

God the Holy Ghost, there never was a more *wicked lie*, with which the Church of God has been infested, that has received a more full refutation from the Scriptures of God, than the *human soul* pre-existerian tradition WITHOUT A BODY, which these *fablers* call the *primitive likeness*, the *Image set up of old*, *Jehovah's acquired likeness*, and to which the saints are to be conformed. And if any preacher or teacher who *reveres God's Bible*, has been so far deceived by the subtilty of the serpent as to drink in this deadly thing; it will be due from him as an honest man, possessing a tender conscience, to *glorify God by confessing his sins*: (Joshua vii. 10,) namely, that he has preached a *lie*: the *human pre-existerian lie*: for what the Apostle saith upon another occasion will equally apply here; *let God be true, but every man a liar!* (Rom. iii. 4.) Our Saviour is glorified by the truth. And will any man, in whom is the fear of the LORD, *give the lie to the Spirit of truth, and the word of truth*, under the *pretence* of glorifying Jesus? Beware, Oh man! Satan transforms himself into an angel of light, to puff up vain men with unscriptural notions and lies, for he is the father of lies: and it is written, God will send them strong delusion, who receive not the love of the truth, *that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.* 2 Thess. ii. 10, 12.

Having proved from the Holy Scriptures of God the Holy Ghost, that the *paternity* and *filiation* do respect the divine nature, that the saints' bodies are to be raised from the dead spiritual bodies, because the saints are to bear the image of the heavenly, and are predestinated to be conformed to the Image of the Son, that he might be the first born among many brethren: and having also proved, that the *human soul of Christ* WITHOUT A BODY is a pharisaical tradition, and a lie of Satan's invention; that it is not the image set up of old, which, the *fablers* say, Jehovah possessed as his acquired likeness; that it is not the beginning of Jehovah's way; that Enoch and Elijah were never conformed to a human soul without a body! And having also proved from the Holy Scriptures, that the saints wait for the adoption, the *redemption of the*

body; for the bodies of those saints, whose spirits are with God; whose *souls* John saw in vision, *under* (not *before*) *the altar*,^a will be raised *spiritual* bodies, because they are to bear the image of the heavenly, and be like Christ's glorious body.^b I hope the reader will allow me to put him in remembrance, that although every one of the *non-elect* in common with the elect have had a *human soul*, and have borne the *primitive earthly soul image*, yet they never have, and never will bear the *secondary image*, the image of the heavenly, which the saints are to bear! But as the saints are personally made meet for glory, being born of the Spirit, so the non-elect are personally fit for wrath, and will bear *their own image*, for to *every seed God will give its own body*: (1 Cor. xv. 38,) the unregenerate, the seed of the serpent, each *SOUL* will have its *own body*; and the *spiritual* man, the seed of Christ, will have its own body, to wit, a *spiritual* body!! Thus, the *Sword*

^a As John saw the *spirits* of just men made perfect round about the throne of God, for the *spirit* returns to God who gave it, so John saw also the souls of the martyrs under the altar; and heard *they were to rest for a little season*, until their fellow servants, &c. that is, until the *resurrection*. (Rev. vi. 11.) Commentators differ in their opinion upon this mystery. And although they do not agree in the interpretation thereof, nevertheless the words are *so far* plain that we may truly conclude, as the spirit of every child of God returns to God the Father of Spirits, (Eccles. xii. 7, Psalm xxxi. 5, Acts vii. 59, Luke xxiii. 49, Heb. xii. 9, 23,) so the *soul* of every child of God *rests for a season in security and peace until the resurrection of the body*. But the unregenerated are not born of the *Spirit*, they have *no spirit without guile* to return to God! As for their souls, they, at their departure from the body, abide the wrath of God in hell, (Luke xvi. 22, 23,) and their bodies remain in corruption until their resurrection, when they will be judged according to their works. (Rev. xx 11, 15.) *Blessed are they who hold the MYSTERY OF FAITH in a pure conscience*, (1 Tim. iii. 9,) for they *believe many mysteries* through *FAITH*, which appear *ABSURD* to men *who have all the reason in the world*; such as *Exod. xx. 4, Hosea i. 2, Ezek. iv. 15, &c.*

