

Jesus is the essential Son of God ; then, his confession would not have the least evidence that he believed Christ was *God*, or *God the Son!* Neither would his confession have any more evidence of his faith in Christ, or of his having the faith of God's elect than a *Socinian*; for the Socinians believe that Jesus is the *Christ, the adopted or assumed Son of God*, but they do not believe that Jesus is the essential and co-equal Son of God. But the Son of God is not a *yea and nay* Son of God. (2 Cor. i. 18, 19,) and the mockers of believers' baptism will hereafter know this truth to their confusion.

As the Holy Spirit bore testimony to Philip's preaching, the Eunuch believed, and was *baptized* into the essential name of the Father, and of the Son, and of the Holy Ghost. And then the Spirit caught away Philip. After such testimonies, we need no greater proof of the dreadful depravity of the human heart, than in the conduct of *mockers in the last time*, or in these days of *Antichrist*, who have crept into the Church, by professing to be of the denomination of *particular* baptists; but whose *particularity* consists in giving their strength to Antichrist; who have not the honesty to baptize into the creed they *secretly maintain*, viz. into the *non-essential* name of the Father, and of the Son, and of the Holy Spirit! They with "*their mouth speak great swelling words*" (*against all who do not believe in a yea and nay Son of God*,) "*having men's persons in admiration because of advantage*." But, beloved, remember ye the words "*which were spoken before of the Apostles of our Lord Jesus Christ; how they told you there should be mockers in the last time.*" Jude 16—18. And let the *faithful brethren in Christ* beware of calling that doctrine harmless, which is damnable; or of countenancing such *infamous* conduct.

If this faithful testimony to the essential Sonship of Christ should be read by those baptist ministers, who have hitherto countenanced the human pre-existerian *lies*; or if it should be read by them who profess to baptize in the name of the Father, and of the Son, and of the Holy Ghost, when in their hearts they do not believe the divine revelation of Jehovah, our Alehim, to be

essentially true ; let them examine themselves whether they do not make Christ a liar ; whether they do not justify the Jews for crucifying Christ ; whether they do not make the God of truth a liar, and whether they know their own selves, for if Jesus Christ, the Son of the Father in truth and love, *be not in them*, they are reprobates ! 2 Co: . xiii. 5, a precious Scripture proving the names Jesus Christ are applied to a divine person in the abstract ! And *which truth, the human pre-existerians deny.*

That I may be pure from the blood of all, I beg the Reader will prove his ownself, whether he be a soul reasoner, or a spiritual worshipper ? If he be a spiritual worshipper, let him not pass away from the Holy Spirit's testimony to the essential Sonship of Christ ! for it is of all subjects the most endearing to the Church, who are sons by adoption. "It opens," says a spiritual writer, "to the first of all enjoyments in life. Yea, the knowledge and perfect enjoyment of it will be among the highest felicities in the life that is to come. See Eph. iv. 13. For heaven itself, with all its blessedness, be that blessedness what it may, can have nothing equal to that of the relationship into which the church is brought to all the persons of the Godhead, by virtue of our personal relationship with God's dear Son. For this, as a cause must exceed all that spring from its effects, the Apostle John seems to have had his very soul on fire as he viewed it. *Beloved*, said he, *now are we the sons of God ; and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him ; for we shall see him as he is.* (1 JON iii. 2.) And so ought every regenerated child of God to feel. For our relationship in this our adoption character, from our union with him, begets a likeness to him, and a participation in every grace from him. We shall be holy in his holiness ; blessed in his blessedness ; and happy in his happiness." And by the *exceeding greatness of his power* to us-ward, who believe ; for the enjoyment of the *exceeding riches of his grace*, (Eph. i. 19, 20, ii. 7,) we shall in glory be as holy, blessed, and happy, *as God can make us ;* yea, complete in him, in whom dwelleth all the

fulness of the Godhead bodily.—There will not be found in us “any spot or wrinkle, or any such thing: but we shall be without blame before him, *in love* for ever.”

“And what tends to endear this yet more, is the special and distinguishing nature of it. None but the church of God can be brought into it. None can receive the Spirit of adoption, whereby we cry Abba, Father; but those who are predestinated to the adoption of children, by Jesus Christ to the Father. No Angel can partake of it. For if Angels are sons by creation, (Job xxxviii. 7,) yet, they are not *sons by adoption*, and *marriage union*. This belongs only to Christ’s mystical body. So that our relationship to God’s dear Son, from his taking into union with him our nature, is a higher dignity and privilege than all the angels in heaven possess; yea, far above all principality, and power, and might, and dominion. Not one of them can claim this relationship. Yet every sinner upon earth can, when truly and savingly regenerated by the Holy Ghost. Yea, it is more to be a child of God by adoption, than all the blessedness in the fruits and effects which arise out of it. All the blessings of redemption, with all the benefits we derive from redemption in time and to all eternity, are but the consequences of our sonship; and not to be mentioned with our sonship itself.” Oh! the unspeakable gift of Christ, and of our adoption by him. “We are made heirs of God, and joint heirs with Christ.” And we are to sit with Christ upon his throne; as he sits down with his Father upon his throne.

