

OF THE SAME SUBSTANCE, without beginning of days or end of life, the creator of all things. 1 John v. 9. Heb. i. 3.—vii. 3.—iii. 3—6.

“same in nature, and this in all glorious properties and excellencies. *“The presumption and curiosity of some, in expressing the way and manner of the generation of the Son, are intolerable and full of offence.”*

Dr. Guyse.—“All his Father shines in him, who is, as a divine person, the illustrious splendour of the glory, and most exact character of the person of his Father, as a son of the same nature and essential with him; and who manifestatively, and as the Son of God incarnate, exhibits such an accurate, substantial, and visible representation of the Father in his infinite wisdom, power, and grace, holiness and every other perfection, that he who has seen the Son has seen the Father also. John xiv. 9. As no one similitude taken from creatures is sufficient to illustrate, both the essential union and personal distinction of the Father and Son, so, I humbly conceive, the Son’s being the brightness of the glory of the Father, relates to his essential and inseparable union with the Father. *And as being the express image or character of his person, or subsistence, relates to his personal distinction from the Father, in which the Son is expressly like him.*”

Dr. Doddridge.—“I speak of that Great Emanuel, whom we have so long been taught to know and adore; who being the effulgent ray of his glory, and the express delineation of his person, on whom his likeness is instamped in living characters, in a manner which no created nature can admit.”

“Dr. Gill.—Who being the brightness of his glory, or, of glory; of God the Father, the God of glory, and who is glory itself, &c. Now, Christ is the brightness of this, as he is God, he has the same glorious nature and perfections, and the same glorious names as Jehovah, the Lord of Glory, &c. And, *the express image of his person; this intends much the same as the other phrase, namely, equality and sameness of nature, and distinction of persons;* for if the Father is God, Christ must be so too; and if he is a person, his Son must be so likewise, or he cannot be the express image and character of him.”

Mr. Peirce.—At Jordan, God the Father testified to the truth clearly revealed in the Sacred Scriptures, that Jesus Christ is God’s own Son! The descent of the Holy Spirit was for the express purpose to testify to John the Baptist that Jesus was the Son of God. John i. 34. Nay, Christ himself laid down his life in confirmation of it. See Luke xxii. 70. And John the Evangelist declares it to be the express design of his writing the Gospel, that we might believe that Jesus is the Christ the Son of God, and that believing we might have life through his name. John xx. 31. He whose praises Isaiah celebrates in the ninth chapter of his prophecy to be the *Son given, is the Mighty God*, the everlasting Father of all his people; and as the *child born*, is the *brother born for adversity*. Prov. xvii. 17. His being co-equal and co-eternal with the Father in every perfection and attribute of the Godhead, is that which lays the foundation of fitness in Christ, to sustain the threefold office of Prophet, and Priest, and King. It is his Divine and Eternal Sonship, which gives Eternal Divinity, virtue, worth, and efficacy to all his doings and sufferings.

These men feared God; they neither directly nor indirectly charged

The faith of the Apostles and followers of our Lord is to the same effect. And though it may be unnecessary to multiply testimonies in proof of the proper Sonship of Christ, after what has been advanced from the Holy Scriptures of God the Holy Ghost, yet as some of these testimonies are particularly clear, I shall mention a few only as a collateral evidence.

*The testimony of John the Baptist.*

John was the friend of the bridegroom, (Isaiah liv. 5.—lxii. 4.—John iii. 29.) John was (*anthropos*) a man sent from God, (John i. 6.) and he was a man in God, for in him, he lived and moved and had his being, (Acts xvii. 28.) And God was in him, for he was filled with the Holy Ghost when he was in his mother's womb,

the Holy Spirit with falsehood, nor with using without a different meaning the Greek word *charakter*, (Heb. i. 3,) rendered *express image*, for the Greek word *Eikon*, which is simply rendered *image*. These men knew every word in the Scriptures had its peculiar meaning, and was used by the Holy Spirit with an infallible import. And they never wittingly charged the Holy Spirit with using one word for another, like a *vain pedant*.

I do hope, that many human pre-existerians err through ignorance: They appear not to know the difference between *reason*, and *faith*. If they have not erred through ignorance, let them look to it, lest they have erred against light *from spite*. "The wretch, (said a man of great reputation,) who after having seen his error, and the consequences of it, continues still to err against light, and whose age has only added *obstinacy to his wickedness*, is surely the object of either abhorrence or contempt." This may be the case as regards the conduct of the men of the world towards each other; but to a believer, the man who is ignorant of the "*Christ of God*," (Luke ix. 20.) who perverts the Scriptures, and mocks and scoffs at the servants of Christ, is an object of pity. Reader, hast thou not a heart to pity, and a tongue to pray for such, thine enemies? Here we may indulge a sweet revenge, not in damning them, as our *lying-traducers charge us with*, but in praying for them, and *wounding them, for faithful are the wounds of a friend*. Prov. xxvii. 6. These weapons we may always use. And how knowest thou, but many who are deceived *may not be strongly deluded*, but be a chosen vessel, redeemed by the *personal blood of God manifest in the flesh!* Reader, who hath made us so anxious to pull the human-soul pre-existerians out of the fire, whilst *others who disapprove of their creed, and pretend to be their friends, countenance them in their iniquity?* but the *kisses of an enemy are deceitful!* Prov. xxvii. 6. To him, therefore, who has made us to differ, both in principle and in practice from such pretended friends, to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever. Amen.

*before he was born.* Luke i. 16.<sup>a</sup> And this is the Record of the Angel of the Lord concerning *John*, viz. that “many of the children of Israel shall he turn to the Lord their God. And he shall go before Him (*Christ* the Lord their God) in the spirit and power of *Elias*, to turn the hearts of the Fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke i. 11—17. And his father *Zacharias* was filled with the Holy Ghost, and prophesied, saying,— ‘And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins.’ Luke i. 67, 76, 77.