^b As the *body* of a saint is to be fashioned like unto Christ's glorious body, so we have a remarkable emphasis in the Holy Scriptures, laid upon the *FLESH OF CHRIST*; "*for no man ever yet hated his own FLESH; but nourisheth and cherisheth it; even as the LORD the church: for we are members of his body, of his FLESH, AND OF HIS BONES*, (Eph. v. 29, 30.) And when our *LORD*, after his resurrection, appeared to his Disciples, he said unto them, *HANDLE ME AND SEE, for a spirit HATH NOT FLESH AND BONES, as ye see me have*, (Luke xxiv. 39.) And as Christ's body *saw no corruption*, so the *bodies* of the saints will be raised *incorruptible*, like Christ's *glorious holy body*!

of the Spirit pierces even to the dividing asunder of soul and spirit, to the confusion of the makers of images, for God doth despise their image, Psalm lxxiii. 20.

Surely, *they shall go to confusion together that are makers of Images*, (Isaiah xlv. 16,) saith the Lord, *that frustrateth the TOKENS of the LIARS, and maketh diviners mad, that turneth wise men backward, and maketh their knowledge foolish.* Isaiah xlv. 25.

But it may now be asked, what is meant by the image of the Son? and what is the likeness in which the saints are to awake?

It is true, *we know not what we shall be*; (1 John iii. 2,) nevertheless, *we know in part*; (1 Cor. xiii. 12,) for the saints are predestinated to be conformed *to the Image of the Son, that he might be the first or chief-born among many brethren*: and as the Holy Scriptures are strictly true, and perfectly consistent, they are not to be made void with impunity, either by the seductions of men, or by the doctrines of Devils!

1. As the Saints are to be conformed to the image of the Son, so the essential Son of the Father, was sent forth in the FULNESS of time, made of a woman, made under the law, to redeem them, (the elect of mankind) who were under the law, that they, the predestinated children by adoption by Jesus Christ, (Eph. i. 5,) might receive the adoption of sons. Gal. iv. 4, 5.

2. The elect according to the eternal foreknowledge of God the Father, (1 Peter i. 2,) being predestinated unto the adoption of children by Jesus Christ, (Eph. i. 5,) *are therefore predestinated to be conformed to the image of the Son,*^a for the very purpose, that he might be the first or chief-born among many brethren. And because they are predestinated sons, and that they might receive the

^a Mr. John Stevens' doctrine of *assumed* names is received by all the Baptist ministers, *who call the human pre-exister an lies, harmless things.* The Reader will therefore note, that according to the doctrine of assumed names, the elect *are to be conformed to the image of an assumed name!* Surely, it is no marvel, that the God of truth should despise such a *false* image, or that such makers of images should go to confusion! (Psalm lxxiii. 10.) If Mr. John Stevens is not a fanatic, he will surely, give us *without any sophistry, the features or likeness of the image of an assumed name*:—If he does not, *we may conclude his reason has failed him.* C. F. i. 64.

adoption of sons, God sends forth into their hearts the *Spirit of his Son*, crying, *Abba, Father*. Gal. iv. 6.

3. And as Christ is God's OWN SON, and of the same nature with God the *Father*, so the children by adoption, predestinated to be conformed to the image of the Son, ARE MADE PARTAKERS OF THE SPIRIT OF CHRIST, *the Spirit of his Son*, (Gal. iv. 5. 2 Pet. i. 4,) or, *they would be none of his*. (Rom. viii. 9.) And, as they would be none of his, if they did not partake of Christ's SPIRIT, it is therefore evident, that their *filiation* respects the *divine nature*; *for both he that sanctifieth, and they who are sanctified, ARE ALL OF ONE, FOR WHICH CAUSE he is not ashamed to call them brethren*. (Heb. ii. 11.) Dr. Gill observes, "Their relation as brethren, to him, (that is, to Christ,) is not merely founded on his incarnation, but in their adoption; which is evidenced by their regeneration," that is, born of the Spirit, "and doing the will of the Father." He also says, "that Christ is the first-born with respect to the saints; WHO ARE OF THE SAME NATURE WITH HIM; MADE PARTAKERS OF THE DIVINE NATURE, and are sons in the same family, THOUGH NOT IN THE SAME CLASS OF SONSHIP." See Dr. Gill's comment on Rom. viii. 29. Christ is the essential and self-existent Son of the Father, whose human nature was begotten in Mary of the Holy Ghost; and the elect are sons by adoption, they are the children of the resurrection, and are born of the Spirit.

