

“right; for Judah Jacob’s fourth son prevailed above his brethren, AND OF HIM CAME THE CHIEF RULER. “but the birth-right was Joseph’s,” (I Chron. v. 1, 2,) although Reuben was born first, for like Cain, Esau, Ishmael, and others, he was not the *chief born*, although he was *born first*. And as the true Melchisedec is without a *reasonable (agenealogetos) pedigree*, (Heb. vii. 3,) and as our Lord *sprang out of Judah*, (Heb. vii. 14,) it is no marvel, as the Books of Chronicles contain the above testimony, to the confusion of the human pre-existerian *sensual* interpretation of the meaning of the word, *first-born*, that the *Perverter of I Am* should teach his young rooks to reject the Books of Chronicles from the Bible.

The reader will permit me again to draw his attention to the words, “that he might be the first or chief born among,” in Rom. viii. 29, and also to the word, “that among all he might have the pre-eminence,” in Col i. 18; for all things were to be fulfilled that are written in the Psalms concerning Christ: (Luke xxiv. 44,) and among other things of Him it is written, *I will make him the first or chief born*, (Ps. lxxxix. 27,) so that the words, *I will make him the first born* are in perfect opposition to the vile human pre-existerian invention of the *Pharisees*, who give to Enoch and Elijah’s body what they call pre-eminence over Christ’s body; (S. D. 125,) and who propose to give to Christ’s human soul what they call pre-eminence, viz. *priority*, such as *the Jews supposed they had over the Gentiles*; but which is in fact, the ridiculous notion that the *fish*, including even the *frogs* and *toads*, were all pre-eminent to Adam; because they were creatures prior to, and created before him!

The Holy Spirit not only testifies in the Sacred Scriptures, that Adam is the (*tupos*) pattern of Christ that was to come, (Rom. v. 14,) as the tabernacle which Moses erected was the (*tupos*) pattern of the true tabernacle which God pitched, and not man, (Heb. viii. 2,) but also that the coming of Christ Jehovah, (Luke ii. 11,) in (*damuth*) the likeness of sinful flesh, (Rom. viii. 3,) is the coming of (*pleroma*) the fulness of time. (Gal. iv. 4.) And as that event was the coming of the *fulness* of time, so that event must constitute the *end* and the *beginning* of time! And when in the dispensation of the *fulness of times* all things

are gathered together in one in Christ, both which are in the heavens and which are on earth, even in him, (Eph. i. 10,) then God in Christ will be all in all in glory, as God in Christ is all in all in grace. Christ is *now* ALL IN ALL, for in him dwelleth all the fulness of the Godhead bodily: and when time shall be no longer, (Rev. x. 6,) then Christ will deliver up the kingdom, and be subject to the Father, not as an inferior, for “*all men are to honour the Son, even as they honour the Father,*” (John v. 23,) but subject to the Father for the *eternal* purpose, that the *Father of Glory*, (Eph. i. 17,) and the *Spirit of Glory*, (1 Peter iv. 14,) and the *Son the Brightness of Glory, the Lord of Glory*, (Heb. i. 3,—1 Cor. ii. 8,) the *Three which bear record in heaven who are One, the God of Glory*, (Acts vii. 2,) *may be all in all.* 1 Cor. xv. 28.

The Holy Spirit testifies in the Holy Scriptures, that Christ was to be of the seed of Abraham; for there is one (*mesites*) Mediator between God and man (*Anthropos*) the man Christ, JAH the Saviour. For *when God made promise to Abraham* (concerning the seed which is Christ) *because he could swear by no greater, he swear BY HIMSELF—wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel (emesiteusen) he MEDIATED by an oath.*^a (Heb. vi. 13, 17.) Yes; then *God mediated by an oath* to the confusion of all human pre-existerians: *For the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise, which God mediated by an oath, of none effect.* Wherefore then served the law? It was added because of transgressions, *till the seed should come, to whom the promise was made, ordained by angels in the hand of a Mediator. Now a mediator is not of one, but God is one,*^b (Gal. iii. 17—20,) who mediated by an oath to Abraham, and because he could swear by no greater, he swear by himself. Heb. vi. 13.

No doubt these truths will make the worshippers of

^a A blessed testimony that Christ Jehovah was the Mediator from all eternity, for Christ is God.

^b The reader will observe, I have quoted the above Scripture, in Gal. iii. 20, as it stands in the New Testament, without the interpolation.

a nondescript tri-une God, who, they say, cannot humble himself, gnash their teeth. But had they known the Scriptures and the power of God, they would not have departed from the pillar and ground of the truth: for without controversy great is the mystery of Godliness, God manifest in the flesh. Therefore the doctrine of God manifest in a human soul, *without flesh*, is a lie of Satan's invention.

Upon a careful examination of the Holy Scriptures, the Reader will find, that the elect of mankind are to receive the *spirit of adoption*, because they are *predestinated to the adoption of children by Jesus Christ*, (Eph. i. 5,) and as they have borne the image of the *first* man, so they are to bear the image of the *second* man. 1 Cor. xv. 48—49.

Adam was brought forth in the image and likeness, in which the Saints are *renewed*; but he was not created in the image to which the saints are to be *conformed*, or which the saints are *to bear*, or he would have had a *spiritual* body, he would have been *born of the Spirit*, and he would not have sinned; for it is written, "Whosoever is born of God doth not commit sin, FOR HIS SEED REMAINETH IN HIM: and he cannot sin, because he is born of God." 1 John iii. 9.