“And this is the record of *John* (the friend of the bridegroom) when the Jews sent Priests and Levites from Jerusalem to ask him, who art thou. And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou *Elias*? And he saith, I am not. Art thou that prophet?<sup>b</sup> And he answered. No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet *Esaias*. And they which were sent were of the Pharisees. And they asked him, and said unto him, why baptizeth thou then, if thou be not that Christ, nor *Elias*, neither that prophet? *John* answered them,

<sup>a</sup> The Reader will observe, that *John* one of the sons of God by adoption, was a very superior man to a man in God, for all men are in God. Acts xvii. 28. *John* was also a man in God the Father and in the Lord Jesus Christ, and was full of the Holy Ghost, a man sent from God. 1 Thess. i. 1.

<sup>b</sup> *John* came in the spirit and power of *Elias*! Our Lord testified of *John* in these remarkable words: “And if ye will receive it, (that is, understand it,) this is *Elias*, which was to come. He that hath ears to hear, let him hear.” Matt. xi. 14, 15. But the human pre-existerian priests and Levites had not ears to hear or understand it, for they thought according to their abominable tradition, that *Elias’s* soul was to take another body, and to come as the messenger or harbinger of Christ; and therefore they enquired of *John*, whether he was that *Elias*: whereupon *John* truly answered, No! They then enquired, whether he was that prophet of whom *Moses* wrote: to which *John* replied, No! For that Prophet was Christ! Deut. xviii. 17-19. Acts iii. 22.—vii. 37, 38.

“ saying, I baptize with water : but there standeth one  
 “ among you, whom ye know not ; He it is, who coming  
 “ after me is preferred before me, whose shoes latchet I  
 “ am not worthy to unloose.”—“The next day John  
 “ seeth Jesus coming unto him, and saith, Behold the  
 “ Lamb of God, which taketh or beareth away the sin of  
 “ the world. This is He of whom I said, after me cometh  
 “ ANER (not *anthropos*,) which is preferred before me : for  
 “ he was before me. And I knew him not : but that  
 “ HE SHOULD BE MANIFEST to *Israel*, therefore am I come  
 “ baptizing with water. And John bare record, saying,  
 “ I saw the SPIRIT DESCENDING from heaven like a dove, and  
 “ it abode upon HIM. And I knew him not : but he that sent  
 “ me to baptize with water, the same said unto me, Upon  
 “ whom you shall see the SPIRIT DESCENDING, and remaining  
 “ on HIM, the same is he which baptizeth with the HOLY  
 “ GHOST. And I saw, and bare record that this is the SON  
 “ OF GOD.” John i. 19—34.

Upon this testimony a few observations may be made, worthy of the attention, and the remembrance of the children of God.

1st. That John is declared to be a man (*anthropos*) sent from God, but the uncreated Word made *flesh* is by *John* in this Scripture, called ANER that was to come ! See Zech. ii. 10, 11.

2nd. That the Septuagint translators use *anthropos*, (*man*) and the Vulgate use *homo* (*man*) for the Hebrew word *Adam*.

3rd That the Septuagint translators use *Anēr* (*husband*) and the Vulgate use *vir* (*husband*) for the Hebrew word *Ish* or *Aish*,<sup>a</sup> where it is rendered *husband* by our translators, as in Gen. iii. 16, xxix. 32. 34. xxx. 15. 20.

4th. That I believe the Vulgate never use *homo* (*man*) for the Greek word *Anēr* !

5th. That *Anēr* is the only standard Greek word for

<sup>a</sup> *Ish* or *Aish* is applied to any *distinct being* or *thing*; as for instance to man, Gen. ii. 23,—to clean and unclean *beasts*, Gen. vii. 2.—to the *isles* of the Gentiles. Gen. x. 5.—to the *curtains* of the tabernacle. Exod. xxvi. 3, 5, 6,—to the *faces* of the cherubims. Exod. xxv. 20,—to their *wings*, Ezek. i. 9, &c. It is the Standard Hebrew word most generally used for *Husband*. And the *feminine noun* is rendered *wife* in Gen. ii. 24.—iii. 20, 21. xi. 29. 31. xii. 17, &c.

*husband*,\* and is so rendered by our translators in many places in the New Testament. See John iv. 16, 17, 18.

6th. That John the Baptist saw the Holy Spirit descend in a bodily shape like a dove. And this manifestation of the Holy Spirit was, amongst other things, for the express purpose, that John might know that Jesus was the Christ, the SON OF GOD.

7th. That if the pre-existence of a human soul or body was necessary for the ancient manifestations, then, the pre-existence of a *bodily shape*, like a dove, must be equally necessary for the Holy Spirit's descent and appearance on this occasion.

8th. The children of God will therefore note the distinction the Holy Spirit has made between John, a man in God, who had God in him, and was a man,