“One word more. Though it is impossible to form a true estimate of the immense blessings included in the sonship of the children of God, from their adoption by Jesus Christ; yet I would, for my own part, be so very cheery of it, as never, if it were possible, to lose sight of it, no, not for a moment; but clasp it to my arms, and make it the grand sweetner of all my high enjoyments in life. I would carry the remembrance of it about me wherever I went. And as Moses enjoined Israel to have an eye to their covenant mercies in all things, so would I consider this relationship, as

“formed by Jehovah, to be the source of all my bless-
 “ings. *It should lie down with me, and rise up with me,*
 “*and be a sign upon my hand, and as frontlets between*
 “*mine eyes: yea, I would speak of it in the house and by*
 “*the way, and write it upon my door posts and upon my*
 “*gates.* (Deut. xi. 18, &c.) Here also I would learn a
 “lesson from men of the world, ‘who are wiser in their
 “generation than the children of light.’ And as they
 “carry themselves proudly, from their carnal alliances,
 “and are very fond of letting every one know if they
 “have any connections with the great ones of the earth;
 “so would I desire that all men should discover by my
 “*humble* life and conversation, *as a follower of God,*
 “(Eph. v. 1,) that my alliance is heavenly, being by re-
 “generation brought into the high privilege of my adop-
 “tion, character, in Christ Jesus, and rank among
 “*the sons and daughters of the Lord God Almighty!*
 “(2 Cor. vi. 18.) This indeed is a relationship which
 “beggars every other. This is an affinity which all the
 “proud annals of the world cannot boast; yea, com-
 “pared to which, time itself without this **FULNESS** is
 “emptiness, and as nothing, and would sink into ever-
 “lasting forgetfulness before it. For when we shall
 “have done with this dying, sinful, sorrowful world;
 “yea, when we shall not only have entered heaven, and
 “lived ages beyond the remembrance of all things here
 “below, save the **FULNESS OF TIME**; our sonship will be
 “the same from our union with God’s dear Son; and he
 “that is our God and Father now, will be our God and
 “Father then; and our portion for ever.”

As I have, in as brief a manner, as the importance
 of the subject would allow, set before the reader, from
 the Scriptures of God the Holy Ghost, the personal
 testimony of God the Father, and of the Son, and of the
 Holy Ghost, and of other witnesses to the Person, God-
 head, and Sonship of God the Son; I commit the whole
 to the Lord, and humbly wait his divine blessing. My
 province is to labour in the word and doctrine *in sack-*
cloth. And His is to bless, according to His holy will and
 pleasure.

But the more I contemplate the subject, the more I

stand amazed in the contemplation. “That *the high and lofty one which inhabiteth eternity, whose name is holy!*” and who in his Trinity of persons hath possessed, and doth possess, and from everlasting to everlasting must possess, inconceivable and uninterrupted glory, blessedness and felicity, to which nothing can be added, and from which nothing can be taken; and yet to manifest the exceeding riches of his grace in ages to come, should go forth in the *fulness of time* into the *act of creature union*, for the purpose of creature communion, not by taking the person of a man, but the nature of a man, that the Son *be made man, in all things like unto his brethren*; and that he should give being to a church to be everlastingly holy, and everlastingly happy, from union *by the one Spirit to Jesus Christ*, the Son of the Father in truth and love, the same yesterday, and to day, and for ever! What a subject is here opened to the contemplation of all the spiritual creatures of God! “What grace, in the exceeding riches of grace, must it be in the Lord God, that when the glories of his nature and essence could receive no addition; and must have been eternally and unchangeably the same though no world had been made, nor a single creature called into existence; yet was pleased to go forth in such acts of favour, not that he might be more glorious, for that is impossible; but that he might impart blessedness to his children by adoption, and cause his grace to shine in the richest lustre of love upon their persons in Christ, through all the endless ages of eternity!”