4. As the saints are predestinated to the adoption of children by Jesus Christ, so they are joined to the Lord by ONE SPIRIT; (1 Cor. vi. 17,) which *one Spirit* is not human, but DIVINE; *for they who have not the Spirit of Christ are none of his*. (Rom. viii. 9.) Stephen, the martyr, was not only full of faith, *but of the Holy Ghost*. (Acts vi. 5.) So infinite in humility is God the Holy Spirit, that he dwells in the *vile bodies of the saints, and he will quicken their mortal bodies, that they shall be like unto Christ's glorious body, for they are to bear the image of the heavenly*.

5. The union of the saints to the Lord is described in the Holy Scriptures, in the following manner—

"*He that is joined to an harlot is one body; for two, he saith, shall be one flesh. But he that is joined unto*

“*the LORD is one Spirit;*” (1 Cor. vi. 16, 17.) A communion of bodies is a great thing; but what is that compared to the union between Christ and his church; for *ONE and the same SPIRIT* is in both. A man and his wife are one *flesh*, but they may be disunited: the body and soul is one natural man, yet they may be separated by death; but Christ and his brethren are inseparable, for Christ is in his brethren, and his brethren are in Christ; and Christ is in God, and God is in Christ, for *in Christ's body dwelleth ALL THE FULNESS OF THE GODHEAD ESSENTIALLY and MANIFESTLY*. In Christ Jesus there is neither male nor female, for they are all one. When the Scripture tells us, that the mind of Christ is in us, it may be fairly interpreted as meaning, one temper; but when it tells us of *ONE SPIRIT*, it imports something very high and mysterious. To make this appear, the circumstance of the text, in the 1st Cor. vi. 16, 17, must be considered: the apostle in this Scripture persuades us, the members of Christ, to abstain from fornication, not only because it is a sin against our bodies, (v. 18,) but from three other motives: first, our bodies are the members of Christ, and shall we make them the members of an harlot? (v. 15.) And as we are joined to, and one Spirit with Christ; shall we be joined to, and one flesh with an harlot? (v. 16, 17.) Lastly, our bodies are the temples of the Holy Ghost: and shall we profane that temple by sinning against it? (v. 18, 19.) Here it is to be noted, that these three motives are fundamentally comprehended in this one, viz. *That we have the Spirit of Christ in us*; this Spirit making us members; this Spirit being in us, we are one Spirit with Christ; this Spirit hath a temple in us; therefore upon the account of this Spirit we should fly fornication. It is also to be noted, that these motives, which are fundamentally one, do depend upon one another; the first is confirmed by the second, and the second is explained by the third; that we are members of Christ is clearly confirmed, in that we are one Spirit with him; and that we are one Spirit with him, is excellently explained in that we are the temples of the Holy Spirit; all three motives linked together, make one great argument against fornication. This being