<sup>a</sup> John the Baptist "bare witness of Christ, and cried, saying, *This was he of whom I spake, he that cometh after me is preferred before me: for he was before me. And of his FULNESS have all we received, and grace for grace. For the law was given by Moses but the grace and truth.*" of which the law was a shadow, "came by Jesus Christ." For all things must be fulfilled, said Jesus, which were written in the *law of Moses* concerning me. The distinction therefore between *Anthropos* John, and *Anër* Christ is very important; because the law delivered at Mount Sinai, was a shadow of good things to come, but *not the very image of the things*: and by that law it was provided that "if brethren dwell together and one of them die and have no child, the wife of the dead shall not marry unto a stranger: but HER HUSBAND'S BROTHER shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother to her. And it shall be, that the firstborn which she beareth shall succeed in the name of his dead brother, that his name be not put out of Israel." Deut. xxv. 5, 6. In this shadow of good things, the *law of God* is declared in Rom. vii 2, 5, to be our *first husband!* And therefore the *law of God* our first husband, and the lawgiver, are represented by the law of Moses, as *brethren dwelling together!* And in consequence of sin, our *first husband* the law became weak through the flesh and died childless by us. It was, therefore, by the law Moses provided, that when the Church of God was a *widow*, the widow of the law of God; that the lawgiver, her first husband's brother should marry her by taking into union with himself the *likeness of sinful flesh!* And it should be, that the righteousness of God, which he wrought out and brought in, the first-born of that union, should succeed in the name of the dead brother, the law of God, so that that the name of the law of God cannot be put out of Israel. And blessed be Jehovah our Righteousness, our God hath accomplished this to the confusion of *Anti-christ*, and *all the worshippers of Dagon*. And blessed be Jehovah for such an infinite display of love as his taking hold of the *likeness* of sinful flesh, made a man of sorrows, made under the law, that we might be made the *RIGHTEOUSNESS OF GOD* in him. And whilst the human pre-existerian pharisees *make void the law by their tradition*; we through *grace establish the law!*

(*anthropos*) sent from God, the friend of the bridegroom; and Christ, the *Aner*, the bridegroom, the *Gibbor*, Jehovah's equal, the mighty one, the husband of the Church.

9th. That *Anthropos*, *man*, is used in the New Testament for Christ. See John i. 52.—iii. 13, 14, &c.

10th. That in John the Baptist's testimony recorded in John i. 15, the word *man* is not to be found: but in John i. 30, where he renews his testimony, he does not describe Christ like himself to be a *man* (*anthropos*) come from God, or a man in God, or a man that had God in him, for such was John: but he testifies that Christ is the *husband*, the *Anēr*; and John also testifies that Christ is the *mighty one, equal with God, the fellow of the Lord of Hosts*. Compare Zech. ii. 10, 11.—xiii. 7. Philip. ii. 5, 7. Matt. iii. 11. Mark. i. 7. Luke iii. 16. And be it remembered, that the Holy Spirit never uses one word for another in the Sacred Records, without an *important* and *distinct* meaning.

### *The testimony of Nathanael.*

When Jesus went forth into Galilee he findeth Philip, and saith unto him, follow me—Philip findeth Nathanael, and saith unto him, we have found him, of whom Moses in the law, and the prophets did write, “Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, can there any good thing come out of Nazareth? Philip saith unto him, come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed in whom there is no guile! Nathanael saith unto him, whence knowest thou me? Jesus answered and said unto him, *Before that Philip called thee, when thou wast under the fig-tree I saw thee.* Nathanael answered, and saith unto them, ‘*Rabbi, thou art the Son of God; thou art the King of Israel.*’ John i. 43, 48. Here the Lord Jesus revealed himself to Nathanael as the OMNISCIENT GOD: when thou wast under the fig-tree before that Philip called thee, I saw thee, said Jesus. The fig-trees in Judea were large and shady, and godly persons made them what is called *Proseuches*, or places for prayer. As Jesus told Nathanael, he saw him under the fig-tree, so Nathanael was

sure, that Jesus was the Omniscient God, and knew what was then *secretly* passing between him and the Most High, therefore, *Nathanael* confessed Jesus was God the Son, the Son of God, as God the Spirit is the Spirit of God, and he immediately gave him the honour due unto his name, who is the essential Sou of the Father in truth and love! *Nathanael* was no mocker of believer's baptism, for Jesus' essential name, "the Son of God," was *hallowed* in *Nathanael's* heart! "*Rabbi,*" said he, "thou art the SON OF GOD; thou art the King of Israel, the King of kings, and Lord of Lords," (Rev. xix. 16.) And Jesus said unto him, "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of man." See Gen. xxviii. 12. John i. 51.

### *The testimony of Peter.*

Our Lord, in the sixth chapter of the gospel penned by John, hath exposed the *human pre-existerian* leaven of the Pharisees. And it is worthy of observation, that the sixty second verse in this chapter is one of the portions of Holy Writ, which the human soul pre-existerians pervert from their ignorance of the *Christ of God!*

*Bethlehem*, which signifies the *house of bread*, was the place, expressly declared by the spirit of prophecy, where Christ should be sent forth in the FULNESS (plethora) of time, *made of a woman*. Micah. v. 2. Gal. iv. 4. And what place could be more properly named the house of bread than where Christ should be born of a virgin; for Christ is the *bread of life*, and the *living bread*, and the *bread of God?* John vi. 41 to 58, and 33. Some indeed render *Bethlehem*, or *Leshem*, the *house of flesh*. And if so understood, the expression is equally true, for Christ says, "I am the living bread which came down from heaven. If any may eat of this bread, he shall live for ever:" And that we may be sure he was not speaking of his human soul as having pre-existed and come down from heaven, he immediately adds, "*and the bread that I will give is my flesh.*" (John vi. 51.) The human soul pre-existerians say, that the word *flesh* when spoken of Christ, they have *much reason* to believe *does not in-*

clude his soul. (S. D. 184.) And, therefore, according to their *much reason* interpretation of the flesh of Christ, they ought to believe that Christ's *flesh* came down from heaven; because the bread that Christ said he would give, and came down from heaven was his *flesh*.