“Neither do the riches of his grace stop here. For invisible and incomprehensible as Jehovah of necessity is, in his Trinity of Persons; and such as in relation to the essence of Godhead he is, and must be, to all eternity; yet in this depth of divine wisdom, which he hath manifested in the revelation of himself to the church he hath called into being; he hath made such discoveries of himself in each person of the Godhead, as, through divine teaching, hath enabled, and doth enable, the highly favoured objects of his love, to form suitable and becoming apprehensions of the Holy Three *‘which bear record in heaven;’* and that to know

“ by faith the perfect assurance of that glorious mystery
 “ that the three are *truly one in nature, as set forth in their*
 “ *essential personal names of Father, Son, and Holy Ghost.*
 “ By that glorious act of *God’s dear Son taking into union*
 “ *with himself our nature, he hath opened a medium*
 “ of communication to make known (what without such
 “ a medium never could be known) the love, and mercy,
 “ and grace of God to be in perfect harmony with his holi-
 “ ness, justice, and hatred to sin. Hence, though *no man*
 “ *oudeis, no one, neither angels or man, hath seen God at*
 “ any time; the *only begotten (monogenēs) Son, which is in*
 “ the bosom of the Father, he hath declared him.” (John
 i. 18.) “ And by making known to the church the per-
 “ sonal acts of each, in each person of the Godhead, the
 “ people of God find somewhat for the mind to lean
 “ upon, for personal communion with each, and with all.
 “ So that the children of God, when quickened and re-
 “ generated by the Spirit, can, and do know, and can and
 “ do sweetly and savingly enjoy communion with the Fa-
 “ ther, Son, and Holy Ghost, as the one united source
 “ of all grace and salvation. Hence they feel a blessed-
 “ ness and a joy which is unspeakable and full of glory,
 “ receiving the end of their faith, even the salvation of
 “ their souls.”

I am well aware how galling these things are to
 all human pre-existerians. And should this little work
 fall into the hands of men of this complexion, it is not
 impossible from what they have already done, that it
 may provoke them to shew more of their malice towards
 one, who feels true *pity*, and real concern for the Per-
 verter of I AM, the rejecter of Christ the Essential Son
 of God, and the renouncer of the procession of the Son
 and of the Spirit, &c. But the time is coming when he will
 hear the voice of the Son of God, who was manifested to
 destroy the works of that intellectual creature, the serpent,
 which *pre-existed Adam*; (1 John iii. 8,) whose subtilty de-
 ceived Eve, and whose enmity to the seed of the woman is
 not a whit abated, or he never would have invented the
 human pre-existerian lie. But the Son of God, the
 Rock, the Strength, the Eternity, and Victory of Israel,
 (1 Sam. xv. 29,) is not to be deceived: he knows all the

bitter speeches which have been spoken, and the malicious epithets which have been made against me, are, in truth, done against him, because he said God was his OWN FATHER, making himself EQUAL WITH GOD: and because he testified to his own procession, and the procession of the Spirit from the Father. Could these men see, (what indeed nothing short of divine illumination can enable them to see) that the mystery of God is a great mystery, not to be comprehended by *reason, right or wrong*; they would then believe that the God who cannot lie, would never have given a revelation of himself, that was not as essentially true as himself. Or that the Spirit of Truth would bear witness to that revelation, if it was not essentially true: for it is the Spirit that searcheth all things, yea, the depths of divine wisdom, the deep things of God. And so vast are God's purposes in this revelation of himself, that adoption, and redemption, with all its blissful consequences, are ordained more for the glory of God than the welfare of man. 'The praise of his Glory in the manifestation of himself, is the first and ultimate design of all things. This is indeed the cause:—all else is but the effect. And when the whole comes to be unfolded and explained before the congregated world, millions of voices will proclaim in words like the apostle, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed again! For of him, and through him, and to him, are all things; to whom be glory for ever. Amen." (Rom. xi. 33—36.)^a

Reader, it is of the utmost importance to be faithful to our fellow creatures: for how can a man be faithful to God, who is not faithful to men? How can we who believe in divine revelation, and that the words of the Lord are *pure* words, (Psalm xii. 6,) countenance men

^a Some of the precious things here mentioned are to be found in a small pamphlet, written by Dr. Hawker, entitled, "The Personal Testimony of God the Father to the Person, Godhead, and Sonship of God the Son." The perusal of it has been frequently accompanied with the power and testimony of the Holy Spirit. There are two cheap Editions of it.

who do not? We are commanded to fight the good fight of faith! And as there is but *one faith*, (Eph. iv. 5,) into which faith we profess to be baptized; so we must not, as good soldiers of Jesus Christ *the Son of God, the Son of the Father in truth and love*, (2 John 3,) make peace, or even enter into a truce with Antichrist, the denier of the Father and the Son, because he that denies the Son the same hath not the Father.* 1 John ii. 22, 23.

