

6th. As the human pre-existerian image-makers admit, that Enoch and Elijah were in heaven in the body before Christ had a body. (S. D. 125,) they must believe, according to their image creed, that Enoch and Elijah were not conformed to their *primitive* image: and they must also admit, according to their image creed, that *their* Christ was *obliged* to wear a *secondary likeness*, and to be conformed to the image of Enoch and Elijah. Thus, they make void the word of God by their vile *pharisaical* tradition, and *fabulous* image. Had they known the Scriptures and the power of God, they would not have set up such an *image*, which they admit to be the image of a DEAD MAN, which they are compelled to admit was inferior for ages to Enoch and Elijah in glory, and which, a *soul without a body*, they *fanatically* call, *the image to be studied by all true christians*. S. D. 16.

Again. I call upon the human pre-existerians to shew, why the bodies of the saints are to be raised *spiritual bodies*, and not *soul bodies*, if the human soul be, as they say, Jehovah's *acquired likeness*. Does the Holy Spirit testify *falsely*, in saying, that the *adopted* sons, the chosen ones, are to have *spiritual* bodies, the *image* of the heavenly? And did the Holy Spirit ignorantly distinguish *Adam* from Christ, by expressly defining Adam a *living soul*, and Christ a *quickening spirit*?

It is an awful consideration that men should be so deceived by the subtilty of the Old Serpent, as to appear *under the mask* of believing in the *strict* truth, and consistency of the Scriptures, when they are really blasphemers, secretly undermining the foundation of all divine revelation by *their lies*. And I hope the reader will not pass over this display of the human pre-existerians' *all the reason in the world*, without solemn consideration: for the SILLY DOVES in knowledge and understanding, are not guilty of such acts of blasphemy. That the elect are to be conformed to the "Image of the Son" is unquestionable: and that we know not what we *shall be*, is positively declared. Then, who can say what is contained in our Lord's words,—*that they also may be one in us*? The essential Son of God did not cease to be what he was, by being made flesh; there-

fore that Holy One, or *holiness*, as some render the Greek word, that was begotten in Mary of the Holy Ghost, is truly called the Son of God. And as the human nature of Christ did enjoy such an indissoluble personal union and oneness with his essential Sonship, that his *body* (*without his soul*) in the grave, is called God's *Holy One*; what must be the ineffable blessedness of the children whom God the Father hath predestinated to be, *not mock sons of God*, but partakers of the SPIRIT of HIS SON; to be the sons of God *by adoption* by Jesus Christ, and to be conformed to the image of the Son? They are called "heirs of God," and "*joint heirs* with Christ." (Rom. viii. 17.) What they *shall* be, doth not yet appear; but as sons by adoption, predestinated by God the Father, they shall be conformed to the image of the Son; and they shall know even as they are known. (1 Cor. xiii. 12.) And the *filiation*, to the *image* of which the saints are to be conformed, must be eternal,\* for God's predestination is *without beginning of days*, it being an eternal act of the divine will.

An old divine has left behind him this saying, "The Son of God was made the son of man, that sons of men might be sons of God;" How far these words may convey the truth I have set forth from the Holy Scriptures, is left to the reader's judgment. But the apostle says, *now I know in part*: (1 Cor. xiii. 12,) and as some things *in part* are revealed, destructive of the human-soul pre-existerian fable, we cannot be too thankful that it is particularly revealed, *the saints wait for the adoption, the redemption of the body*. (Rom. viii. 23.) And that the Holy Spirit is the *earnest* of the inheritance until the *redemption of the purchased possession, the body*, (compare (Eph. i. 13, 14, with 1 Cor. vi. 13, 19, 20,) therefore, the human soul pre-existerian fable of the pre-existence of the human soul of Christ *without a body*, could never make their *fanciful* Christ an assumed Son, or an adopted Son. And therefore the pre-existerians' *human-soul son* of the Father, must have had to

\* This truth is opposed by the human pre-existerian doctrine, for they deny the Son of God as the Son, the true Melchisedec, is *without beginning of days*!

wait, according to their *plain reason creed*, for his *assumed* or *adopted Sonship until he had a body*; or they must deny the Scriptures to be perfectly consistent. Neither can the human soul without a body, in that case, be the primitive likeness, to which the elect are to be conformed. What a *lying* doctrine then is that of the pre-existence of the human soul without a body! And what a mercy to know, by faith, that Christ is neither an assumed son, nor an adopted son; but the essential Son of the Father, in truth and love.

Indeed, the Holy Spirit, in the Holy Scriptures, hath made an important communication respecting the *bodies* of the saints, which is worthy of our most serious consideration. For the body (*soma psuchikon*) *soul-body*, will be raised (*soma pneumatikon*) a *spiritual* body; (1 Cor. xv. 44,) which would be wholly unnecessary, if the human soul without a body was the image and likeness of God, in which Adam was created; or, the likeness to which the chosen ones are ordained to be conformed.

Whatever is revealed in the Holy Scriptures, the human pre-existerians state *we are bound to examine with reverence, and believe with assurance*. (S. D. iii.) Now, there is not any thing more plainly revealed in the sacred records than this fact, that all mankind, in the order of natural generation, were created in Adam. (Rom. v. 12.) And this truth was confirmed by God himself, for Jehovah said unto Moses, "In six days Jehovah made heaven, and earth, the sea, and *all that in them is*." (Exod. xx. 11.) Therefore it is not merely, Moses' account of the creation, as the *Perverter intimates*, (P. 1. Let. 38,) but Jehovah's account, who personally made known unto Moses, that all things *then* in *heaven* and in the earth were created by Jehovah in six days. And if the human soul of Christ *then* existed either in heaven or in earth, when Jehovah spake to Moses, it must have been created in one of the six days.<sup>a</sup> and then Christ could not be the *seed of the woman!* For *the man is not of the woman*, but by the woman, (1 Cor. xi. 8, 12,) in the order of natural gene-

<sup>a</sup> Some of the human pre-existerians, *with all the reason in the world*; believe, that the *first* and *second* ADAM must have been created *the one after the other on the sixth day*. That the *first Adam* was placed in the

ration; but Christ *was made of a woman, the seed of the woman, a new thing created in the earth.* (Jer. xxxi. 22,) therefore Christ is truly the last Adam, and the second man. No man was made of a woman but Christ!!