This declaration of our Lord concerning his *flesh*, did highly offend the human pre-existerian Jews! "This is an hard saying; (said they) who can hear it?" John vi. 60. Whereupon Jesus said, "What, and if ye shall see the Son (*anthrōpou*) of man ascend up where he was (*proteron*) before." This the human pre-existerian Jews considered most absurd! It put their *plain reason* and *much reason* to their wit's end. *Ton uion tou anthropou*, the *Son of man*, and the *flesh* of Christ, the living bread coming down from heaven, and ascending up where he was before, was so destructive of their human soul pre-existerian tradition, that they were as confounded and as perplexed, as the human pre-existerians are now with *the heavenly thing*, viz. Christ's personal testimony concerning himself, when he was speaking to Nicodemus on earth, namely, "no man, (oudeis) hath ascended up to heaven, but he that came down from heaven, even (*o uios tou anthrōpou*) the *Son of man which is in heaven*. (John iii. 12. 13.) A Scripture that all of them have laboured to destroy; but which they would not have done, if they had known *the Christ of God*. Luke ix. 20. E. S. 18.

It appears that Christ's declaration in favor of the word *flesh*, also offended some of Christ's *disciples*, for they murmured at it, *and many of them went back and walked no more with him!* Thus human pre-existerians then, who only had the form of godliness, mingled for a time with Christ's true disciples! And some may even continue together with them until the harvest! But the hour is hastening, when an everlasting separation shall take place between the righteous and the wicked, between him that serveth God, and him that *serveth the tradition of the Pharisees!*

When Jesus saw some of the disciples went back, he said unto the *twelve*, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou



hast the words of **ETERNAL LIFE**. *And we believe and are sure that thou art (ó Christos) that Christ, (ó uios) the SON of the LIVING GOD! John vi. 67—69. Peter knew the heavenly doctrine in John iii. 12, 13, and he was sure, that Jesus was no assumed Son of God. And he made as good a confession of faith, as he did upon the former occasion, recorded in Matt. xvi. 16—18: and which our Lord declared, Peter only knew by divine revelation. He was afterwards a living witness of God the Father's own personal testimony to the Essential Sonship of Christ. "We have not, says Peter, followed cunningly devised fables, (of assumed names) when we made known unto you the coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honour and Glory, when there came such a voice to him from the excellent glory, THIS IS MY BELOVED SON, in whom I am well pleased, And this voice which came from Heaven we heard, when we were with him in the Holy Mount." 2 Peter i. 16—18.*

Upon this testimony the following observations may be made, which are worthy of the attention and the remembrance of the children of God.

1st. That Peter did not follow cunning devised fables, nor mock the Most High, as the human pre-existerians do, with being *a began to be Father, a began to be Son, and a began to be Holy Spirit*. And it is equally certain he was no mocker of believers' baptism; for he testified that the SON was that Christ, the *verily fore-ordained before the foundation of the world*. 1 Peter i. 19, 20.

2nd That he was an eye witness of Christ's majesty; the manifestation of the God of glory, (Acts vii. 2,) when he was with him in the Holy Mount.

3rd. That he personally heard the *voice* of God the FATHER, not the voice of a human soul,<sup>a</sup> (S. D. 174,)

<sup>a</sup> The human pre-existerians are of opinion, that as the Lord God spake (as they suppose) *most likely with a human voice*, they conceive it was the voice of a *human soul*. (S. D. 174,) and they further state, that *they have met with an instance of an ASININE kind of creature, which it is believed has a HUMAN SOUL, and which speaks with a man's voice; YES INDEED, and in a very forbidding manner also, on purpose to rebuke the madness of the pre-existerians.*" C. F. ii. 15. As the human

give evidence from the excellent glory to the Sonship, of his *own* Son—saying, “*this is my beloved Son, hear ye him.*”

*The testimony of Martha.*

The faith which Martha had in Christ until Jesus revealed himself, to be (*Ego Eimi*) “*I AM the Resurrection and the life,*” seems to have been a very obscure apprehension of the Person of Messiah: she believed he could have prevented the death of her brother; and that what he would ask of God, would be given him; but she did not apprehend his raising the dead to life, was the exercise of his own Almighty power. Rev. i. 8. But when Jesus said, “*I AM THE RESURRECTION AND THE LIFE. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die! Believest thou this?*” Such power accompanied the words of the Almighty Speaker, that Martha *heard the voice of the SON OF GOD*, (John v. 25,) and she immediately replied, “*Yea, Lord: I believe*

pre-existerians have such *asinine* notions of the human *soul*; I shall expose this part of their plain reason creed by a *sylogism*, that the young rooks may clearly understand what kind of a thing, in the Perverter’s opinion, is Christ’s pre-existing human soul. “The human voice is the voice of a human soul; Balaam’s *dumb ass spake with man’s voice; therefore Balaam’s dumb ass was a human soul.*” Now this appears to be the human pre-existerians’ notion of the *human soul*, or else that Christ’s human soul transmigrated into the body of Balaam’s ass, which spake and reproveth the madness of the prophet. The *ass* pre-existed *Adam*; and the pre-existence of the *ass* doth constitute a part of the human pre-existerians’ notion of true pre-eminence. “How could Christ have, say they, the pre-eminence in all things, if the world had been running on for four thousand years before, as man, he had any being?” (S. D. 153.) Had they known the Christ of God, they never would have entertained such a *silly* notion, or have asked such a *depraved* question! For, according to their creed, the Reader will perceive, the pre-existerian dignity and pre-eminence, which they consider their fanciful Christ had over Adam, was in consequence of the *ass*, and their human soul Christ *without a body*, having pre-existed Adam! And therefore, Christ’s pre-eminence as a man was *asinine*, like the Perverter’s notion of the man, he calls an *asinine kind of creature, because he rebukes the madness of human pre-existerians.* But there is a day coming, when the mockers of Christ and of his disciples may wish, that they had been *asinine creatures.* I can assure them, that many a regenerated man has had such a wish, when under a deep sense of *guilt*, and of the *positive* evil there is in *sin*! And I wish the Perverter of *I AM* may have the same experience before he passes out of time into eternity!

that thou art the CHRIST THE SON OF GOD, which should come into the world."\* John xi. 25, 26, 27.