In submission to the divine will, and in dependance upon the divine blessing, there will be published hereafter, a further and more extensive exposure of the *awful lies*, if not *infamous falsehoods*, which have been invented, and are promulgated, to support the Antichristian human pre-existerian heresy. And I entreat the Reader will not lose sight of the cloud of witnesses to the *essential and incomprehensible Sonship of Christ*, with which we are compassed about: for as *the test of Adam's obedience was the tree of knowledge*, so THE TEST OF THE CHRISTIAN'S FAITH IS THE SONSHIP OF CHRIST; (John iii. 36, 1 John v. 12.) and it is written, "*if that ye have heard from the beginning shall remain in you, YE SHALL CONTINUE IN THE SON, AND IN THE FATHER.*" 1 John ii. 24. Neither let the Reader overlook that solemn truth, viz. *many* who have been only enlightened with head knowledge, and have tasted of the heavenly gift, but not of the heavenly grace, shall be deluded through their *much reason* to believe a lie; and like the Pharisees in former times, may imagine themselves to be God's first-born, the Lord's elect; make proselytes, have no bands in their death, and at the last great day will even appeal to Christ himself on their behalf.

But the faithful and true witness knows they have

* As David cut off Goliath's head with Goliath's sword, so I would follow David's example, and cut off Antichrist's head with Antichrist's sword, by placing his argumentative rhymes respecting Christ, in juxtaposition, with a parodical argument in favor of the divine revelation of the Holy Three.

The Perverter's argument respecting Christ.

"What Christ was reputed, that Christ must have
 "Or argument all must be vain; [been,
 "In God's estimation pure truth must be seen,
 "Or who dares to trust him again."

The parodical argument in favor of the Trinity.

What the Three are reputed, the Three must e'er
 Or argument all must be vain; [been,
 In God's revelation pure truth must be seen,
 Or who dares to trust him again."

a name *to live and are dead*. (Rev. iii. 1,) He will then profess unto them, that he never knew them: for they were *workers of iniquity*: for they were *Antichrist*, who *did not the will of CHRIST'S FATHER WHICH IS IN HEAVEN*. For "*This is his commandment, that we should believe on the name of his SON JESUS CHRIST;*" (1 John iii. 23,) and "*that all men should honour the SON, even as they honour the FATHER,*" (John v. 23,) which they do not, who say the *Son* is subordinate to the *Father*.^a

Here, Reader, allow me to repeat the important question: Art thou a believer in a *reasonable Trinity* in Unity, or in the supernatural revelation of God, and of the *Father*, and in the *procession* of the *Son*, and of the *Holy Spirit*? And what think ye of *Christ*? Whose *Son* is he? Is he an assumed *Son*, or an adopted *Son*, or the essential *Son* of the *Father*? If thou art one of the *intellectual sect*, beware lest that come upon thee, which is recorded in the 2nd Epistle to the Thessalonians; "*God shall send them strong (enerleian) energetical delusion, that they should believe a lie;*" for thou has just ground for fear: because *Jesus rejoiced in spirit, that the wise and prudent are more liable to be deluded than the illiterate men, who are compared to babes*: (Luke x. 21.) Of which truth the Perverter appears to be as unhappily ignorant as he is of "*the Christ of God,*"^b C. F. ii. 7. If thou art a spiritual worshipper, and dost believe on the *Son of God*: who has made thee to differ? Beware then of looking down upon the deceived and deceiving with

^a Let not the Christian Reader overlook the proof he has of the truth of the Holy Scriptures, in the conduct of the human soul pre-existerians and their allies, who deny the essential Sonship of *Christ*; for it is written, "*There must be heresies among you, that they which are approved may be made manifest among you.*" 1 Cor. xi. 19. Heresies are made the means of distinguishing the *precious* from the *vile*. And as "*many false prophets (teachers) shall rise and deceive many, and because iniquity shall abound, so the love of many shall wax cold;*" (Matt. xxiv. 11, 12,) and such characters whose love will wax cold, will countenance the human pre-existerians, and *call their lies harmless*; because neither the revelation of God, nor the law of God, is any thing more in their esteem than a *profession of reason, to conceal their mockery of believers' baptism*.

^b The Perverter asks, "are well educated men more liable to delusions than illiterate men?"—I reply, "God hath chosen the foolish things of the world to confound the wise." See also Luke x. 21. And if the Perverter does not *now* believe it, he will shortly know it to be true.