There is a very important difference, *expressly revealed*, between Adam as created in the image and after the likeness of God; and the *heavenly* image *the saints are to bear*, and the *image of the Son* to which the saints are to be conformed! As the tabernacle, erected by Moses, was the pattern of the heavenly tabernacle, (Heb. viii. 5,) and as that tabernacle is called the (*typos*) pattern or figure of Christ's human nature, the true tabernacle which God pitched and not man; so Adam, a living soul man, was the *typos*, the pattern of the last Adam, the quickening Spirit. It is therefore perverting the testimony of the Holy Spirit to say, Christ was the *pattern man*, in whose image and likeness Adam was created, and which image, the human pre-existerians say, was Adam's soul without a body. And let it not be overlooked, that as a son by *adoption* is the image of a *proper* son, and as the *pre-destinated sons by adoption* are to be conformed to the image of God's *proper* Son, it therefore behoved Christ in all things to be made *like* unto his

brethren ; (Heb. ii. 17,) because his predestinated brethren are to be conformed to his Image! And forasmuch as they were partakers of flesh and blood, he also partook of the same: so the predestinated children also partake of Christ's Spirit, and their *bodies* at the resurrection will be *like Christ's glorious body, viz., a spiritual, incorruptible, immortal and glorious body*, the Image of the Heavenly. That the reader may have a clear scriptural testimony of the difference between the *two images*, I shall place in juxta position, the *image and likeness in which all soul men* were created in Adam, and the image or likeness in which all the *spiritual men*, the saints are made new creatures in Christ, &c.

The Image and Likeness in which all soul men were created in Adam.

1. Adam was created in knowledge, the image and likeness of God: but Adam's knowledge was *the wisdom of a creature*.

2. Adam was created holy, the image and likeness of God: but Adam's holiness was *the holiness of a creature*.

3. Adam was created righteous, the image and likeness of God: but Adam's righteousness was *the righteousness of a creature*.

The Image and Likeness in which the saints are made new creatures in Christ.

1. Christ of God is made unto us wisdom. The saints are renewed in knowledge, after the image of their Creator; but they are blest with spiritual knowledge in Christ, who of God is made unto us *the wisdom of God*, (1 Cor. i. 30,) and they are to know even as they are known. 1 Cor. xiii. 12.

2. Christ of God is made unto us sanctification, or holiness. The saints are renewed in true holiness, and they are chosen in Christ *to be holy in his holiness*, (Eph. i. 4,) who of God is made unto us sanctification. (1 Cor. i. 30.) And they are to be *partakers of the holiness of the FATHER of Spirits*. (Heb. xii. 9. 10.) And when they see him they are to be like him. 1 John iii. 2.

3. Christ of God is made unto us righteousness. (1 Cor. i. 30.) The saints are renewed in righteousness, and they are made righteous in *the righteousness of God*. Philip. iii. 9.

4. Adam was created a living soul; and was of the earth, earthy. And all men have borne his image.

5. All mankind were created natural or *soul* men, and of the earth, earthy; and their bodies are natural or *soul bodies*.

4. Christ, the essential Son was *made flesh*, made of a woman, but *begotten of, and born of God the Spirit*, (John i. 14. Matt. i. 20,) and all the saints are *born of the Spirit*, and will be conformed to his image. Rom. viii. 29.

5. All the *brethren*, (saints) were created in Adam; (Exod. xx. 11,) but are made new creatures by being *begotten of and born of the Spirit*, (John iii. 6.) their bodies are to be *spiritual bodies*. &c. like Christ's, *the image of the heavenly*, 1 Cor. xv. 44.

The saints were created in Adam, and in him sinned;^a but they are made new creatures by being born of the Spirit, and they wait for the adoption, *the redemption of their bodies*, (Rom. viii. 23;) for their *mortal bodies are to be quickened and conformed to Christ's holy body*, by the

^a The Holy Spirit, in the antecedent part of the Epistle to the Romans, hath proved from the Old Testament Scripture, that Jew and Gentile are both wholly sinful, their souls depraved in every faculty, and their bodies, even the *heart*, deceitful and desperately wicked. In the 5th chapter we are informed how sin entered into the world, and death by sin: "*Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that,*" or, *in whom*, (as in the margin) "*all have sinned.*" In this "*one man*," all mankind in the order of natural generation were created; for it is written, "Let us make man (Adam) and let *them* (plural) have dominion," &c. (Gen. i. 26. See also Exod. xx. 11.) In this *one man* they all were by creation; as in the oak is contained its acorns which become oaks. And from this *one man* they were to proceed and descend by natural generation, they being in his loins as *Levi* was in the loins of his great grandfather Abraham. (Heb. vii. 10, Gen. xvi. 26. Exod. i. 5.) And as by this *one man* sin entered into the world, and death by sin, so death passed upon all men, in whom all have sinned. Rom. v. 12.

Before Jehovah gave the law upon Mount Sinai, sin was in the world, and death too; which was very evident from the millions that had died in consequence of sin. The transgression of the law by Adam was an act of disobedience against the true, and holy, and righteous will of God: *for sin*, saith the apostle, *is not imputed where there is no law*. Now if there had been no law previous to the written law delivered unto the children of Israel, then, there could have been no sin, and no separation of the soul from the body by death; for death, the separation of the soul from the body, is only in consequence of sin! But as in Adam all sinned, so in Adam all die.