the scope and order of the place, the phrase 'ONE SPIRIT' must be construed in such a way as may suit to the antecedents and consequents: as to the antecedents, it must import that Spirit, which makes us members of Christ: as to the consequents, it must import that Spirit, which hath a temple in us; either way it must needs be meant of the Holy Spirit. It is that which makes us members of Christ: for, if any man have not the Spirit of Christ, he is none of his; (Rom. viii. 9.) '*Non potest vivere corpus Christi nisi de Spiritu Christi,*' saith St. Austin, 'the body of Christ cannot live but by the Spirit of Christ;' that is, no member which hath not the same Spirit with the Head. Also it is that which hath a temple in us; '*Deus templum habet, creatura templum non habet,*' saith St. Ambrose, 'God only hath a temple, the creature hath none.'—'*Si Deus Spiritus Sanctus non esset, templum utique non ipsos haberet,*' saith St. Austin, 'If the Holy Spirit were not God, he should not have us for his temple:' it being (as he there urges) no less than sacrilege and an anathema to make a temple to a creature. Not then the holy temple which is a creature, but the Holy Spirit who is God, hath a temple in us. Thus the order and dependence of things plainly teach us the meaning of the 'ONE SPIRIT' to be, that the same Holy Spirit is in Christ and believers: nay, omitting the dependence, the words themselves shew the same thing. One spirit is here immediately opposed to one flesh: when a man and a woman become one flesh, there is more than a likeness of temper; for there are many alike in carnal propensities, who yet are never so joined as to be one flesh: and if *one flesh* speak more than a like temper, much more doth ONE SPIRIT do so: I take it, 'ONE SPIRIT,' is as high a phrase as can be to express an intimate union. The apostle, therefore, doth evidently intend that the same Holy Spirit is in Christ and believers, which indeed is a very high and glorious mystery!

As the Image of God, in which Adam was created, does not mean that Adam was made a self-existent God, but that he was created in knowledge, righteousness, and true holiness, in which image the saints are renewed:

neither does the image of the Son, to which the saints are to be conformed, mean that they are to be self-existent Sons of God, but that they are to be spiritual sons of God *by adoption*, and partakers of the Spirit of God.^a For this purpose, God hath given unto them EXCEEDING GREAT, and PRECIOUS *promises*, beyond all the powers of men and angels to conceive, for they are to be partakers of the divine nature because they are heirs of God, and joint heirs with Christ.

As to the *likeness*. They are to be like God, and See Him as he is, therefore, they are *to know* the EXCEEDING GREATNESS of GOD'S *power*; (Eph. i. 16,) or they never could know even as they are known; but it is written, they *are to know even as they are known*. (1 Cor. xiii. 12.) And they are to enjoy the EXCEEDING RICHES OF GOD'S GRACE *in his kindness* towards them, through Christ Jesus; (Eph. ii. 7,) and they are to be partakers of the *eternal glory*, the EXCEEDING and ETERNAL weight of glory to be revealed. 1 Pet. v. 10.—2 Cor. iv. 18.

In this time state, we see through a glass darkly, but then we shall see face to face; now we know but in part, but then we shall know, even as we are known. Yea, *we are all to be one, as the Father is in Christ, and Christ in the Father, that we may be one in the Almighty us!* (John xvii. 21.) No marvel, as such is to be our blessedness, that *exceeding great and precious promises are given unto us, that we might be partakers of the divine nature*, and know the EXCEEDING GREATNESS OF HIS POWER *to us-ward who believe*; for otherwise, we could not *partake* of the *exceeding riches* of God's grace; (Eph. ii. 7,) or *partake* of *his eternal glory*. (1 Peter v. 10.) But that we may *partake* of the *exceeding riches* of God's grace, and of *his exceeding and eternal weight of glory*, we are to know

^a The Reader will observe, it is not said, the Saints are predestinated to be *conformed to the Son*, but *to his Image*. The Greek word *sum-morphous*, here rendered *conformed*, is derived from *morphe*, *form*. Now, it is not said of Christ in Philip. ii. 5, that he *being (morphoumenos) FORMED the Image of God*; but on the contrary it is said, who *existing in the MORPHE of God, WAS EQUAL WITH GOD*: whereas, Christ's human *soul*, Mr. Stevens says, *is the image man*; (S. D. 123;) and that the nature of God *has no form*: (E. S. 37,) therefore Christ's human soul, according to his creed, could not be existing in the *form of God*, because, he declares, the nature of God *has no form!!* This will be noticed hereafter.

the *exceeding greatness of his power to us-ward who believe*, (Eph. i. 19,) who are *humble believers*, the followers, or imitators of God as dear children.