It is observed by Mr. Hurrion, a *godly man*, that the Holy Spirit testifies in Col. i. 18, "Christ is the (*arche*) "the *source*, the *efficient cause*, the *beginning*, the *prototo-* "kos from the dead; which cannot, he observes, be "meant, that he was the first person that rose from the "dead, for he had raised three persons from the dead pre- "vious to his death; but it means, as he states, that he "is '*the Resurrection and the Life*.'—As he created all "things at first, so he quickens whom he will, and raises "the dead, and brings them out of their graves by a word "of his power, as by the same word of power, he at first "brought them out of nothing into being."

### *The testimony of the Centurion.*

Among the extraordinary circumstances which attended the death of Christ, for the veil of the temple was rent in twain from the top to the bottom, &c. Jesus cried with a *loud voice* and gave up the *Ghost*! Surely, there was somewhat very remarkable in the

\* "When the Jews demanded what they should do, that they might "work the works of God? Jesus made this remarkable answer, '*This is* "the work of God, that ye believe on him whom he hath sent. As if, "and which in fact is truly the case, the whole work of God consists in "a right belief and apprehension of God's dear Son. And small, as in "some men's eyes these things may appear, it is the greatest work upon "earth, and never wrought in any man's heart but by a miracle. It is "indeed what Christ calls it, *God's work*, and not man's. It is wrought "by the Spirit of God in the heart. Oh! for grace to believe the record "which God hath given of his Son."—1 John v. 10, 11. Dr. Hawker.

The human pre-existerian Jews, and their High Priest who offered the daily sacrifice for sin, who professed to believe in the doctrine of the atonement, were the men, who hated and crucified Christ, because he said, I am the *Son of God*: and as they rejected his *essential* Sonship, and gnashed upon him with their teeth; it is evident that what these human pre-existerian Jews did, was from *all the reason in the world*, (S. D. 16,) for like Saul of Tarsus, they thought they ought to do many things contrary to the name of Jesus of Nazareth. Acts xxvi. 9. It is therefore the work of God, to believe in the procession of the Son and of the Spirit; John viii. 42, xv. 26, and to believe on *Jehovah sent by Jehovah*! (Zech. ii. 10, 11.) And it is the work of human pre-existerians to invent and promulgate traditions which make void the word of God; for they renounce the truths therein set forth, under the profession that the Scriptures are strictly true and perfectly consistent!

voice of Jesus upon this occasion! For the Holy Spirit hath recorded the fact, that "*when the Centurion which stood over against him, saw THAT HE SO CRIED OUT that is, with a loud voice, and gave up the Ghost; he said, truly this man was the SON OF GOD.*" Mark. xv. 37, 38, 39. Let the Reader duly consider this sacred record, and say, what voice less than the voice of God, could the Roman Centurion, a *Gentile*, hear, when he beheld such a spectacle of woe, as wrought such a powerful conviction in his mind, as to force from his lips the instantaneous confession; "Truly this man was *the Son of God.*" Can any one after such solemn testimonies to Christ's Sonship, join in the human pre-ex-isterian mockery of the Sonship of Christ? Or make him the song of the drunkards? Impossible, if taught of God, for the Holy Spirit the testifier of Jesus declares, that the Son is the brightness of glory, the express image of the Father's Person, without beginning of days or end of life.

*The testimony of John the Evangelist.*

The Apostle John bore testimony, that "*Jesus Christ is the Son of the Father in truth and love.*" (2 John 3,) and "*whosoever transgresseth, and abideth not in the doctrine of Christ hath not God: He that abideth in the doctrine of Christ, he hath both the Father and the Son: (2 John 9,) and that he is Anti-christ that denieth the Father and the Son;*" 1 John ii. 22. And whosoever denieth the Son, the same hath not the Father, 1 John ii. 23.

Amongst other things John declares, *the things which he had written in his first Epistle* was to the intent, "*that ye may believe on the name of the Son of God.*" 1 John v. 13.

Let not the Reader pass over the solemn subject, which these testimonies are intended to bring to his consideration. For in this *age of reason*, how few, who minister in holy things, are building upon the *foundation* of the *Apostles and Prophets*, Jesus Christ himself, being the *chief corner stone!* The Sonship of Christ, the *rock* is the *foundation!* And the chief corner stone is also

(*autou Jesou Christou*) the *same* or immutable Jesus Christ. Eph. ii. 20. The Greek word *autos* is used sometimes to answer the Hebrew word *Hua*, as in the 27th verse of the 102nd Psalm; and *Hua* in that verse, signifies the eternal and immutable God, and therein is expressly applied to God the Son by the Holy Spirit in the Epistle to the Hebrews. See chap. i. 10—12. And if few, who minister in holy things, are building upon the *foundation of the Apostles*, the rock upon which Christ builds his Church, then how solemn are the words and sayings of Christ; “*Many will say unto me in that day, “Lord, Lord have we not prophesied (that is preached) in “thy name? and in thy name have cast out devils? and in “thy name done many wonderful works? And then I will “profess unto them, I never knew you: depart from me, “ye that work iniquity.”* Matt. vii. 22, 23. And what can be more iniquitous than to mock the name of the Son, which they professed to preach. Or what can be more profligate than to set up a *Tri-une Nondescript God, and an early human soul*, as an object of worship, in preference to the One True God: and because they think it is *not decent* for their eternal God to have so *much grace* as to humble himself, therefore, they preach the fable of an *early human soul without a body*, to do it for him. And *they glory in their shame!*

To the preceding testimonies, I shall add another from the Holy Scriptures, viz. that Jesus Christ was declared to be God the Son, or the Son of God, *by his resurrection from the dead!*

An Apostle was not only one who received his authority from Christ the Lord, but was also one to be a witness of Christ's resurrection, and that God had fulfilled the promise which was made unto the fathers, in that he had raised up Jesus again, as it is written in the *second Psalm*, Thou art my Son: this day have I *begotten thee*, that is, from the dead. Acts i. 21, 22. xiii. 32, 33.