Holy Spirit that dwelleth in them, (Rom. viii. 11.) So that every saint will be wholly begotten of the Spirit, as Christ's human nature was! But, saith John, what we shall be, we know not, but we shall be like him, for we shall see him as he is. 1 John iii. 2.

Having premised these things, I now request the reader's attention to sundry particulars.

1. That the elect of mankind are predestinated to the adoption of children by Jesus Christ. Eph. i. 5.

2. That the elect of mankind are predestinated to be conformed to the image of the Son. 2 Peter i. 4. Rom. viii. 29.

3. That the brethren are made new creatures, born of the Spirit, and have (*koinōnia*) the fellowship of the Spirit, (Philip ii. 1,) and have (*koinōnia*) fellowship with the Father and with his Son Jesus Christ. 1. John i. 3.

4. That the brethren are born of the flesh, and also begotten of the Spirit. John iii. 6.

1. That for as much as the children are (*kekoinōnēke*) partakers of flesh and blood, the Son, the express image of the Father's person, took part of the same. Heb. ii. 14.

2. That it behoved the Son, in all things to be made like unto his brethren. Heb. ii. 17.

3. That Christ was made of a woman, the new thing created in the earth. (Jerem. xxxi. 22,) was begotten of the Spirit. (Matt. i. 18—20,) to redeem the elect, who were under the law, that they might receive the adoption of sons. Gal. iv. 4, 5.

4. That Christ was born of Mary and also begotten of the Spirit. Matt. i. 20.

That if Christ had not been born of the Spirit he would not have been made in all things like unto his brethren, but merely like unto all mankind in Adam.

That the Greek word rendered *partaker* in Heb. ii. 14. 2 Peter i. 4, &c. is rendered *partner* in Luke v. 10, &c., and signifies a person who is a *partaker* of, and in *partnership*, and in *communion*, and in *fellowship* with others in the same nature. And therefore, as the elect of mankind are *partners* in flesh and blood, so they by being made new creatures, have the fellowship of the Spirit, and are in fellowship with the Father and the Son; and exceeding great and precious promises are given unto them, that they might be *partakers* of the Divine Nature, (2 Peter i. 4,) and they are to be *conformed to the image of the Son*, (Rom. viii. 29.) Therefore, the predestinated children by adoption receive the *Spirit of the Son*, because they

are sons, and are to be conformed to the Image of the Son. They are even now the sons of God, and it doth not yet appear what they shall be, but when he shall appear, *they will be like him*, (1 John ii. 2,) as it is written, “*That they all may be one, as thou Father art in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US.*” *And the glory which thou gavest me I have given them: that THEY MAY BE ONE, EVEN AS WE ARE ONE. I IN THEM, AND THOU IN ME, THAT THEY MAY BE MADE PERFECT IN ONE.* JOHN xvii. 21, 22, 23.

But the human pre-existerian fablers, from their *Antichristian enmity to the one faith* of the Church of God in all ages, namely, *the ESSENTIAL SONSHIP OF CHRIST*, oppose with all *their reason in the world*, amongst other things, these precious truths of God: they have even invented the following *lies or falsehoods* to destroy them; viz,

First. That, “the paternity and filiation respect not the *divine nature*, which is common to the Holy Three, but the *human nature* as peculiar to the Son, and belonging to his seed by election, by covenant, and by promise.” C. F. i. 48.

Secondly. They say, “that Christ’s eldership and right as the first-born, *was not to arise out of the conformity of his brethren to his likeness.*” C. F. i. 34.

Thirdly. They say, “The human soul of Christ (without a body) is the image set up of old; and the perfection thereof; which Jehovah possessed as his *acquired likeness*, and which is called the beginning of his way; and to a conformity to this primitive likeness, (a human soul without a body) are all the chosen ones ordained.” S. D. 16, 65.

As these lies or falsehoods do *necessarily* form part of the human pre-existerian creed, they shall be weighed in the balances of the sanctuary, and their wickedness exposed. But previous thereto, allow me to observe, concerning our Lord’s prayer, that *they all may be ONE IN US*, are great words, expressing a great mystery.

There is not a truth more clearly revealed in the New Testament, than that the *primitive* likeness borne by the elect and *non-elect* of mankind is Adam’s *living soul image*; but the saints are to bear a *second* likeness or image, to wit,

the *image* OF THE Heavenly; for they are *predestinated* to be *conformed* to the *Image* of the Son; and they *are to awake with his likeness*; (Psalm xvii. 15,) which likeness or *image* the non-elect have never borne. And which truth is directly opposed to the creed of the human soul pre-existerian fablers; for they say, Christ's image is the *human soul* without a body, which they call the *primitive* likeness, and to which image with the perfection thereof, they say, the saints are to be conformed. S. D. 65. He. 139, 141, 142.

The Saints are *renewed* in knowledge after the image of their Creator! And the HOLY GHOST declares, they are to be (*summorphous*) CONFORMED to the image of the SON!

The Holy Spirit testifies, that at the resurrection of the dead, the bodies of the Saints will be raised like Christ's *glorious* body, because *they are to bear* the IMAGE OF THE HEAVENLY.