pride or contempt. Behold in them your own wicked nature! Remember, that grace alone made the difference, and be humble, and thankful, that you received the love of the truth, through *faith*, the gift of God! Whereas the *truth*, the mere professors receive in the head, who do not receive THE LOVE of it. They may receive the doctrine of a Trinity, but they will *reject God's revelation thereof*; because *their intellect will condemn it as absurd*; they may renounce the *procession* of the Son, and of the Spirit, because it appears to these *intellectualists* to be ridiculous. They may even mock them that rebuke them! But if the foundation of divine revelation be destroyed, what can the righteous do? Believer, the Lord is in his Holy Temple, the Lord's throne is in heaven; his eyes behold, his eyelids try the children of men. Psalm xi. 3, 4. Beware then of mockers! The Holy Spirit saith, they are *soul-men* without the Spirit! (Jude 18, 19,) they are *heady and high minded: from such turn away*. (2 Tim. iii. 4, 5.) You will get no good from them. They are *strangers to the fear of God*; they *hallow not his name*! It is but an *assumed name with them*! They make a great *shew of zeal* for God's sovereignty, &c. But their writings prove, that their *plain reason creed* stands in the *wisdom of men, and not in the power of God*. It was excellent advice given by that godly man Mr. Mason, concerning *intellectual professors*! "What, said he, have you to do with such men? Catch the infection of their secure spirit you may, and the keen edge of your spiritual affections may be blunted; you may be drawn to lie supinely down by them, and into spiritual slumber with them. But of all men, there is the least hope of these rising from their security, running the heavenly race with you, and of being spiritually profitable to you. Think of this, and turn from them. Know your danger, if not of losing your soul, yet of losing the life, comfort, and power of godliness. What is a christian without this? How comfortless the moments, how dejecting the hours, how distressing the days, how doleful the nights, without experiencing the power of Christ. Yea, what is life itself, without the experience of his grace and power."

May the blessing of our God, that cannot lie, rest upon what he has enabled me to write in defence of the truth, *as the truth is in Jesus SUPERLATIVELY*, and not *merely comparatively*. As *professors* have grown lukewarm, or carnal, the word of God has been delivered in its naked force, that the sword of the Spirit may wound the conscience, and its *edge and point* be felt. Those who may be *cut to the heart will gnash with their teeth*, and manifest their malice; (Acts vii. 54,) but those who may be *pricked with its point in the heart will cry for mercy*. Acts ii. 37.

May the Lord pardon every defect in my labours, *for in many things we offend all*. And may Jehovah the Spirit direct the heart of him that reads, and of him that writes, *into the love of God, and the patient waiting for, of Jesus Christ*. And may God the Spirit himself, and our Father, and our Lord Jesus Christ, make us to increase in love, and to abound in faithfulness one towards another, and towards all men, to the end, that God in all things may be glorified. Amen.

ERRATA.

Page 123, line 19, for *seventy* read *sixty-six*.

— 124, — 8, for *seventy* read *sixty-six*.

N. B. Read *tuos* for *tutos* wherever it occurs.

THE
SWORD OF THE SPIRIT,

PIERCING EVEN

TO THE DIVIDING ASUNDER

OF

SOUL AND SPIRIT;

BEING A

SCRIPTURAL TESTIMONY

OF THE

Pre-existence of Jesus Christ,

THE SAME

YESTERDAY, AND TO DAY, AND FOR EVER,

BY COMPARING

SPIRITUAL THINGS WITH SPIRITUAL.

I was set up from everlasting.	} Prov. viii. 23. and God's Election	} Elect according to the foreknowledge of God. 1 Pet. i. 2. God hath from the beginning chosen you. 2 Thesa. ii. 13. Chosen us in him before the foundation of the earth. Eph. i. 4.
From the beginning.		
Or ever the earth was.		

Say unto WISDOM thou art my SISTER; and call UNDERSTANDING thy KINSWOMAN.
Prov. vii. 4.

Doth not WISDOM cry? and UNDERSTANDING put forth her voice? Prov. viii. 1.

I WISDOM dwell with PRUDENCE. Prov. viii. 12.

CHRIST is the way. John xiv. 6. CHRIST is the beginning. Col. i. 18.

CHRIST is that Eternal life with the Father. 1 John i. 2.

The true Melchisedec without beginning of days or end of life. Heb. vii. 3.

THE CHRIST OF GOD. Luke ix. 20.

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ABBREVIATED REFERENCES,

To the human pre-existerian writings.

- 1st. Let. The First Letter from John Stevens to Dr. Hawker.
 P. 1st. Let. Postscript to the First Letter.
 2nd. Let. The Second Letter from John Stevens to Dr. Hawker.
 3rd. Let. John Stevens' Letter to Mr. Rees.
 C. F. i. ii. Celestial Filiation, by John Stevens, part i. ii.
 He. Help for the True Disciples, &c. by John Stevens, edition, 1803.
 S. D. A Scriptural Display of the Triune God, by John Stevens.
 S. M. Spiritual Magazine, by John Allen.
 S. J. The Sinlessness of Jesus, by John Stevens.
 Rhy. Verses on the Sonship of Christ, by John Stevens.
 E. S. Early Sonship, or Christ before all things, by John Stevens.
 A. F. Articles of Faith, by John Stevens.
 S. R. G. Stockell's Redeemer's Glory.
 S. M. The Soul, the Man, by J. M. Daniells.