John, the Evangelist, appears to have been overwhelmed, when meditating upon the high birth of the children of God: his words could not express what he apprehended by faith, and what he enjoyed of the love of God the Father. Behold! saith he, what manner of love God hath bestowed upon us, the sons of men, sinners by nature and practice, that we, *the sons of men*, should be called *the sons of God!* The *last* created in the order of the *first* creation, and the *last* in estimation amongst men of reason; for the chief of sinners, the *foolish things*, are to be the *first* in rank amongst the creatures, heirs of God, partakers of Christ's Spirit, and joint heirs with Christ, in whom dwelleth all the fulness of the Godhead bodily; for he, who was of the seed of Israel, is over all God blessed for ever. Amen. Rom. ix. 5.

This subject becomes the more important from this consideration, namely, that the children of God during their time state, in this world, are not of the world; and the world knows them not, because it knew Christ not. And this is their distinguishing mercy! For they know that Jesus is the king of kings, and lord of lords, the blessed and only potentate; that by him kings reign and ministers decree justice, although the whole world lieth in wickedness. Oh! how striking are the words of Jesus to this effect: *Unto you it is given to know the mysteries of the kingdom of heaven!* And they know them to be *mysteries!* But to *human reasoners*, who believe in a *comprehensible Trinity*, mere professors in religion, this knowledge is not given; or *they would not mis-quote*, or *pervert* the Scriptures; neither would they attempt to destroy the *mystery of God*, nor the *mystery of faith*, by their depraved reason! (Matt. xiii. 11.) Therefore the prophet said, "Ah! Adonai Jehovah, they say of me, doth he not 'speak parables?'" Ezek. xx. 49.

John had no sooner declared his astonishment at the manner of God's love, as well as at his love, than he exclaimed, "Beloved, now are we the sons of God!"

yes, for as Christ's human nature was begotten in Mary of the Holy Ghost, so are the regenerated children of God inseparably united to Christ by one Spirit: and although they wait for the adoption, *the redemption of the body*, (Rom. viii. 23,) yet they are now, to all intents and purposes, the pre-destinated and adopted *sons of God*, the *children of the resurrection*. (Luke xx. 36.) *But it doth not yet appear what they shall be!* In truth, there are no images or likenesses, which we have seen with our natural eyes, by which it is to be explained. But *we know*, notwithstanding our *sinful reasonable soul* opposes the Spirit of faith, that amidst all our want of conformity to the image of the Son, and the likeness of God; that when the Lord our God shall appear, then the children will be like him; for, it is declared, *they shall be like him, and see him as he is!* (1 John iii. 1, 2.) To see his face in righteousness and not to be like him; will be accompanied with misery and woe. To be like him and not see him, would be accompanied with sorrow and disappointment. But the believer will be satisfied, for *he will see God's face in righteousness and will awake with his likeness.* Psalm xvii. 15.

Reader, the *reformers* have given us this caution, "If the privy *imps of Antichrist*, and *crafty instruments of the devil*, shall attempt, or go about to withdraw you from the TRUE MESSIAS, and persuade you to believe in another, let them not in any case seduce you: but *confirm yourselves with the testimony of the Holy Scriptures, which are so sure and certain, that all the devils in hell shall never be able to withstand.*" Cleave therefore to "The Christ of God." For the Names Jesus Christ in the Scriptures of God the Holy Ghost, are sometimes applied in those Scriptures to a divine person in the abstract: to which *honor*, the human pre-existerians *very justly* admit, that their Christ has no right or title! and as, according to *their plain reason creed*, God was not a Creator until he created, neither then, according to their argument, could Christ be a Redeemer until he redeemed, nor God be a Spirit until he inspired. Thus *they depravedly reason*; because their faith is founded

in the wisdom of men, *and not in the demonstration of the Spirit and of power.*

Reader, allow me to say, that I have no real pleasure in the *personal* exposure of my fellow creatures: on the contrary, it has given me *pain*: but as I have been compelled to it, by Mr. John Stevens, so his *lies* I have faithfully laid open! And it is worthy of remark, that Mr. John Stevens has surnamed himself "*a lover of his creed,*" a creed containing many *lies*: let him therefore remember, that God has immutably decreed, that *whosoever loveth and maketh a lie, shall not enter into the heavenly city.*

I only add, may the Lord sanctify us wholly through the truth, for God is truth, *and his word is truth*; that *our faith stand not in the wisdom of men, but in the power of God.* (1 Cor. ii. 5.) And may our *whole spirit und soul and body be preserved blameless unto the coming,* (1 Thess. v. 23,) *and glorious appearing of the GREAT GOD even OUR SAVIOUR JESUS CHRIST.* (Titus ii. 13.) Amen!

