Answer.*—We maintain that man was not born in a state of pure nature, because: 1.) Man was made in the image of God, Gen. 1:26, and thus morally good and upright, Eccles. 7:29. But since that image consisted principally of that original righteousness, he cannot be said to have been created in a state of pure nature who was adorned with this from the beginning, *cf.* Gen. 1:27; Eph. 4:24. 2.) He was made to glorify and worship God, Prov. 16:4; Rom. 11:36; duties he could not perform without the necessary gifts (*viz.*, wisdom and holiness). Although God had not subjected him to an external law, conscience and the dictates of right reason would have been a law to him (which the apostle calls "the works of the law," Rom. 2:15).

Question 4.—*In what consisted the image of God in which man was created?*

*Answer.*—It consisted of gifts bestowed upon man by creation, both internal and external. Internally, 1.) Man was created in a state of moral rectitude, Gen. 1:31; Eccles. 7:29. 2.) As is the image restored in us by grace and to be made perfect in us by glory, such ought it to have been bestowed upon man in nature because he is renewed "after the image of the Creator," Col. 3:10. Now that image is no other than the regeneration of man consisting in the illumination of the mind and holiness of will, Rom. 12:2; Col. 3:10; Eph. 4:23, 24. Externally, 1.) In his dominion over the creatures; Gen. 1:26. 2.) Immortality of both the soul and the substance; not absolute (as with glorified saints in heaven, who cannot die), but conditional (which is the power not to die if he had not sinned), *cf.* Gen. 2:17; 3:19; Rom. 5:12; 6:23.