It has been observed by godly men, in answer to Pelagius and all other free-thinkers, that Christ could not be the last Adam in the way of manifestation, unless he was the last Adam created; because there have been millions of men manifested since Christ came in the flesh! Neither could Christ be the second man in the way of manifestation in the flesh, unless all mankind in the order of natural generation were created in Adam; for there were millions of men manifested before Christ came in the flesh. Then Christ is the *second* man, the new thing created in the earth, made of a woman, to the confusion of the Pelagians: and Christ is the *last* Adam, to the shame of all human pre-existerians. And as the Perverter admits the Scriptures to be strictly true, and perfectly consistent, (S. D. 65,) we may be sure he either does not believe what he has published to the contrary; or else he merely admitted the Scriptures to be strictly true, and perfectly consistent, for the purpose of deception.

Blessed be the Lord, truth shall stand against all the attacks of Satan. And blessed be the name of the Lord, that his great love was manifested in taking human nature *after the fall, and after the curse had been pronounced.* Herein, says John, is love! not that he took our nature *before* the fall, not that we loved God, but that he so loved us, as to be *the seed of the woman after the fall,* and after the curse had been pronounced; and that

garden of Eden: but the *second Adam* (Christ) was taken up to heaven. Like all the human fablers, who believe in the *pre-existence of Christ's human body*, let their profession of faith be in other respects what it may, there is not one of them, who believes, that *Christ was really made of a woman, begotten in Mary of the Holy Ghost.* The old serpent, from his enmity to the seed of the woman, has invented many Christs to please the *intellect and pride* of man: his enmity is against "THE CHRIST OF GOD," (Luke ix. 20. 1 Cor. i. 20—ii. 23,) and *the seed of the woman.* But I hope my Readers are (*Christou Christos de Theou*) of Christ, THE CHRIST OF GOD; (1 Cor. ii. 23,) for *blessed is that man that maketh the LORD his trust; and respecteth not the proud, NOR SUCH AS TURN ASIDE TO LIES.* Psalm xl. 4.

he was made *under the law*, and not *before the law*, a man of sorrows and acquainted with grief, to redeem us that were under the law, that *we might receive the adoption of sons*, and the *Spirit of adoption*, and be joined to the LORD by *one Spirit*, and be conformed to his image.

It is an important fact, worthy of notice, that the Greek words used by the Septuagint in Gen. i. 26, for image and likeness, are radically the same, respectively, as those rendered image, and like, and likeness, in the following Scriptures.

Rom. i. 23. And changed the glory of the uncorruptible God into an *image*, made *like* unto corruptible man.

Rom. viii. 3. *Likeness* of sinful flesh.

Rom. viii. 29. Predestinated to be conformed to the *image* of his Son.

Heb. vii. 3. *Like* unto the Son of God.

I John iii. 2. When he shall appear, we shall be *like* him; for we shall see him as he is.

On these important Scriptures the reader will allow me to observe:—

1. As the Greek words rendered *image* and *like*, in Rom. i. 23, are the same as in Gen. i. 26; it is, therefore, very evident that the image and likeness of God, in which Adam was created, can never mean the image and likeness of a *corruptible man*, either in *picture* or in *essence*. Nor can the *image* of the Son of God mean a corruptible man, or one that is *peccable*; for he that is born of God cannot sin. (I John iii. 9.) Therefore, Adam was not created in the Image, to which the elect are pre-destinated to be *conformed*, although he was created in the Image of God, in which the elect are *renewed*. (Col. iii. 10. Eph. iv. 24.) But as *pre-destination* is the *eternal act and will of God*, so the *self-existent Son*, to whose *Image* the *pre-destinated* sons are to be conformed, must be eternal. “*I was set up from everlasting, or from eternity,*” says Wisdom in Proverbs viii. 23: and the *pre-destinated* sons are *elect*, according to the *eternal* foreknowledge of God the Father. I Peter i. 2.

2. As the Greek word rendered *likeness*, merely

signifies the similitude of a person, or the similitude of an image; and not the person or image itself; we ought not to confound the two terms together, as though they were not of a distinct meaning. For as God sent forth his Son in the *likeness* of sinful flesh, (Rom. viii. 3,)—the mere *likeness* of a thing can never mean the same thing, or the original, or more than a *similitude*. And as Christ was a man of sorrows, and acquainted with grief, he was in the *likeness* of sinful flesh; but he was *not* sinful flesh, for he knew no sin, (2 Cor. v. 21,) he did no sin, (1 Pet. ii. 22,) and in him was no sin. (1 John iii. 5.) He was indeed in the *likeness* of sinful flesh, but not sinful flesh; for if he had been sinful flesh, he would have been more than a *likeness*. Surely, no one would contend, that by the image and likeness of God, we are to understand, that Adam was God. But if the human pre-existerians' interpretation of the word *like*, in Heb. vii. 3, be correct, then, they must either admit the *sinfulness* of Christ's flesh, or abandon their own argument. For they say, "We read that "Melchisedec was made *like* the Son of God; and that "the Son of God is after the *similitude* of Melchisedec. "Heb. vii. 3, 15, 17. This *intimates*, they say, that the "same person is intended by both." (C. F. ii. 74.) Then the *likeness* of sinful flesh, according to their argument, must *intimate sinful flesh*, and Mr. John Stevens, and all religious reasoners of the same school, must be Irvingites in principle, or they must abandon their depraved mode of reasoning: for if, by Melchisedec being made *like* the Son of God, we are to understand, that he is the *Son of God himself*, then, being made in the *likeness* of sinful flesh is, according to this reasoning, *sinful flesh itself*, and Christ's was made *sinful flesh!* No marvel, that such *reasoners* should pervert *I am* into *I was*; and insinuate that Christ, like the sinful Jews, *used one tense for another*, the *present* for the *past tense*. (E. S. 19, 20.)