Peter, at the election of Matthias in the room of Iscariot, declared it to be a qualification for the Apostleship, that he must be one who was a witness with them of Christ's resurrection. Now the Apostle Paul was

thus qualified. He had seen and heard Christ the Lord from heaven. Acts ix. 4.—1 Cor. ix. 1.—xv. 8 In the Epistle to the Galatians he testifies of his ordination to be not of men, neither by man, but by Jesus Christ and God the Father, (Gal. i. 1,) an incontrovertible proof, that Christ was God manifest in the flesh. “For if no man sent him, (says a spiritual writer,) and yet Christ sent him, “what can more fully prove that *Christ was and is God.*” And as none could properly be an apostle, but such as could bear testimony to the resurrection of Christ from the dead, the apostle immediately adds, *Who raised him from the dead!* In the Epistle to the Romans, the same apostle bears testimony that Christ, who was of Israel after the flesh, is over all, God blessed for ever: (Rom. ix. 5,) and in the commencement of that epistle, when speaking of himself, says, he was the servant of Jesus Christ, called an apostle, separated unto the Gospel of God, which he had promised by his prophets in the Holy Scriptures concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh, *and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.* Rom. i. 1—4. “If therefore, Christ had been “raised from the dead *by the power of God the Father only, “or by the Holy Ghost, or by both, or if Christ had not “raised himself by his own Almighty Power, in either case, in “his resurrection there would have been no more proof that he “was the Son of God with power, than in the resurrection of “any other body.*” There would have been no more proof thereby, that Christ was the *essential Son of God,* than in the resurrection of Lazarus, who was a *Son by adoption.* But as God, in the person of the essential Son manifest in the flesh, laid down his life in the flesh, which no man (oudeis, none) could take from him, so he himself took it again, John x. 18, whereby *his essential Sonship is declared by the infallible witness, the Spirit of holiness!* John v. 21.—xi 25—27. 1 Peter iii. 18. And the Apostle John tells us of Jesus’ appearance to his disciples after his “resurrection, *when the doors were shut* where the disciples “were assembled for fear of the Jews, &c.” and adds, “*man other signs,* (after his resurrection) truly did Jesus

“in the presence of his disciples, which are not written in “this book : but these are written,” (namely, what John had testified) “that ye might believe that JESUS CHRIST IS “THE SON OF GOD; and that, believing, ye might have “life through his name.” John xx. 31.

From these and other testimonies of the like nature, recorded in the Holy Scriptures of God the Holy Ghost, which might if needful, be brought forward, nothing can be more evident than, that the Apostles and true disciples believed in the fullest sense, the true and proper Sonship of Christ. But as the intellectual, the wise and prudent can resist a proof which would confound a devil, I shall for the comfort of the children of God, produce the confession of the devils, for *they believe and tremble*. James ii. 19.

### *The testimony of Devils.*

After our Lord had been led up of the Spirit into the wilderness, and had been tempted of the devil, it is recorded of those Angels, who kept not their first estate, that they gave evidence to the essential and proper Sonship of Christ. Read only the latter part of the fourth chapter of the Gospel written by Luke, and there see on what ground it is, that Christ is called the Son of God. “And in the synagogue there was a man which had a “spirit of an unclean devil, and he cried with a loud “voice, saying, let us alone, what have we to do with “thee, thou Jesus of Nazareth; *art thou come to destroy “us? I know thee who thou art, the Holy One of God.* “And devils also came out of many, saying, THOU ART “CHRIST THE SON OF GOD. *And he, rebuking them, suf- “fered them not to speak, for they knew he was Christ.”* Luke iv. 33, 34, 41. See also Mark iii. 11, and other Scriptures to the same proof. What strong evidences are these collectively considered, that the Son of God is God the Son, *the Son given*, the mighty God, as the Spirit of God is God the Spirit, *the Spirit given!* And that any man should withhold his *assent* to the essential Sonship of Christ, when even the fallen Angels cannot refrain, is only owing to the *depraved intellectuality* of the human soul, which will reason until its reasoning

faculties are overwhelmed by the same *power*, which makes the Devils tremble in this world, or by “*the realities of Eternity!*”<sup>a</sup> And if it were not from some *secret* motive, would any man who professes to call Jesus, Lord, persevere in the attempt to prove Christ to be a *liar*, by disallowing him to be the “Incomprehensible Son of “God?” Is it not inconsistent with the very character of Christ to have *arrogated*, or assumed such a name, or to have permitted such a name to have been applied to him, if all the while he was conscious he had no *essential* right or claim thereto. No marvel, that the Holy Spirit by the Apostle John hath testified and doth testify, “He that believeth not God, hath made him a liar, because he believeth not the record that God gave of “his Son.” I John v. 10. “And he that believeth not “the Son, shall not see life: but the wrath of God “abideth on him!” John iii. 36.

### *The testimony of the Holy Spirit.*

In addition to the descent of the Holy Spirit in a bodily shape, to assure John the Baptist that Jesus was the Son of God, I shall from the Holy Scriptures produce abundant proof of the Holy Spirit’s testimony to the true and proper Sonship of Christ.