PREFACE TO THE SECOND PART.

CHRISTIAN READER,

PREVIOUS to the knowledge which I now have of the tradition, and free-thinking writings of the human pre-existerians, I met with one of the late Dr. Hawker's intimate friends, who made known to me the *Doctor's* distress and grief, on account of this *deadly heresy*, which he saw was privily brought into the professing Church of God, through the *subtile* writings of *pseudo Trinitarians*: and that the *Doctor* was particulaly astonished at the *abandoned* and *awful* things contained in the *second letter* which he had received from Mr. *John Stevens*, then of York Street Chapel, but now of Meard's Court, Soho. The contents of this *letter* are so *heretical*, *carnal*, and *sensual*, as might well induce the *Doctor* to close the correspondence. The *Doctor* truly observes to Mr. John Stevens, "*you could not but have seen, from the contents of my former letter, that on a subject of such vast moment, ALL HUMAN REASONINGS, UNSUPPORTED BY DIVINE AUTHORITY, lose their influence with me.*"

This *second letter*, containing Mr. John Stevens' opinion of Jehovah's *limited vision*: his doctrine of our being born with *sinless souls and sinless bodies*; and that the *seed of the woman*, born of the Spirit, was, *strictly speaking, FLESH and not spirit, &c.*, did not only induce the *Doctor* to enter his protest against *human reasoning, unsupported by divine authority*: but also to declare that, *his views and Mr. J. Stevens' were as distant as the extremities of the northern and southern poles, and AS IMPOSSIBLE EVER TO MEET TOGETHER.*

The *Doctor's* intimate friend, before-mentioned, has also informed me *by letter*, that the *Doctor* under the full persuasion of the *deadly nature of the HUMAN pre-existerian heresy*, and of the *Antichristian doctrine of assumed names to be hereafter laid aside*, sent forth that excellent tract, entitled, "THE PERSONAL TESTIMONY OF GOD THE FATHER TO THE PERSON, GODHEAD, AND SONSHIP OF GOD THE SON, AS SET

“ FORTH IN THE SCRIPTURES OF GOD THE HOLY GHOST.” In which tract, the *Doctor* has completely shewn he was no *deluded* worshipper of the human pre-existerians’ *Non-descript Tri-une God under assumed names*, neither did he believe it possible that, **JEHOVAH** our **GOD**, the **GOD OF TRUTH** could lie, nor that his testimony concerning the creation and *originality* of man was *false*, for *man’s originality is unquestionably of the dust*: neither did the *Doctor* believe that the **HOLY GHOST** was a *materialist*, for declaring *the sixty-six souls that came with Jacob into Egypt came out of Jacob’s loins*, nor that **Jesus Christ** was a *liar*, for declaring no man knoweth the **Son** but the **Father**: and he neither directly, nor *indirectly justified* the Jews for crucifying **Christ**, because he said, **GOD WAS HIS OWN FATHER**, *making himself EQUAL* with **God**.

Shortly after the *Doctor’s* intimate friend had communicated to me the *Doctor’s* distress and sorrow on account of the *human-pre-existerian deadly heresy*, I read some of the writings of *Mr. Stockell*, and other *human pre-existerians*: and I found, amongst other things, that *Mr. Stevens* had **PUBLISHED** after *Dr. Hawker’s* decease a second edition of *his second letter*, so late as *the year 1829*, the contents of which are now, and were then, his avowed sentiments: which sentiments induced me to publish a little book, in a catechetical form, exposing the wickedness of the human pre-existerian tradition of the Pharisees; but I therein never mentioned by name, either *Mr. Stevens*, or his freethinking writings.

If *Mr. John Stevens* had been the father of the human pre-existerian doctrine, he might have been entitled to *personal exposure*: but as he was merely a *preacher of tradition*, from being a *deluded disciple* of the human pre-existerian Pharisees, he was personally an object of pity. As to his writings, the sentimental parts were the doctrines of other men: and as to the argumentative part, a small portion only was his; and that small part, I considered, too contemptible to notice: and if he did not appear to think otherwise, I should not at this time have exposed his folly, by mentioning his name, or his freethinking writings.

In reply to a *very small part* of my little book, *two*

ANONYMOUS pamphlets, abounding with malignant PERSONAL abuse came forth from the press, with a LIE in the title, for they are entitled, "*Celestial Filiation; being a vindication of the Pre-existence of the Lord Jesus; &c.*" to induce the deluded to believe a falsehood, which some of them have promulgated, namely, that *Mr. Silver did not believe in the pre-existence of the Lord Jesus Christ!*^a

To these two pamphlets, *Mr. John Stevens* did not allow his name to appear: but of these two pamphlets, he has since publicly acknowledged himself to be the author: therefore, *Celestial Filiation* is not the production of a fanatic, (E. S. 29,) although there be an affinity between *Celestial Filiation*, and that fanatical book entitled *Celestial Arcana*, for the *Swedenborgians* say, "*the soul is the man;*" and therefore, they do not believe in the resurrection of the body.