3. The Greek word rendered *image* in (Gen. i. 26,) (Rom. i. 23, and viii. 29,) occurs *twice* in (1 Cor. xv. 49,) where two distinct images are particularly mentioned: the *one image* that of Adam, a *living soul*, which *image* the elect are said to *have borne*, as well as the *non-elect*: and the *other image*, that of Christ, a *spirit*, which *image*

the elect *ONLY are to bear*. As the elect have borne the image of the *earthly*, so they are also to bear the image of the *heavenly*. (I Cor. xv. 49.) But the human pre-existerians pervert this text, by representing the image of the heavenly to be a *human soul*, in which pattern, or image, they say, Adam was created, and therefore Adam's image, and the image of the heavenly were alike, and according to their creed, there is no difference between Adam's living soul image, and Christ's quickening spirit image! That it may be clearly seen how they oppose the testimony of God, I shall place the Holy Spirit's testimony in the Holy Scriptures, in juxta-position, with the human pre-existerians' perversion thereof.

*The Holy Spirit's Testimony.*

It is written, the *first* man Adam was made a living soul; the *last* Adam was (made) a quickening spirit. Howbeit that was not first which is spiritual, but that which is (psuchikōn) soul or natural; and afterwards that which is *spiritual*. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. I Cor. xv. 45—49.

*The Human Pre-existerians' Perversion.*

The wisdom-image, or *pattern-man*. This mysterious man is God—first draught and *pattern of all things*. In him we see the *original*: the first born of every creature; and the first-born of many brethren. The shape of the Father's choosing. He. 139. *The image in which Adam was created. In the original were a perfect NATURAL body, free from all pollution and defection. And it is manifest that Adam's was of the same kind.* This bodily likeness was communicable without election, relation to the original. Eph. v. 30, with Acts xvii. 26, 28. *In the original was contained an human soul, and being joined to an human body, made perfect human nature: called the man Christ Jesus. And in Adam we find the same, at least for substance or kind.* He. 141, 142, Edit. 1803. The word *shape*, they afterwards state to refer to the *body*. S. D. 184.

1. From this comparison it is evident, that the Holy Spirit's testimony is opposed to the human pre-existerians. For the Holy Spirit declares the earthy soul man is only the pattern or type, as the tabernacle, which Moses pitched, was only the pattern or type of the true tabernacle, which God pitched, and not man; and therefore in the 15th chapter of the first Epistle to the Corinthians, the *primitive* earthy image is declared to be the image of the *first* man, but the *second image* to be borne by the elect is the image of Christ, a *spiritual* image. And therefore, the *soul bodies* of the elect are to be *raised spiritual bodies*, like unto Christ's *glorious body*.

2. The human pre-existerians' *Image* creed is very evidently of the devil's *invention*; for it opposes the testimony of the Holy Spirit! It states, that the image of the *heavenly*, of the quickening Spirit, Jehovah, is the pattern of the *earthly soul* image, *which the non-elect have borne in Adam*: but if the image of the heavenly was the pattern of the earthly image, then, the non-elect *now* do bear, as they must have borne, the image of the heavenly! And thus, "they change the glory of the uncorruptible invisible God into an *image*, made *like* to corruptible man." Rom. i. 23.

3. The Perverter of *I Am*, to use his own words, has been *veering* about (3 Letter 45); for *before the year 1807*, he believed, and *printed and published*, that his fanciful Christ had a *natural body* as well as a soul; but *since the year 1807*, he has put his Christ *to death*, for he does not allow him *to have had a body*, but he represents him *to have been in the image or likeness of the dead*, namely a soul without a body: and he even refers to the state of the dead to prove his ridiculous creed by a *fanatical* comparison.<sup>a</sup> (1 Let. 22, 23.) We ought not, therefore,

<sup>a</sup> Mr. Stevens sometimes makes use of arguments so *ridiculous*, in support of the pharisaical tradition, that persons, to whom he is not known, might fairly presume he was a *fanatic*: for instance, Mr. Stevens not only represents Christ as pre-existing in a state, like unto the dead, but he even represents Christ as *actually grieving*, and *repenting*, &c. (S. D. 195,) as if he were in a state of distress, and as if heaven were a place of misery. Does Mr. Stevens know what *human*, or *creature*, repentance means? If a *fanatic* had thus represented "The Christ of God," the Reader might attribute such absurdities to a disordered mind: and if Mr. Stevens be not a



to be surprized at finding in his freethinking writings, *two interpretations* of the 44th and 45th verses of the 15th chapter of the 1st Epistle to the Corinthians. In the one, he perverts the plain testimony of the Holy Spirit, and *artfully* omits taking notice, that an *uncreated quickening spirit* is declared to be the *last Adam*.<sup>a</sup> And in the other, like a *man under a delusion*, he *veers about* and contradicts himself.

That the reader may form a correct judgment of such conduct, the Perverter's two interpretations are put in opposite columns.