1st. *The Essential Sonship of Christ!* Jesus Christ is the *Son of the Father in truth and love*, (2 John 3.) And that no doubt might be entertained by the elect of the *essential Sonship of Christ*, the Holy Spirit hath used such words, so remarkably expressive of the *Son* being essentially of the same substance or subsistence as the Father, that all the powers of darkness can never destroy, although they have endeavoured to pervert them. After the Holy Spirit hath declared Christ to be the *brightness of Glory*, he then testifies, that he is *charakter*,<sup>b</sup> (*quicquid est ejusmodi*) that is, *the very same sort*, or *express Image, tes upostaseōs autou*, words, which literally rendered do prove the truth of Christ’s testimony, viz. “I and

<sup>a</sup> There is an excellent discourse on the *True Pro-existence* of Jesus Christ by Dr. Hawker. See Vol. i. 29.

<sup>b</sup> Mr. *Toplady* renders it “*the exact counterpart.*” Vol. iii. 118. See also Mr. *Hederic’s* and Mr. *Schrevelius’* Lexicons.



“the Father are One,” John x. 30, for *charakter, tes upostaseōs autou* expressly declare, that the Son is of *the same kind, and of the same substance*, as the Father! Again, “unto the Son, he saith, thy throne, O God,” &c. Heb. i. 8. And thou *Lord*, &c. Heb. i. 10.

2nd. The *Eternal Sonship of Christ* is declared in these words, “*Without beginning of days or end of life.*” Heb. vii. 3. This testimony *excludes* the human nature of Christ; for there can be no human soul without beginning of days; neither can there be a creature of any kind without beginning! Some *reasoners* have professed their *reasonable* belief, that the name of the Father, and of the Son, and of the Holy Spirit, is an act of the Divine will and choice. But if this was true, then, *this act of the divine will and choice, as it regards the Divine Persons in the Godhead, must be Eternal, as much without beginning as God himself, who is without beginning!* If it were not, it could not be an act of the Divine Will; unless God himself began to exist, and to have a will respecting himself subsequent to his existence! And if these names do relate to what God chose to reveal of himself, as **THE TRUE GOD**, we are sure these names are, and must be *essentially true*; and that they can never be laid aside; for he is of one mind and changeth not! But upon what *authority*, save the *human reason* of a depraved man, is there for supposing these divine names are merely an act of the divine will and choice? If *human reason* is to decide this matter, there is not an infidel but can prove, upon the principles of such depraved reason, that the Three which bear record in heaven, are three offices by an act of the divine will. And thus by one device or another, Satan nurses men into the belief of a lie to their destruction.

3rd. That *Christ is God the Son*. “The Son made “the worlds;” (Heb. i. 2.) “He who hath builded the “house hath more honour than the house. For every “house is builded by some; but he that built all things “is God.” Heb. iii. 3, 4. And here allow me to observe, that after the Holy Spirit hath given this testimony to God the Son, he hath carefully drawn an *infinite* distinction between Moses a son of God by adoption, and Christ the *essential* Son of the Father in truth,

and love, for the Holy Spirit then adds, "And Moses verily was faithful *in all his house* as a *servant*—**BUT CHRIST (*ōs*) THAT SON OVER HIS OWN HOUSE!** Heb. iii. 5, 6. Every word in this Scripture is emphatic,—Moses was a *Servant*, but Christ that Son! Moses *in* the house, but Christ *over* the house! Moses a part of the *house*, but Christ the *builder of the house!* And it is a remarkable fact, that the Hebrew word *ben (son)* doth also signify *builder!* And he that built all things, the Holy Ghost here testifies, is God the Son!

And when Peter made that blessed confession of Christ's essential Sonship, our Lord in confirmation thereof declared; "upon this *Rock*," not upon this *sand*; but "upon this *Rock* I *build* my church, and the gates "of hell shall never prevail against it." Matt. xvi. 16—18.

4th. That Christ the Son is *co-equal* and *co-essential* with the Father, "I, said Christ, *and the Father are "one."* He also said, "God was his own Father, making "himself **EQUAL with God.**" John v. 18.

5th. That Christ the Son is *omnipresent*. "Oudeis, "no man hath ascended up to heaven, but he that came "down from heaven, even the **SON of man which is in heaven."** John iii. 13. See also Matt. xvii. 20.

6th. That Christ the Son is *omnipotent*. "The "hour is coming, and now is, when the dead shall hear the "voice of the **SON of GOD: and they that hear shall live."** John v. 25. Rom. iv. 17.

7th. That Christ the Son is *immutable*. "Jesus "Christ the same yesterday, and to day, and for ever." Heb. xiii. 8.

8th. That Christ the essential Son of God is *omniscient*, "As the Father knoweth me, even so know I the Fa- "ther." John x. 15. And the disciples said to him, "Now "we are sure that thou knowest all things." John xvi. 30.

Again, the Holy Spirit of Prophecy declares, that Christ, the child born, is also a *Son given*. Isaiah ix. 6. What son? The Holy Spirit saith, an *unspeakable gift*. 2 Cor. ix. 15. And this *infallible* witness and *recorder* declares, the *Son given* is the *Mighty God*,<sup>a</sup> and that (*oudeis*) no one knoweth the Son but the Father. Matt. xi. 27.