As the whole of the human nature of the Son of God was made in all things like unto *his brethren*, and was taken into *personal union* with, and by him the essential Son of the Father; who can say what the saints shall be? *Their bodies are now the temples, in which the SPIRIT OF THE SON dwells; they are joined to the LORD BY ONE SPIRIT!* (1 Cor. vi. 19, 17.) *And by one SPIRIT they are all baptized into one body.* (1 Cor. xii. 13.) John says, *It doth not yet appear what we shall be, but we know that when the Lord shall appear, we shall be like him; for we shall see him as he is.* (1 John iii. 2.) And Jesus said, *that they all may be ONE IN US.*

The elect of God are by nature *the children of men*; but they are predestinated by *God* the Father to be *the children of adoption* by Jesus Christ, (Eph. i. 5.) And as they have borne the image of their *earthly soul parent*, so they are to bear the *spiritual* image of the *heavenly*; and to be conformed to the image of the Son. (Rom. viii. 29.) The *image* of the *heavenly* is plainly and positively declared in the 15th chapter of the first Epistle to the Corinthians, where the resurrection of the *bodies* of the Saints is revealed as immortal, incorruptible, *spiritual*, and glorious: and the cause is there assigned why their *bodies* should be thus raised up, namely, because the Saints are to bear the

image of the *heavenly*, a *spiritual body*, which is the **second Image**: Adam's *soul and body image* being therein set forth as the *first image*—

The first man, Adam.

1. The *first man*, Adam, was made a *living soul*.

2. That was not *first* which is *spiritual*, but that which is *soul*.

3. The *first man* is of the earth, *earthy*.

4. Sown a *natural body*.

5. For as we (the elect of mankind) *have borne the image* of the *earthy*.

The last man, Christ Jehovah.

1. The *last Adam* was a *quicken- ing Spirit*.

2. *Afterward* that which is *spiritual*.

3. The *second man*, Jehovah, from heaven.

4. Raised a *spiritual body*.

5. So the elect of mankind *shall bear the image* of the *heavenly*.

The non-elect as well as the elect have borne the *earthy image*, for the non-elect have had reasonable and intellectual *souls and bodies*: many of them have been distinguished for an *intelligent* and cultivated understanding; nevertheless, they never had in Adam; nor have they had in soul or body, *the Image, which the Saints are to bear*, the *image of the heavenly*, for that image is *spiritual*, because Christ is a *quicken- ing spirit*, and God is a *spirit*.^a

The godly reader will observe, that Adam is declared by the Holy Spirit to be the first man, as the living soul and body image, and as of the earth: and that Christ is declared to be the second man, a *quicken- ing spirit, whose image the elect are to bear*.

In addition to the above Scriptures there are two more, which when united set forth the same truth. "For as much as the children are PARTAKERS (kekoin-
"ónēke) or partners of *flesh and blood*, (Heb. ii. 14,) there
"are given unto them EXCEEDING GREAT and precious pro-

^a The human pre-existerians do not make a true or proper distinction between the Image and likeness of God, and the Image and likeness of men. If the Image and likeness of God be a human soul, then, as Adam's *sinful* sons and daughters had human souls, the Image and likeness of fallen Adam, they would, according to the human pre-existerian creed, be both in the Image and likeness of God and of man: for the Image and likeness of God, and the Image and likeness of man, according to the human pre-existerian creed, is one and the same: which cannot be true, because it is perfectly inconsi- tent with the Holy Spirit's testimony in the 15th chapter of the first Epistle to the Corinthians, and to Col. iii. 10, and to Eph. iv. 24.

“*miscs, that by these they might be (koinōnoi) PARTAKERS OF THE DIVINE NATURE,*” (2 Peter i. 4,) which divine nature cannot be a human soul, for God is a Spirit!

Reader, these are exceeding great and precious truths, to which the human soul pre-existerian doctrine is opposed. That *dogma* may be truly entitled, “the ‘human soul, *versus*, the quickening Spirit;” or, “The ‘soul men, *versus*, the spiritual men.” But it is now time to examine the *first* of their before-mentioned LIES, namely,

“That the paternity and filiation respect not the ‘*Divine nature*, which is common to the Holy Three, ‘but the *human nature*, as peculiar to the Son, and be-‘longing to his seed by election, by covenant, and by ‘promise.” C. F. i. 48.

1. The Reader ought not to overlook the remarkable *Antichristian* hatred, which the human pre-existerians have *now*, to the divine *paternity* and *filiation*! Their predecessors, the human pre-existerian Pharisees, had the same hatred to Christ, for asserting his essential Sonship, that *God was his own OWN FATHER*, inaking himself *EQUAL* with God, see John v. 18.—Mark xiv. 61-64.—John xix. 7.

2. If the above article of the human pre-existerian creed be not a LIE; if the divine names are only assumed, and are to be hereafter laid aside; then, as Christ had no man for his father in the order of natural generation, it would follow, that Christ had *neither a divine, nor a human Father*; for, they say, the *paternity* respects not the *divine nature*, and therefore, the saints conformity to his image, *the image of the Son*, would be a FATHERLESS ONE: and for the saints to say, “*Our Father which art in heaven,*” would be little short of *mockery*! What a mercy that the Church of God is forewarned, there would be such *mockers* as the human soul pre-existerian fblers, who would *privily*, under the appearance of being ministers of righteousness, *bring in damnable heresies*. (2 Peter ii. 1.) And that one of *Antichrist’s* peculiar features is, the denial of *the Father and the Son*, and PARTICULARLY THE ESSENTIAL SONSHIP OF CHRIST. 1 John ii. 22, 23.