*First Interpretation.*

That Christ as to existence and headship *is the last and second in point of manifestation, is readily admitted.* S. D. 162. Paul says, the first man is of the earth, earthy; the second man is the Lord from heaven. He is the second man with regard to Adam as a public head: not as to subsistence, *but in point of manifestation* and open standing on the earth; not as to his soul, but *as to flesh and body.* S. D. 190. The second man is from heaven, as the first man was from or of the earth: Adam was from beneath; but Christ was from above. *The apostle is reasoning from different original states of the two public heads, Adam and Christ; as the former received his first existence in this world: so the latter, as man, was brought forth in the heavenly world: he being the beginning of Jehovah's way before his works of old.* S. D. 190.

fanatic, he must have been, when writing so *ridiculously profane*, *under the influence of the prince of the power of the air, the spirit that now worketh in the children of disobedience.* Eph. ii. 1.

<sup>a</sup> *Augustine* hath happily expressed the incarnation of Christ thus, "not (said he) by changing what he was, but by taking what he was not." The Lord Jesus Christ, the same, yesterday, and to-day, and for ever, did not cease to be a quickening spirit by being *made man*.

*Second Interpretation.*

Now the apostle's argument *is wholly concerning bodies*, and not souls; and the scope of his reasoning is our surest guide. He says, there is a natural body, and there is a spiritual body; and so it is written, the first man, Adam, was *made a living soul*, the last Adam was made a quickening spirit. *Howbeit that (body) was not first which is spiritual, but that (body) which is natural, and afterward that which is spiritual.* The animation of the natural body of Adam at first by a soul, and the quickening and the raising up of the dead body at the last day, by virtue of its interest in Christ, who is the resurrection and the life, *seem all that Paul taught the Corinthians in these words.* 2nd Letter 42.

I. As it suits the human pre-existerian image-makers, so this fabler at one time represents the apostle as speaking of Christ's Headship, and of reasoning from different original states of the two public heads. And at another time, he says, "that the Apostle's argument is wholly concerning bodies, and not souls—and all that Paul taught the Corinthians in these words, was about the animation of the natural body of Adam, and the raising up of the dead body at the last day, by virtue of its interest in Christ, &c." But what interest have the non-elect in Christ? Are their bodies to be raised spiritual and glorious bodies? Paul, it is true, taught the Corinthians, and insisted upon the resurrection of the bodies of the elect, and that their bodies would be raised spiritual and glorious bodies, like Christ's body! And did not Paul also insist, that the resurrection of the saints' bodies was for the very purpose, that as they had borne the earthly image, to wit, a soul body, therefore, they, the elect, might bear the image of the heavenly, namely, a spiritual, glorious body, like Christ's body; but which image of the heavenly they had never borne? The Swedenborgians, as well as the human soul pre-existerian Sadduces, may reply in the negative, because, they say, the soul is the man, and therefore, they deny the resurrection of the body: then, may I not demand of the human soul pre-existerians, to admit the image of the heavenly to be the image of the spiritual and glorious body of Christ: for if they will not; they intimate, that Paul was a fanatic, when spake of his preaching being vain, and of his faith he being vain, &c., if the dead bodies of the saints were not to be raised the image of the heavenly! <sup>a</sup>

And can any man who reveres God's Bible, after this statement, not merely Paul's, but the testimony of God the

<sup>a</sup> The resurrection of the body is denied by the Fanatical author of *Celestial Arcana*, and also by his disciples. And as the human soul pre-existerian doctrine tends to a denial of the resurrection of the body, and as a question, relative to the identity of the body of Christ's flesh, appeared in the *Gospel Magazine* for May, 1836, which was most ably answered by Mr. Triggs; I request the reader will refer to the same, as it stands upon record in the *Gospel Magazine* for August, 1836. The Editors also gave an able but short answer to the question! and as the

Holy Ghost, have the *audacity* to say, *that the soul without the body is the heavenly image, and constitutes the man?*

2. If the Perverter's statement be true, namely, that the Apostle "is only speaking about the animation of the "natural body of Adam, and the raising up of the dead "body at the last day;" then, the dead body so raised up at the last day *must be*, according to his *version* of the Apostle's argument, *the image of the heavenly*; and if the Perverter has the least degree of *reverence for the Bible*, he must acknowledge *the spiritual body so raised up*, to be *the Image of the Heavenly*, to his *human soul-image* confusion.\*

question and the Editor's answer may be useful to the Reader, they are here subjoined,

"A question relative to the body of Christ."

SIRS,—In Col. i. 22. I read relative to Christ, "*the body of his flesh*;" and in Philip iii. 21, "*the body of his glory*;" for so I believe both sentences are construed in the Greek. Now will you, Sirs, allow me to ask your correspondent, "A Triggs," or some other *equally learned in the dead languages*, whether these *two phrases* MEAN ONE AND THE SAME BODY IN ALL RESPECTS? I am, Sir, yours, with much respect, "An unlearned Enquirer."

"The Editor's answer."

If the above correspondent will go to the *Mount of Transfiguration*, he may, if taught of God, get the solution of his question, relative to the body of Christ's flesh, and the body of his glory. At the Mount of Transfiguration, he will find it was *one and the same body*, born of the Virgin Mary, with the countenance of the Lord Jesus, *only changed by the refulgent glory*. For when the heavenly vision closed, our incarnate God and Saviour descended from the Mount, and appeared as the Son of man in every respect, as before the heavenly vision. When our Lord and Saviour arose from the dead, it was the *identical human body* which had been crucified and laid in the tomb. The last chapter of the Gospel of St. Luke is expressly to the point, "handle me," said Jesus, to his disciples, "*for a spirit hath not flesh and bones, as ye see me have*. And when he "had thus spoken, he shewed them his hands and his feet." See also John xx. 27, 28. Jehovah is *glorious in holiness*, and Christ's BODY OF FLESH is called God's HOLY ONE when in the Tomb! And as God is glorious in holiness, and as Christ's *body of flesh* is a *holy body*, so it is the body of his glory. For his human nature was *begotten* of the *Spirit*, made of a woman, in union with his Divine Person; for he is God manifest in the flesh! The following is a note of a spiritual writer upon the same subject: "My originality is of the *dust, or sand!*" *crystal* is made of *sand or dust*. And suppose it possible for the sun to be inclosed within an hollow globe of crystal, how glorious would that crystal appear. By this illustration, we may apprehend how Christ's body was glorious in appearance, as well as glorious in holiness. But the great wonder in heaven was, that *the woman was clothed with the sun!* Rev. xii. 1.