<sup>a</sup> The Spirit of Prophecy spake of Christ's incarnation in the *present*

Again. When the Eunuch was reading the book of the prophet Isaiah, *the Holy Spirit spake to Philip*, and Philip heard *the voice of God the Holy Spirit*, not the *voice of a human soul*, (S. D. 174,) “Go near and join thyself to *this chariot.*”—*And Philip preached unto him* (the Eunuch) “*Jesus!* And as they went on their way, they came unto a certain water: and the Eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, “IF THOU BELIEVEST WITH ALL THINE HEART” (no secret

*tense*, more than seven hundred years before that event, saying, “For unto us a *child* is born, unto us a *Son* is given.” Isaiah ix. 6. Here is a *child* and a *Son*, two distinct things as to their import; for the child is said to be *born*, and the Son is said to be *given*. And as he was a *Son*, the *unspeakable gift*, without *beginning of days*, (Heb. vii. 3,) so in the *fulness (pleroma)* of time he was *given* and *sent*, made of a *woman*, made in the (*omniomati*) *likeness* of sinful flesh. Gal. iv. 4. Rom. viii. 3. Philip. ii. 7. And the birth of the child was celebrated by the heavenly host, who sang *Glory to God in the highest, &c.*

Behold the first Adam would be as God, as one of us, said Jehovah! And Behold one of the Almighty us will be a child born. By pride which is of the Devil, our first earthly parents fell; by humility which is of God, the mighty God, the everlasting Father raised up his people from the dunghill of sin.

The *child* is first mentioned as born, and then the Son is mentioned as given! It was so revealed in his name *Immanu-EL*, *with us God*; not *Elimanu*, *God with us!* As the *Son* is said to be *given* and *sent*, so the Holy Spirit is also said to be *given* and *sent*. John xiv. 16, 26.

Again, the Spirit of Prophecy spake of Christ's resurrection from the dead, more than a *thousand years* before that event, nevertheless it is recorded and spoken of as past, and as having been said, “*The LORD hath said unto me, Thou art my SON; this day have I begotten thee.* Psalm ii. 7. And in the 13th chapter of the Acts of the Apostles this prophecy is quoted, and this Psalm is referred to by name, “*The second Psalm,*” and except in this instance, there is no such express and precise reference in all the Holy Scriptures; and the words are *interpreted* as relating to Christ's *resurrection*, as *begotten* from the dead! An *event*, by which Christ's *SONSHIP* was by the *Holy Spirit* expressly declared, and is recorded in the third and fourth verses of the first chapter of the Epistle to the Romans; because Christ *laid down his life of himself; I have power*, said he, *to lay it down, and I have power to take it again.* John x. 18. As this subject is of great importance, as to the true interpretation of the word *begotten*, which in this Psalm is applied to Christ's *resurrection*; the Reader will derive both pleasure and profit from reading the late Dr. Hawker's meditation thereon; for he was a spiritual man, and *compared spiritual things with spiritual!* (1 Cor. ii. 13,) whereas the natural or *soul-men* compare spiritual things with *soul*, or *sensual (psuchikos)* things, having not the *spirit*, Jude 19.

“An Apostle,” saith that godly man, Dr. Hawker, “was not only one who received his authority immediately from Christ, but the very name

reservations) "thou mayest. And he answered and said, "I believe that Jesus Christ is the Son of God." And when Philip had finished his commission, "the Spirit of "the Lord caught away Philip." Acts viii. 29, 35—39.

From this Scripture it is very evident, Philip preached unto the Eunuch, that Jesus is the essential Son of God; and that the Holy Spirit testified to Christ's *essential* Sonship; for the Eunuch believed it with all his heart, and was baptized upon giving his testimony to it: and he afterwards went on his way rejoicing. But if the *Eunuch's* confession did not amount to this, viz. that

"and office implied in the person executing it, *one that was a witness*  
 "of Christ's *resurrection*. So Peter at the election of Matthias, in the  
 "room of the traitor Judas, declared it to be the design of the office.  
 "Acts i. 21, 22. Now Paul was qualified to be an Apostle, having seen  
 "and heard Christ from heaven. Acts ix. 4.—1 Cor. ix. 1, and xv. 8.—  
 "And his ordination also was by the Holy Ghost. See Acts xiii. 1 to 4.  
 "And he was separated, or set apart, by God the Father, from the womb,  
 "for that purpose. See Gal. i. 15.—Jerem. i. 4, 5.—Luke i. 15, 16, 17.

"The Apostle next, most properly adverts to the design of his mi-  
 "nistery, and the particular object for which he wrote to the Romans.  
 "The whole is of Christ, God and man, in one person, and the momentous  
 "things connected with the revelation of the Son of God from heaven.  
 "This had been indeed the sum and substance of all the writings and  
 "preachings of the prophets of God, in all ages; but now, by the open  
 "manifestation Christ had made of himself, in substance of our flesh, it  
 "became more fully known. And Paul dwells upon that feature of  
 "character, in this grace, the resurrection of Christ from the dead; be-  
 "cause this glorious act not only most completely proved Christ's own  
 "eternal power and Godhead, but also as decidedly manifested his oneness  
 "and union in all the perfections and distinguishing characters which consti-  
 "tute Godhead, in common with the Father and the Holy Ghost; each  
 "glorious person, in that act of resurrection, having put their Almighty  
 "hand to the work. Paul saith, that Christ is declared to be the Son of  
 "God with power by this very deed. But had Christ been raised from  
 "the dead by the power of God the Father only, or by the Spirit only, or  
 "by both, without Christ having an hand in it, the resurrection, in either  
 "case, would not have declared him thereby to have been *the Son of*  
 "*God with power!* There would have been then no more a proof of Godhead,  
 "in the resurrection of Christ, than in the resurrection of any other body.  
 "But if, as was the case, when Jesus laid down his life, which no man  
 "could take from him, he himself took it again; and when put to death  
 "in the flesh, he quickened himself by his Spirit: even his own eternal  
 "power and Godhead; here, his Godhead was completely proved. And  
 "hence, as this Scripture states it, and is confirmed elsewhere, *he was*  
 "*declared to be the Son of God with power*; meaning his own power,  
 "for nothing of the power of any other could have declared his God-  
 "head." John x. 18.—1 Peter iii. 18.—John v. 21—xi. 25, 26.