3. This human *soul* pre-existerian lie, our Lord himself exposed in his discourse with Nicodemus, wherein he de-

clared, that which is born of the SPIRIT is *spirit*: but the human soul *without a body*, which the human soul pre-existerians call the *primitive image*, is *common to all the non-elect* who have departed this life, and *who were not born of the Spirit*.

Blessed be God, the *essential* Sonship of Christ has been, and is fully established by the testimony of the Holy Spirit in the Sacred Records: for if that part of the human pre-existerian doctrine were true, namely, that the *paternity* and *filiation* respect *not the divine nature*, but the *human nature*, as peculiar to the Son; then, *the Holy Ghost could not be a divine person*, for the human nature was begotten in Mary of the Holy Ghost: and therefore, according to the human pre-existerian creed, the Holy Ghost must be the *Father* of the *Son*, and the Holy Ghost *cannot be a divine person*, but the God of truth must be a liar. Such are the *horrid* principles of these human soul pre-existerians, whose doctrines have evidently been invented by the Devil, for the purpose of deceiving the *elect*! And no man taught of God would preach such a *lying* doctrine.

4. The chosen ones of the children of men are by election, by covenant, and by promise, *to be partakers of the divine nature*, the SPIRIT OF THE SON; (2 Pet. i. 4. Gal. iv. 6. Rom. viii. 9,) or they would only be *mock sons of God*. Indeed, it is impossible that the paternity should not respect the divine nature; for the paternity of God their Father must *necessarily* relate to the divine nature.

5. The Reader will also observe, the human pre-existerians are obliged to support their *creed* by wresting many Scriptures from their plain and evident meaning; for instance, they represent John the Evangelist as saying, "Behold what manner of love the Father, *which respects not the divine nature*, hath bestowed upon us, that we should be called the sons of God *without partaking of the Spirit of the Son: for the paternity and filiation does not respect the divine nature, but the human nature of the Son, &c.*" 1 John iii. 1.

Reader, this fraudulent interpretation of the Holy Scripture is not the act of open infidels, but of men who profess to believe that the Scriptures are strictly true, and perfectly consistent. S. D. 65.

That *their false* statement may more fully appear, their vile perversion of Scripture shall be placed in a column opposite to the testimony of the *Holy Spirit* in the Holy Records.

Holy Scripture.

Behold what manner of love the Father hath bestowed upon us; that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, 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 John iii. 1, 2.

The human pre-existerian perversion.

Behold what manner of love the Father, *which respects not the Divine nature*, hath bestowed upon us, that we should be called the sons of God, *and never be partakers of the Divine nature!* Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, *which respects not the Divine nature*, and it *doth appear* what we shall be; for we know that when he shall appear, we shall be like *his human soul without a body*; for we shall see him as he is.

6. If the *paternity and filiation* respect not the divine nature, but the human nature, which the human pre-existerians call the *primitive likeness*, the human soul; then, have not *the non-elect in hell*, the seed of the serpent, had *filiation human souls*? See Matt. x. 28.

7. This human pre-existerian falsehood will still more clearly appear, by its being put in a column opposite to the testimony of the Holy Spirit in the Scriptures of truth.

The Human Pre-existerian falsehood.

The *human soul* of Christ is of the same kind as our own, (S. D. 16,) is Jehovah's *acquired likeness*, (S. D. 65,) the paternity and filiation respect not the *Divine nature*, which is common to the Holy Three; but the *human nature*, as peculiar to the Son, and *belonging*

The testimony of the Holy Spirit.

Christ is a quickening Spirit, (1 Cor. xv. 45.) The image of the invisible God, (Col. i. 15,) for God *is a Spirit*. That which is born of the Spirit *is spirit*, (John iii. 6.) But now we, brethren, (the elect) as Isaac was, are the children of the *promise*, (Gal. iv. 28,) *born after the*

to his seed, by election, by covenant, and by promise. C. F. i. 48.

Spirit (Gal. iv. 29,) *partakers of the SPIRIT OF CHRIST.* Rom. viii. 9.

8. According to the human pre-existerian creed the SEED OF CHRIST must mean the *seed of man*, for they say, the *paternity* and *filiation* does not respect the divine nature, but the *human*. Therefore, if further evidence could be necessary, to prove the wickedness of the human soul pre-existerian doctrine, I shall put the Holy Scripture account of the children of men, in a column opposite to the description of the children of God, whereby the paternity of God the Father, and the filiation of the children by adoption, new creatures, will be clearly seen to relate to the divine nature, to the confusion of all human pre-existerians.

The children of Men.

Adam begat a son in his own likeness after his own image, not in the image of God, (Gen. v. 3.) Born of a woman, (Job xiv. 1.) Seed of men, (Dan. ii. 43, &c.) All nations of men are made of *one blood*. (Acts xvii. 26.) Conceived in sin and shapen in iniquity, (Ps. li. 5,) the children of disobedience, and the children of wrath by nature. (Eph. ii. 2, 3,) speaking LIES. Psalm lviii. 3.

Children of God.

Born of *God*, (John i. 13, 1 John iii. 9.) Seed of *God*, (1 John iii. 9.) Born of the *Spirit*, (John iii. 6, 8.) Partakers of the *Divine nature*, (2 Pet. i. 4.) Partakers of the holiness of the *Father of Spirits*, (Heb. xii. 9, 10.) They do not commit sin; and *cannot sin*, (1 John iii. 9.)^a They are renewed after the image of him that created them. (Col. iii. 10. Eph. iv. 24.) *Are children that will NOT LIE.* Isa. lxiii. 8.