\* One of these deluded creatures declares, that the *body consti-*

After *our* Lord arose from the dead, he appeared to his

*tutes no part of a man's person*: (S. M. 14,) then, how great must be the human *soul* pre-existerians' enmity to the *body*, which *body* will be raised a *spiritual body*: which *body*, the Holy Ghost testifies to be the *heavenly image*, for it is to be *like Christ's glorious body*!!

If the *body* be no part of a man's person, what is meant by the resurrection of Christ? *Was the soul of Christ raised from the dead*? And how do these professors *baptize* into the death of Christ? Do they not pretend, that they are *buried with Christ in water baptism*? *Was the soul of Christ buried*? If the *soul was buried*, then, the *soul is mortal*: but if the *body was buried*, then, to be buried with Christ in water baptism, must be the immersion of *the body*; and *the body*, in that case, must be the more important part of a man's person; for without the *body* a man could not be buried with Christ in water baptism: therefore, the human *soul pre-existerian baptists*, who *deny the originality of man*, are, strictly speaking, *mockers of believers' baptism*. Indeed, one of them has gone so far as to make the *body of Christ* the subject of his *marked contempt*: he calls it *dull clay*, in the *song of the drunkards*, (Psalm lxix. 12,) a song written by him to acknowledge a favor received from a friend, who had been edified by his sermons about the existence of Christ's human soul, before he assumed our *dull clay*: and he therein says—

“By Christ pre-existing *I evermore mean*,

“His Person was true God and man;

“Existing exactly as now he is seen,

“His Body left out of the plan.”—Rhy.

So that *Christ is now seen*, according to this creed, *without a body*, as he pre-existed before he assumed our *dull clay*. And as he *EVERMORE MEANS the body left out of the plan*: does he not evermore mean to leave out the *glorious body of Christ*? And to leave out the resurrection of the *body*, that *spiritual body*, the *image of the heavenly*, which the Holy Ghost declares the saints are to bear? Reader, keep these things in thy heart: be not deceived: *for the human soul pre-existerian image-makers, by their lies and blasphemies*, evidently oppose and falsify the testimony of the Holy Ghost in the Sacred Scriptures! And as by *Satan's ministers, who are transformed as ministers of righteousness*, (2 Cor. xi. 14, 15,) cannot be understood the *Socinians*; because *they are not transformed as ministers of righteousness*: therefore, *Satan's ministers* who are so transformed, must mean *ministers who have the form of godliness*; who appear *like ministers of righteousness*; who profess to maintain the doctrine of *election, predestination, particular redemption, imputed righteousness, &c.*, but who *privily bring in the leaven of the Pharisees, or Sadducees*; or the lying doctrine of the *pre-existence of the human body*, in opposition to the *seed of the woman*; or the denial of the divine paternity and filiation, which is the doctrine of *antichrist*; or such as maintain the doctrine of the *pre-existence of matter*, of which, they say, *as some of the heathens said, the world was made*. (P. 1st Let. p. 38) But through *FAITH* we understand that the worlds were framed by the word of God, so that things which are seen were not made (of pre-existent matter) of things which do appear. Heb. xi. 3. “Beware, brethren, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Col. ii. 8.

disciples in the very same *body of flesh* in which he was crucified, and in which he was transfigured! and was not that *glorious body*, in which he shone forth in the Holy Mount, *heavenly*? The image of which the saints are to bear? Let the human soul pre-existerian, or the Swedenborgian deny it, as they probably do; nevertheless, the time is coming, when *in that very body*, in which Christ descended into the lower parts of the earth, (the grave,) and afterwards ascended; (Eph. iv. 10,) he will come again without sin unto salvation. Acts i. 11. Heb. ix 28.

3. If Christ, as man, was brought forth in the heavenly world, as these *fablers* say, in order that he might be the beginning of Jehovah's way; then Christ, as man, they must admit, if they revere Mr. John Stevens' Bible, namely, the *Septuagint*, was *Behemoth*, the great beast, which eateth grass like an ox; for the *Septuagint* declares *Behemoth* to be (*archē*) the beginning of the ways of God, or the beginning of the things formed of God. And then, this Great Beast must be the human pre-existerians' great Image of God. (Job xl. 15, 19.) Thus, the human pre-existerian Jews changed their glory into the similitude of an ox that eateth grass. (Psalm cvi. 20.) And "the great soul of the Lamb," (Rhy.) "is this great beast that eateth grass like an ox;" or they must either deny, "the Scriptures are strictly true, and PERFECTLY CONSISTENT;" (S. D. 65,) or they must acknowledge their tradition to be a lie.