Men who write and publish such anonymous pamphlets as *Celestial Filiation*, have been compared by a celebrated character to *assassins*, who from malice would destroy the life of their best friend; provided they could accomplish their purpose without being discovered. Whether such a comparison be correct or not, I beg leave to be clearly understood as not applying it to *Mr. Stevens*. Indeed I believe *Mr. John Stevens* withheld his name from another motive: because *Mr. John Stevens* appears not to know the difference between his *spiritual* antagonists, who are of *one faith*, who use *the word of faith*; and his *much reason human pre-existerians*, with their *many creeds*, who use *all the reason in the world*. (S. D. 16, 186.) It can scarcely be questioned, but he thought his personal abuse, comparing me to a *dog*, a *venomous spider*, a *black swan*, a *petti-fogger* &c. &c. &c. would cause me to treat his pamphlets with the contempt such anonymous pamphlets deserved, or that *his attack* would induce me to defend my

^a *Mr. John Stevens* has adopted the same unjustifiable mode of entitling, in his reply to *Mr. Colyer*, to wit, "*Early Sonship or Christ before all things,*" insinuating thereby, that *Mr. Colyer* did not believe in *Christ* before all things; whereas he well knew, that *Mr. Colyer* believes *Christ (esti)* is before all things, even before a human soul, which *Mr. Stevens* does not believe. And the Reader will also observe, *Mr. Stevens* omits *esti is*, in the title of his reply to *Mr. Colyer*. (Col. i. 17.)

own reputation, instead of the CHRIST OF GOD. Had he not been ignorant of the Christ of God he would have known, that such an attack would be in vain; for the disciples of Christ have the mind of Christ, and are content to be *of no reputation amongst* human pre-existerian *Pharisees* and *Sadducees*.

In this, and in the first part of this work, I have not quoted Mr. John Stevens' *scurrilous language*, &c. by way of retaliation, but for the purpose of convincing Mr. John Stevens, if he be not past all feeling, that *godly men are not to be silenced with malignant personal abuse, especially by men of his sensual complexion*; but they will *soberly* contend with, and *cut to the heart*, (Acts vii. 54,) and *prick the heart* (Acts ii. 37,) of, men *drunk* with delusion. And I hope the wounds, which Mr. John Stevens has received, from the Sword of the Spirit, will bring him to a right mind, and to the knowledge of "THE CHRIST OF GOD;" and to the acknowledgment of his having been greatly deceived; and of having been an unhappy instrument in deluding others.

Serpentine *subtilty* is one remarkable feature in all the human pre-existerian writings. Sometimes a sentence begins with truth, and ends with falsehood: and sometimes a sentence begins with falsehood, and ends with truth. By such cunning craftiness the unwary are deceived. And as my purpose has been to expose the *falsehood*: for that purpose, I have only noticed so much of their sentences and opinions as are false; for the *truth* is not to be perverted by *lies*, neither ought *falsehood* to be mixed with truth in the same sentence!

If the subject's in controversy were of a temporal, and not of an eternal importance; or if they were not a matter of the faith *once delivered unto the saints*, then the Sword of the Spirit might not be wanted. But the God of truth is not to be represented as an impostor with impunity: neither is the faith once delivered unto the saints to be reduced to a mere system of reason; for *Reason* is a *natural* or *soul* principle in man, which exists in God's enemies as well as in his children; but *Faith* is a *supernatural* principle, it is the *gift and operation of God*, and the evidence of things *not seen*, as well as the substance of things *hoped for*.

Faith is our logick, and hope is our rhetorick, saith Luther, therefore we believe and wait with patience for deliverance under difficulties, which to human reason appear insurmountable.

Where facts expressly revealed are denied, such as man's originality, or where the veracity of God is undermined by tradition, by specious reasoning, by sophistry, or supposition, neither charity nor benevolence will allow us to call such proceedings by a *misnomer*: for *blasphemy is no harmless error*.^a And if no believer would charge the inspired apostle with the want of love or benevolence, when he pronounced those men accursed who had turned to another gospel; shall the faithful ministers of Christ be charged with the want of love or benevolence, for faithfully warning these men of their wickedness, who *trust in a Christ of man, a man older than Adam, a Christ who, they say, was not in heaven when talking to Nicodemus upon earth; instead of trusting in THE CHRIST OF GOD? Is not the foundation of the apostles and prophets THE CHRIST OF GOD, the rock of eternity, who waxeth not old, and who is present as the HEAD of the Church in all places, at one and in the same instant of time, wheresoever two or three are met in his name, although his human nature is in heaven?*

The human pre-existerians' *fanciful* Christ is a deadly heresy. And so truly did *Dr. Gill* consider this *vile heresy* the reverse of what is now called *harmless*, that his church would not receive an human pre-existerian into communion. And most of the *orthodox* baptist churches in the unity of the Faith did, and they, who are now of the *one faith*, do use the following article, as part of their creed, in opposition to this antichristian heresy.