And the *bodies* of the Saints are to be raised *spiritual* and *glorious* bodies like Christ's *body*, because they are to bear the *image of the heavenly*. 1 Cor. xv. 49.

Lastly, the testimony in the Sacred Records is, that the children predestinated to be sons of God by adoption, receive the *Spirit of adoption*. And because they are sons by *God's eternal predestination*, God sends forth THE SPIRIT OF THE SON into their hearts, crying, ABBA FATHER. (Gal. iv. 5, 6.) And they who have not the SPIRIT OF CHRIST, are

^a The new creature sinneth not. "It is no more I, saith the Apostle, "that do it, but sin that dwelleth in me." (Rom. vii. 16, 17.) But the soul of David sinned against his body; (1 Cor. vi. 18.) which it could not have done, if the soul was that spirit which is without guile.

none of his. (Rom. viii. 9.) It is therefore plainly revealed in the Sacred Records, that the paternity and filiation do respect the divine nature,—and *not merely the human nature of the Son.* And as what is plainly revealed in the Sacred Records, the human pre-existerians admit *we are bound to believe with assurance*; therefore we are bound to believe that the human pre-existerians are *liars*, and *Anti-christ*, because *they deny the Divine Paternity and Filiation.* (1 John ii. 22, 23.) It might have been unnecessary for me to say more, because the Scriptures *are strictly true, and perfectly consistent* in their testimony of the *originality of man*, and in direct opposition to the human soul pre-existerian tradition; if a holy necessity were not put upon me to expose the human pre-existerian image makers' LYING and disgraceful inventions; that the deceivers and the deceived may be without excuse at the last day, *the day of judgment*, when the *lovers and makers of a lie will stand finally condemned.* (Matt. xii. 37. Rev. xxii. 15.) I must therefore, however painful, proceed to expose the *second* of the before-mentioned human pre-existerian *lies*; for the Holy Ghost hath plainly declared the fact, that the predestinated *sons of God* by adoption are to be conformed to the image of the Son, (to the intent and purpose) that *the Son MIGHT BE THE FIRST-BORN, OR CHIEF-BORN AMONG MANY BRETHREN!* I shall therefore place

The before-mentioned SECOND human pre-existerian falsehood in juxta position with God's revealed pre-destination.

The human Pre-existerians' doctrine of God's predestination.

His (Christ's) eldership and right as the first born, was *not to arise out of the conformity of his brethren to his likeness.* C. F. i. 24

The revealed doctrine of God's predestination.

Whom he did predestinate to be conformed to the image of his Son, that HE MIGHT BE THE FIRST-BORN AMONG MANY BRETHREN. Rom. viii. 29.

According to the human pre-existerian human soul creed, their *primitive* likeness was the likeness *first* worn by the *non-elect*, as well as by the *elect*; it being the image and likeness in which, they say, Adam, who repre-

sented all mankind was created; (S. D. 65, 123. 2 Letter 45.) And therefore, the *secondary* or SPIRITUAL likeness, or image of *the heavenly, which the elect are to bear*, of which the Holy Ghost speaks in the fifteenth chapter of the first Epistle to the Corinthians, according to the human soul pre-existerian doctrine, is *untrue*. But let God be true and every man a liar, who contradicts the divine testimony. If Adam had been created in the image which the saints are to bear, and to which they are to be conformed, Adam would have had a *spiritual body*. Whereas Adam had a *natural body*, and was only the (*tupos*) type of him that *was to come*.

Our Lord bid his disciples to take heed and beware of the leaven, or the doctrine of the *human pre-existerian* Pharisees: (Matt. xvi. 6, 12,) and to the Pharisees, Jesus said, "*Ye are of your father the devil, and the lusts of your father ye will do—when he speaketh A LIE, he speaketh of his own; for he is a LIAR, and the father of it.*" (John viii. 44.) And there cannot be any want of proof, that the human soul pre-existerian doctrine is a lie of the Devil's *invention*, because, they say, the *primitive likeness* is a human soul without a body, and that the human soul *without a body* is the image and likeness in which Adam was created, to which all the chosen ones are predestinated to be conformed: whereas Adam was created *with a natural body*, and the *bodies* of the chosen ones are to be raised *spiritual bodies*, like the *glorious body* of Christ. And the human soul pre-existerians must admit, that Enoch and Elijah have never been conformed to their *primitive likeness*, for they have never been without a *human body*; yea, the Perverter admits, they were in Heaven in the body long before his fanciful Jesus Christ had one; for he says, "Thus does *one* truth illustrate another, and "we see Christ in his people, and his people in him: but "he is all the way *first*, he was first in heaven *without a body of flesh*, and he is first in heaven *with a body*, "ENOCH AND ELIJAH EXCEPTED." (S. D. 125.) Therefore as the human soul pre-existerians admit, that Enoch and Elijah entered heaven in the *body*, when their human soul Christ was without *a body*; it is therefore evident, that according to their doctrine, Enoch and Elijah en-

tered heaven in a *glorious body*; neither of them having *borne*, or *been conformed* to what the human pre-existerians call the *primitive likeness*, namely, *a soul without a body*.

Surely, *false witnesses will utter lies*: (Prov. xiv. 5,) but such *abandoned* human pre-existerian *falsehoods* will not be overlooked by the Most High.