4. As the beasts pre-existed Adam, therefore, according to Mr. Samuel Stockell & Mr. Stevens' reasoning, the beasts were pre-eminent to Adam, so *Behemoth*, the great beast possessed that *priority*, which the human pre-existerians believe, constitutes their human soul Christ's pre-eminence; and therefore *Behemoth*, the great beast is, according to the Perverter's doctrine and reverence for his Bible, (E. S. 29,) Christ's human soul, the GREAT IMAGE OF GOD, (He. 147,) to which the chosen ones, he says, are predestinated to be conformed; so that the elect of mankind are all to be changed into *beasts*, and be like *Behemoth*, (S. D. 65,) or the human soul pre-existerians must deny their own plain reason creed: for such are the human pre-existerians' notions of the clearness and beauty they see, in their

Behemoth interpretation of the image and likeness in which Adam was created. S. D. 194, 196.

5. To support this vile tradition, which Mr. John Stevens *veers about* and sometimes asserts to be an *important truth literally announced*, (S. D. 140,) and at other times as *no matter of faith, because not expressly revealed*, (S. J. 93,) he wrests the *fulness* of time into *due time*,<sup>a</sup> (A. F. 9,) and the Perverter refers to Gal. iv. 4, to induce his “young rooks to believe, that the *Septuagint Behemoth*, the great beast *that eateth grass like an Ox, is the beginning of Jehovah’s way*, the true beginning of time, and the *great image of God*, or else he must have lost, for a season, his reverence for the *Septuagint Bible*.

6. If Christ’s manhood did actually pre-exist the creation of Adam, I call upon the human pre-existerians to prove, how Christ could be the last Adam, or the second Adam, in point of manifestation *in the flesh*? For unless the first Adam, and all mankind in him, did pre-exist the new thing created in the earth,—Christ could

<sup>a</sup> One of the *human pre-existerians* unwittingly and untruly saith, the devil *does not mis-quote the Scriptures*, but merely perverts them: if this human pre-existerian speaks as he believes, he must admit, Mr. John Stevens *wilfully mis-quoted* the Scriptures in John xvi. 29, 30, and Gal. iv. 4. Surely this *young rook* would not have charged Mr. John Stevens with being worse than the devil, had he been aware of it: but in venting his rage against me, by *falsely charging me* to be a *perverter* of the Scriptures *he unknowingly struck his Dam*: but the sill doves are better taught than this *young rook*; for they know that satan delights to seduce sinners to their ruin. He filled JUDAS’ heart to *betray* Christ; and of *Ananias* to lie unto the *Holy Ghost*; and he leads poor sinners captive to pervert I AM, into *I was a man*, and also to *mis-quote the Scriptures*, as *Stevens* has done. It is even an *Article of Faith* in the human pre-existerian plain reason creed, that *in due time* Christ was made under the law; that the seed of the woman, *although begotten in Mary of the Spirit*, is, strictly speaking, the matter of which our Lord’s body was made; (1st Let. 26,) which body, they say, is not the subject of moral obligation; (2nd Let. 45,) and it would seem that, by *due time*, they mean, the beginning of time; because Christ’s human soul, and not his body, *as they believe*, must have been the subject of moral obligation! And as they say, Christ’s human soul was the first creature brought forth, they must believe it was under the law, for it could not be made under the law, according to their creed, by taking a body not the subject of moral obligation. And I therefore call upon them to prove, how their Christ *of man’s invention*, could be made under the law to redeem others, when as a creature he was under the law, and must have been bound to fulfil the law for himself.

never be the *last* Adam, in point of manifestation *in the flesh*.

7. But the Holy Spirit is speaking of Adam, *an earthly living soul*, and of Christ as a *quickening spirit*; therefore, the Perverter, either ignorantly or wilfully says, what is untrue, for he declares the Apostle's argument *is wholly concerning bodies, and not souls*. 2nd Let. 42.

The Lord our God never made a man without a body: or we should have found it so revealed *in the Sacred Records*. The Scriptures are PERFECTLY CONSISTENT, as to the *formation of man*: it is written, "*The Lord God formed man of the dust of the ground,*" and having formed the man, "*he breathed into his nostrils the breath of life, and man (the man previously formed) became a living soul:*" MAN WAS FORMED OF THE DUST FIRST, and *afterwards* the man became a living soul by the breath of the Almighty giving *him* life! (Gen. ii. 7.) Elihu testifies the same! He saith, *the breath of the Almighty hath given ME life—I, who am formed out of the clay.*\* (Job xxxiii. 4, 6. See also Psalm ciii. 13, 14. Job iv. 19.) As the human soul pre-existerians admit the *Scriptures are strictly true, and perfectly consistent, and what is plainly declared in these Sacred Records, we are bound to examine with reverence, and believe with assurance*, (S. D. 65, iii.) it must follow, that they are bound to believe *man's originality is of the dust*; that Christ's human nature was *made* in all things like unto his brethren; and that his *body of flesh* is called God's *Holy One*: But if they do not believe these plainly declared truths in the Sacred Records; nevertheless they admit we are bound

\* After the Lord had made *man* of the dust of the ground, and had breathed into his nostrils the breath of life, the Lord declared again, the *originality of man*, saying, "*dust thou art,*" and as God declared Adam *was dust* after he was *created*, therefore the Virgin Mary *was dust*: and as our Lord was made *of a woman, which no other man was*, his originality as man was of the dust: in short, the Scriptures are perfectly consistent in their testimony, that *man's originality is of the dust*. But as Christ was born of the Spirit, the union of Christ, and his seed born of the Spirit, is described to be *one Spirit*; (1 Cor. vi. 17,) and they are members of his *body*, and of *his flesh*, and of *his bones*. (Eph. v. 30.) And therefore the *bodies* of the saints will be raised like Christ's *spiritual and glorious body*. *In him dwelleth ALL THE FULLNESS OF THE GOD-HEAD bodily*. Col. ii. 9.

to believe them with assurance, and to say with the Apostle, *let God be true, and every man a liar.*

8. The account of the creation of Adam, as recorded in Gen. ii. 7, the Holy Spirit confirms in the 15th chap. of the first Epistle to the Corinthians, for therein he declares that the earthly *Adam was made a living soul*, and was the first, and afterwards that which was (*pneumatikon*) the spiritual. The quickening Spirit is not said to have been made, for the words "*was made*" are not in the original text, for the *quickenng Spirit is Jehovah from heaven.* 1 Cor. xv. 45, 47.