^a Blasphemy is an offering of some indignation or injury unto God himself, either by words or writing. The doctrine of the human soul pre-existence is there ore blasphemous, because in so *many things* it makes the God of truth a liar. It impiously declares, that which was born of the SPIRIT in Mary was *only flesh*. It tends to prove, that sin is not the cause of the separation, and separate existence of the soul from the body! That the body is not an essential part of a man; that the resurrection of the body is unnecessary, and an absurdity; that Jesus Christ is not immutable, &c. &c.

“We believe that the LORD JESUS CHRIST, being
 “set up from everlasting as the mediator of the covenant,
 “and he having engaged to be the surety of his people
 “did, *in the fulness of time*, really assume human nature,
 “and not before, neither in whole nor in part; in which
 “nature he really suffered and died as the substitute of
 “his people in their room and stead, whereby he made
 “all that satisfaction for their sins, which the law and
 “justice of God required.”

An excellent and spiritual writer truly observes,
 “There is a revelation come from God, *which alone is*
 “*the standard of truth to mankind*: It contains all
 “divine truths that man on earth should know; and the
 “testimony is certain as God is true: It is infallible; for
 “it is the voice of truth itself; he declares, *heaven and*
 “*earth shall pass away, but my word shall not pass away,*
 “*but endure for ever in heaven.* God is not a man that
 “he should repent: he changeth not: he cannot lie:
 “with him there is no yea and nay, but yea and Amen.
 “So the testimony of God in the Holy Bible is full and
 “infallible, fixed and eternal. This then, and *not human*
 “*reason*, is the only standard of truth to man: What
 “agrees with this is true; *what differs from it is an error*
 “AND BLASPHEMY, as well as A LIE, and of the *Devil*. It is
 “here alone we can learn who the Saviour is, the glory of
 “his person and character; his undertaking; his faithful-
 “ness and power to save. It is here alone we can learn
 “what Christ is to us; and what we ought to be towards
 “him. *All Scripture is given by inspiration of God, and it*
 “*is profitable for doctrine, for reproof, for correction, for*
 “*instruction in righteousness, that the man of God may be*
 “*perfect.*” (2 Tim. iii. 16, 17.) That the truth of this may
 be our daily experience, is the prayer of your servant in
 the Lord, for the truth’s sake. F. S.

CHAPTER V.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born (or chief born) among many brethren. Rom. viii. 29.—

THE reader will observe, that God's own (*idion*) Son, is not stated to have been the chief born* *before many brethren*; but, that he might be the chief born *among many brethren*, the chosen ones predestinated to be conformed to the image of the Son! The word (*prototokos*) in this Scripture is most evidently used and to be understood as in Col. i. 18, where Christ is declared to be the *chief born from the dead*, that *among ali* (as it reads in the margin) *he might have the pre-eminence*. In Col. i. 18, and Rev. i. 5, Christ is not to be understood as the first brought forth from, or of the dead; for that would be untrue; but the Holy Spirit saith, "To this end Christ both died and rose, (by his own power) and revived, that he might be Lord both of the dead and living." (Rom. xiv. 9.) And in the fulness (*pleroma*) of time he was made of a woman, *made under the law* to redeem them, (the children) who were under the law, that they might receive the adoption of sons; for they were predestinated to receive the *spirit of adoption*, and to be conformed to the image of the Son, that he (the Son) MIGHT BE the first or chief born among many brethren. And of him, who died after raising Jairus' daughter, the widow's son of Nain, and Lazarus *from the dead*; whom he raised by his own power from the dead; it is written, that he died and rose, and revived, to the end *that he might be the chief born from and of the dead*, the Lord both of the dead and of the living; and he is Lord of all. (Rom. xiv. 9. Acts x. 36.) Therefore, it is written, that "*the genealogy is not to be reckoned after the birth-*

* The true spiritual meaning, as well as a literal interpretation of the Hebrew word, *Bekor* is *chief born*. The Lord did not slay the females, the daughters of the Egyptians that were born first,—but the chief of all their strength. Compare Exod. xii. 12. with Psalms lxxviii. 51.—cv. 36.