If an avowed infidel, or if a freethinker, who did not profess to believe the Scriptures were strictly true and perfectly consistent, had been guilty of such a vile perversion of God's revealed predestination, it might be considered as a *lie not wittingly*, but ignorantly committed; but as the human pre-existerians are not to be classed amongst the avowed infidels, for they profess to believe the Scriptures are strictly true and perfectly consistent, they must either be considered as guilty of a wicked *lie*, or of a premeditated *falsehood*, for the purpose of supporting *their pharisaical fable*.

The human soul pre-existerians remind me, that Abraham had two sons, the one, the *elder*, a human soul son by a bond-woman: and the other, the *younger*, the chief-born by promise, by a free-woman. The Scripture saith, "But as then he (the soul man) that was born after the flesh, persecuted him (the spiritual man) that was *born after the Spirit*, even so it is now; for they manifest the same enmity to the seed of the woman. (Gal. iv. 29.) And like their brethren the human pre-existerian Pharisees, they make void the word of God by their traditions.

Antichrist is antichrist, although he may be concealed for a time under the disguise of a particular Baptist. The sect may give him a name to live amongst men; but, like the Socinian, he is dead before God. Indeed, such is the enmity of Antichrist to the *second likeness* which the Scriptures declare the saints in this time state *know not*, (1 John iii. 2,) but which the chosen ones are to bear, that the human pre-existerians have invented *many more lies*,^a to support their *lying* tradition, and amongst those lies are the following,

^a As sin is *exceeding sinful*, that is *full of sin, beyond expression*, so the human pre-existerian lie is *exceeding lieful*, for it is *full of lie*, beyond expression.

THIRDLY, the human *soul* pre-existerians declare, “the human soul of Christ (without a body) is the “image set up of old, and the perfection thereof: this “Jehovah possessed as his acquired likeness, and which “is called the (*archē*) beginning of his way; and to a con- “formity to this primitive likeness (a human soul without “a body) *are all the chosen ones ordained.*” S. D. 16, 65.

1. This human pre-existerian statement is unquestionably *a lie*: for if the human soul of Christ *without a body* be the primitive likeness, *the Image set up of old, and to which all the chosen ones are ordained to be conformed*, then the doctrine of those *Sadducees* who professed their belief in the immortality of the soul, *but who denied the resurrection of the body*, would not be *leaven*: and our Lord must have made a **GREAT** *mistake* when he bid us beware of the *leaven* of the *Sadducees*. (Matt. xvi. 6, 11, 12.) In truth, as Christ’s *human body* is called God’s **HOLY ONE**, (Psalm xvi. 10. Acts ii. 17,) and as the bodies of the chosen ones are to be raised *spiritual bodies* like Christ’s body, *the body of his glory*, (Philip iii. 21,) because the elect are ordained to bear the image of the heavenly; therefore, the human soul pre-existerian doctrine of Christ’s *soul without a body* being the *primitive likeness, the image set up of old*, to which, they say, the chosen ones are to be conformed, is evidently *false*; for it necessarily involves in it the *blasphemous* freethinking principle of the *Sadducees*, and *Swedenborgians* viz., *that the body constitutes no part of a man’s person*; (S. M. 14,)—*that the resurrection of the body is an absurdity*: and therefore, *our preaching is vain, and our faith is vain*; (1 Cor. xv. 12, 14.) *And then the resurrection of Christ’s holy body is a fable*: but then, says the apostle, *we are of all men most miserable. And if after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?* Surely, the true meaning of the *fifteenth chapter of the first Epistle to the Corinthians* cannot constitute any part of the **PERVERTER’S REVERED BIBLE**. (E. S. 29.)

2. If the human soul of Christ *without a body*, be the great image of God; (He. 147,) which they say, it is, then, as the human pre-existerians’ God doth not possess humility, it is impossible that the meek and lowly

Jesus can be the great image of *their* God: but all the *proud souls*, (Mal. iv. 1,) the non-elect in hell, who are without humility, are *great* images of the human pre-existerians' God, because their souls exist until the resurrection without their bodies.

3rd. If the human soul of Christ be the great image of God, then God must be a soul (*psuche*) and Christ must have been a liar, for saying, *God is a (pneuma) Spirit*. (John iv. 24,) and the Holy Spirit must be a liar for testifying, that the *soul bodies* of the saints will be raised *spiritual bodies, the image of the heavenly*. Surely, God will not overlook such infamous conduct in men, although they profess to *revere* the Bible, and have a name to live amongst men.

4th. The human pre-existerians say, "*the human soul of Christ is Jehovah's acquired likeness, and is called the (archē) beginning of his way: And that the Scriptures are strictly true, and perfectly consistent.*" (S. D. 65.)

And further, "that the *Septuagint archē* most usually "answers to the Hebrew *Rash* and *Rashith*. But they "cannot find it ever denotes *the idea of eternity.*"* (S. D. 155, 156.) *Archē* is certainly used by the *Septuagint* to answer *Rashith*, which is *sometimes* rendered *chief* in our Bibles, (See Job xl. 19,) but it is more generally rendered *beginning*. Christ (*estin archē*) is *the beginning*. (Col. i. 18.) Here I cannot omit presenting the Reader with an extract from the Perverter's *Scriptural Display* upon this subject. He says, "*I add, by way of concluding the remarks on the Colossian text, and also the present section; that I read of the BEGINNING.*

"Of Strength; Gen. xlix. 3.

"Of Wisdom; Psalm cxi. 10.

"Of Knowledge; Prov. i. 17.