9. In this Scripture, (1 Cor. xv. 49,) the Holy Spirit is *plainly* stating, that the elect of mankind have borne the soul-image of the earthy, the image of the (*proto*) first man. For in the 47th verse he saith, "the first (*proto*) man, "is of the earth, earthy;" and that image is the earthly image of man; which in the 45th verse, he saith is a *soul: for Adam was made a living soul.* For God formed man of the dust of the ground, and breathed into his nostrils the *breath of life*, and man became a living soul; so the elect of mankind are to bear the spiritual, the image of the heavenly:<sup>a</sup> the image of the second man, which at the resurrection, the elect are to bear, and which the Holy Ghost saith, is *a spiritual body, like the body of Christ Jehovah.* (Luke ii. 11.) And the image of the *second man* in the 45th verse is declared to be spiritual: Therefore, the *soul-bodies* of the saints are to be raised *spiritual, glorious, immortal, and incorruptible* bodies, the *image of the heavenly*, that is, like unto Christ's glorious body!

10. From a careful examination of the testimony of the Holy Spirit in the Sacred Records, it clearly appears

<sup>a</sup> The reader will observe, that the Holy Spirit hath kept up this important distinction in the 2nd chapter of Hebrews. It was *the sons* to be brought unto glory: (Heb. ii. 10,) and as there is neither male nor female in Christ Jesus, (Gal. iii. 28,) so, because *the children* are partakers of flesh and blood, Christ took part of the same: (Heb. ii. 14,) he took of *the seed* of Abraham, (Heb. ii. 16,) he is the *Child of promise, born after the Spirit*; (Gal. iv. 28,) for *the children of promise are counted for the seed.* Rom. iv. 8. Abraham, Isaac, and Jacob, are called *christians*, (Ps. cv. 15,) for they were born of the Spirit. "And he is not a "Jew, which is one outwardly; but he is a Jew, which is one inwardly!" (Rom. ii. 28, 29.)



that Adam's *sensual soul* could not be what the human pre-existerians call the *image*, to which the chosen ones are predestinated to be conformed: because the *image* to be borne by the chosen ones is *spiritual*, even the *body* is to be raised *spiritual, immortal, incorruptible, and glorious*, like unto Christ's *glorious body*! And it also appears, that the *first Adam* had a natural body, and not a *spiritual body*; and therefore neither Adam's soul and body, nor the *sensual soul*, which they call the *primitive image*, were in conformity to the image of the *spiritual* or heavenly, which is to be borne by the elect. But what we shall be, the Apostle saith, *we know not*. I John iii. 2.

11. From the Holy Records it also appears, that *knowledge, righteousness, and holiness*, is the *image* of God in which Adam was created; and as such, he was the *pattern* of him that was to come, for Christ is the *wisdom* of God, the *just one*, and the *Holy one* of God, the true image of the essential God, for God is essentially wise, righteous, and holy!

12. It also appears, that the Lord gave Adam the dominion, and lordship over all the creatures in this world, and as such, *Adam* was after the likeness of God, whose dominion is over all. And as Adam, the *last* creature God created on the sixth day, had the dominion over all the creatures in this world, so he was in that respect, the type or pattern of the *last Adam* that was to come, who is Lord over all. Eph. i. 22.

As these truths are incontrovertible; and as "the SWORD OF THE SPIRIT" pierces, even to the dividing asunder of SOUL and SPIRIT, I trust the reader will not fail to notice, how evidently true are our Lord's words, viz. that the Pharisees by their LYING traditions made void the word of God; that their father was the devil—for when he speaketh a LIE, he speaketh of his own: for he is a LIAR, AND THE FATHER OF IT. (John viii. 44.) And allow me to add, that the man who falsely testifies against his fellow is a liar; but the man who falsely testifies against God, is a liar and a blasphemer.<sup>a</sup>

<sup>a</sup> If Mr. John Stevens be not a fanatic, or if he be not destitute of moral feeling, he will surely recal his unhappy writings! If he does not, he will be for ever without excuse; for he now knows that which is born

That which is born of the Spirit is *spirit*. The pre-destinated children are pre-destinated to be born of the Spirit, and the spirit returns to God, who gave it. In the death of Christ we have mention made of his spirit, and of his soul, and of his body.

Mr. *Glassius* notices, that Christ's *deaths* (the plural number) are mentioned by the Spirit of prophecy in Isaiah liii. 9; and our translators have also noticed it in the margin of our Bibles: whereupon *Glassius* observes, there were *riches* in Christ's *deaths*! for he underwent not only *natural death*, the separation of soul and body, but also the *penal deaths*, due to all his people for their sins. Our Lord *was not loosed from the pains of death until the third day*, that is, until the morning when he rose from the dead. But it may be asked, while his body was in the grave, where, in the mean time, was his *spirit*, and where, was his *soul*? The Scriptures reply, that he *committed, and gave up his spirit to the father*, (Luke xx. iii. 46,) and that his *soul* was not left in *hades*. (Psalm xvi. 10. Acts ii. 30, 31.)<sup>a</sup> Various are the opinions of men respecting the meaning of the word *hades*, which in our Bibles is translated *hell*;<sup>b</sup> but their opinions cannot make void the fact recorded in the Holy Scriptures, namely, that Christ's *soul* was not left in *hades*, neither was his body left in the tomb, for he rose from the dead the third day. Whereupon *Dr. Owen* truly observes, "that the separation "of the body and soul of Christ by the power of death was " *penal*, being part of the sentence of the law which he "underwent. And therefore *Peter* declares, that *the* " *pains of death* were not loosed until in his resurrection; " *whom God*, saith he, *hath raised up loosing the pains of* " *death, because it was not possible he should be holden of it.*" (Acts ii. 24.) "Whilst Christ was *held* of death, he was "under it *penally*. Therefore *he did not enter into his* of the Spirit is *spirit*, and that Christ's human nature was *begotten* in Mary of the Holy Ghost.

<sup>a</sup> The Reader will observe, that Christ's *body* in the 16th Psalm is called *Holy One*, and in Acts ii. 27, 31, it is called *Holy One and flesh*.

<sup>b</sup> As the separation of Christ's soul and body until his resurrection is particularly recorded in Psalm xvi. 10, and Acts ii. 31, Mr. *Calvin*, that eminent reformer, was of opinion, as Christ was made a curse for us, that his soul was in *hell* whilst his body was in the grave.

“rest, but in, by, and at his resurrection from the dead. For then was his soul and body freed from the sentence, power, and stroke of the law.” Therefore, without controverting the opinions of men respecting the meaning of *hades*, where Christ’s soul was, *but was not left*, it is enough for us, that we have these facts upon record, respecting the separation of Christ’s *body, soul,* and *spirit* at death; whereas his Godhead was not separated from either; for the hypostatical union is indissoluble! His Godhead was no more separated from any part of his humanity, than the spirit, soul, and body of a regenerated man are separated from each other, when he is in a trance: at which time there may seem to be a separation, but the union is perfect and entire. That his Godhead was not separated from his body, is an important truth: but even this truth is opposed by the arguments of the human soul pre-existerians: they seem to delight in sinning against the *body* of Christ by spiritual fornication; for they say, “*How very indecorous it must appear, to speak of AN INFINITE PERSON IN DEITY BEING UNITED TO A BODY, without any intervenient principle of intellectual kind!* Nor can such ideas fail to gender thoughts, in the minds of men who hear them propagated, *infinitely too mean for the DIVINE LORD OF ALL.*” (S. D. 181.) Thus, to these intellectual human soul pre-existerians, the very idea of the Divine Lord of all being united to his body in the grave without the soul, genders thoughts in their minds *infinitely contemptible!* Then what a vile opinion they must have of the Holy Spirit, by whom holy men of old were moved, and spake concerning Christ’s body when in the grave!

Has not the Holy Spirit testified and declared, Christ’s body whilst in the grave to be God’s HOLY ONE? Did the Holy Ghost *gender* in the minds of men those thoughts, which, *the human pre-existerians* call, *infinitely too mean*, when they heard this great truth propagated? And is this the *harmless* doctrine? Are *such lies* harmless? Is “*the lover of his creed,*” as Mr. John Stevens named himself in his “*Celestial Filiation,*” to go down into the pit without being warned of his wicked *lies*? Where are the men who boast of having bought the

truth, and sell it not? Are they past all feeling? Have they no compassion for this deluded creature; or for those unhappy professors of believers' baptism, *who have left the paths of uprightness to walk in the ways of darkness?* O my soul, come not thou into their *secret*, if they are passed all feeling, alienated from the life of God. Eph. iv. 17, 18.

*Lastly.* The human pre-existerians admit, "that what is *plainly revealed in the Sacred Records, WE ARE BOUND TO BELIEVE WITH ASSURANCE:*" (S. D. iii,) now in the Sacred Records it is *plainly and positively revealed*, that man's originality is *of the dust!* That the elect are predestinated to be born of the Spirit, and that which is born of the Spirit is *spirit*; and that the BODY of the regenerate *is for the Lord, and the Lord for the body*; (1 Cor. vi. 13,) that *the body* of the regenerate is *the temple of the Holy Ghost which is in them*, (1 Cor. vi. 19,) and *abides with them FOREVER*, (John xiv. 16,) and the Holy Spirit is the *earnest of the inheritance until the redemption of the purchased possession*, (Eph. i. 13,) for the saints wait *for the adoption, the redemption of the body,*<sup>a</sup> and the Holy Spirit will *quicken their MORTAL BODIES*, (Rom. viii 11,) and raise them *SPIRITUAL BODIES like unto Christ's glorious BODY, which SPIRITUAL BODY of every saint is the IMAGE of the HEAVENLY*: (1 Cor. xv. 32, 49,) and can any one but a *sceptic*, or one that is deluded, question this truth? Is not the *body* of Christ, when in the grave, called *God's Holy One?* And as these truths are *plainly revealed* by

<sup>a</sup> The body of every saint is purchased with the blood of God manifest in the flesh. And as that which is in every one *born of the SPIRIT is spirit*, the Saints are exhorted, being bought with a price to glorify God in their BODY and in their SPIRIT, *which are God's*, for the BODY is God's, and the SPIRIT is God's. (1 Cor. vi. 20.) And they who worship God must worship him in SPIRIT and in truth. (John iv. 24.) The soul therefore is not the *spirit*, for the natural man has a soul, but the natural man does not worship God in *spirit*, and in *truth*. (1 Cor. ii. 14.) The saints are exhorted to *fee fornication*, because the man *who committeth fornication sinneth against his own body*; (1 Cor. vi. 18,) it must therefore be the soul that sinneth against the body, *for that which is born of God cannot sin*. (1 John iii. 9.) and as Mr. Stevens says, "The soul rules the body "as its own, and *disposes of it according to its will.*" (S. D. 103.) Therefore the *soul*, according to his statement, which sins against the body by committing *fornication*, cannot be the spirit without guile which sinneth not.