"Of Strife; Prov. xvii. 14.

"Of Words; Eccles. x. 13.

"Of the World; Isaiah lxiv. 4.

"Of the Creation; Rev. iii. 14.

"Of Days; Heb. vii. 3.

* If the human pre-existerians knew the Scriptures and the power of God, they would have known that *archē* in the 2 Thess. ii. 13, does denote the *idea of eternity*.

“ Of Sorrows ; Matt. xxiv. 8.

“ Of the Gospel ; Mark i. 1.

“ Of Miracles ; John ii. 1.; and

“ Of confidence ; Heb. iii. 14.

“ *But I no where find that, the word. archē,^a beginning, is used to express eternity of existence or perfection.*” (S. D. 155, 156.) And the human pre-existerian *Septuagint*, in Mr. Stevens’ *revered Bible*, inform us, that *Behemoth*, the great beast, which *eateth grass like an ox*, is (archē) *the beginning of the things formed of God, or the beginning of the ways of God*; (Job xl. 15, 19,) and this beginning of the ways of God, and of the things formed of God, THIS BEHEMOTH, which eateth grass like an ox, the human pre-existerians must declare was, and is, if *the Scriptures be perfectly consistent with their tradition*, (S. D. 65,) Christ’s *human soul without a body*, which they call the *great soul of the Lamb*, (Rhy,) the *Great Image of God*, (He. 147,) the *image to which the chosen ones are pre-destinated to be conformed: or the Scriptures must be perfectly inconsistent*, unless their tradition be a lie: and if the human pre-existerians do not admit *Behemoth*, the great beast, to be the great soul of the Lamb, which they call *Jehovah’s acquired likeness*, &c. &c., then, they must either deny what they pretend to believe, namely, that the **SCRIPTURES ARE STRICTLY TRUE** and *perfectly consistent*; or they must admit they have been awfully deluded, and have hitherto believed a lie.

Had the *human pre-existerian fblers* known the Scriptures and the power of God, they would have known Christ, saith, **I AM** the **WAY**, (John xiv. 6,) and that Christ (*estin*)^b is the **BEGINNING**, (Col. i. 18,) and the *end* as

^a *Archē* may be rendered *cause, origin, author, chief, &c.* as well as *beginning*. If the human pre-existerians knew “the Christ of God,” they would render *Archē* according to the honour which is due unto His name. Their vile perversion of the true rendering of this word, when applied to Christ, will be hereafter exposed.

^b *Ego Eimi, I AM*; *Esti, he is*. Blessed are they who know “the Christ of God.” They delight to honour the Son even as they honour the Father. That excellent man, Mr. Parkhurst observes, “the Apostle Paul after ascertaining all things that are in heaven, and that are in earth, visible, and invisible, were created by and for CHRIST, adds, and HE IS (AUTOS ESTI) not (en) (was) before all things, and by him all things have subsisted and still subsist.” (Parkhurst’s Heb. Lex. 157.) And the reader will ob-

well as the *beginning*; *the first and the last*. (Isaiah xlv 6. Rev. xxii. 13.) And that *Christ is not Behemoth, the beginning of the ways of God, the great soul of the Lamb, (Rhy,) which eateth grass like an ox.*

5th. The Perverter of I AM says, "he has *all the reason in the world* to consider the *soul* of our Lord immeasurably great in its powers and possessions, he calls "it an intelligent *spirit* of the same kind with ours." (S. D. 16,) and the *primitive likeness*: (S. D. 55,) therefore the non-elect, and also the elect, must all have had *souls before they had bodies*, or they could not have borne what he calls the *primitive likeness*; for *all the reason in the world* will never allow him to believe, that the *elect* could wear a *secondary likeness*, before they had worn a *primitive one*. And if Christ's soul was holy, then all their souls must have been holy, (*which the Perverter denies*;) but he must admit that the word *primitive* means *first*, and not *second*. And for that purpose, I shall transcribe, for the benefit of his "Young Rooks," what he said respecting the word *first-born*, in juxta-position with the same reasoning applied to *his primitive likeness*.

The Perverter's account that *first-born*, means, *born-first*.

"*First-born means born-first*; and for Christ to be, as our more than ordinary author says, the first born in Jehovah's purpose, can mean no less that he was decreed to be born or enter into being first, and while no other creature existed." C F. i. 34.

The Perverter's account that *primitive likeness*, means, *likeness first*.

"*Primitive likeness*, means *likeness first*; and for the chosen ones to be, as our more than ordinary author says, ordained to a conformity to this *primitive likeness*, can mean no less that they were decreed to wear or *enter into this likeness first*, and while no other likeness existed.

serve the Apostle also asserts, that CHRIST IS (ESTIN ARCHE) not (*en*) (*was*) the *beginning!* (Col. i. 17, 18.) The human pre-existerians have a great dislike to ESTI, *is*, applied as it is to *Christ* in the Holy Scriptures by the Testifier of Jesus. *Esti, is*, can only with propriety be applied to "*The Christ of God*," who is without beginning of days: but, as the human pre-existerians have set up a began to be Christ of man's invention, in opposition to the Christ of God, they pervert I AM into I *was*, and *is* into *was*, the *past tense* being more agreeable to their human pre-existerian creed! They mock all who notice that it is said of Christ, HE IS; and they *insidiously* charge Christ with wilfully, or ignorantly, saying, I AM, for I *was*. See C. F. i. 29. S. J. 19, 20.