CHAPTER VI.

*Jesus Christ the same yesterday, and to day,
and for ever.*

THERE are none in more awful circumstances than those persons, who hold *the truth in unrighteousness*, holding truth and lies together; *for the wrath of God is revealed from heaven against ALL UNGODLINESS, AND UNRIGHTEOUSNESS of men, who hold the truth in unrighteousness.* Reader observe, they are said to *hold the truth*, but to *hold it in unrighteousness*: they profess to believe the Scriptures are strictly true and perfectly consistent, but in their writings they deny them. They profess to believe in the doctrine of the Trinity, but they declare the *Father, Son, and Spirit are names graciously assumed*, (S. D. 28,) and that hereafter *these official characters assumed will be laid aside as no more needful.* (S. D. 252.) They profess to be opposed to Antichrist, but they declare the *paternity and filiation respect not the divine nature.* (C. F. i. 48.) To conceal their antichristian features as pictured by an infallible hand, namely, the denial of the Father and the Son, they have made and published the following *wilful lie*, “that *the Scriptures constantly attribute*” (the Son) “*his being BEGOTTEN as to his humanity to the Person of the Father:* (C. F. i. 31,) whereas, they well know, that *the Scriptures constantly attribute* (the Son) *his being BEGOTTEN as to his humanity to the Person of the Holy Ghost.* (See ante, page 169.) They have promulgated, and they even adhere to, this *wilful lie*, to hoodwink their hearers, lest their antichristian features should be discovered: and they are even so deluded as to profess *believers’ baptism*. They profess to believe in the *immutability* of God, but they represent him as *a God that might never have been what he is, namely, a Father:* (3 Let. 17,) and they say, *God began to be a Father, and a Son, and that the Spirit was so called, when old time first began.* (Rhy.) They deny Christ’s *human originality as man.* They reject the testi-

mony of Christ, as to his incomprehensible Sonship ; and also his testimony to Nicodemus, namely, that which is born of the Spirit is *spirit*. And they have even invented and promulgated an *infamous lie* to destroy that glorious truth, namely, that the Son of man was in heaven when talking to Nicodemus on earth : (C. F. i. 55, 56, 57.) See ante, page 31 to 34. They reject the testimony of the Holy Spirit respecting the image of the heavenly, which the saints are to bear, namely, a *spiritual, immortal, incorruptible, and glorious BODY, like unto Christ's*, for they declare that the *human soul WITHOUT A BODY* is the image set up of old, and to a conformity to this primitive likeness, are all the chosen ones ordained.^a (S. D. 16, 65.) Many more proofs of *wilful lying*, (as Mr. John Stevens says,) might be given in evidence, *by which they have given the godly ample reason to shudder*; (C. F. ii. 23,) for Mr. John Stevens has not only made some of these lies, but subscribes himself, *a lover* (of them) *his creed*, as the author of *Celestial Filiation*. By this last mentioned *act*, namely, surnaming himself, “a lover of his creed,” *a creed of lies*, I am compelled, as a faithful servant to use great plainness of speech by warning him, and all such awful characters, who *hold the truth in such unrighteousness*, that if “*they receive not the love of truth*,” but continue to *abuse and scoff* at all who expose the human pre-existerian lies, to beware, lest that come upon them, which is spoken of in the Epistle to the Thessalonians; “*God shall send them a strong, or energetical, delusion, that they should believe a lie:*” (their election,) “*that they all might be damned who believed not the truth*,” (as the truth is in Jesus) “*but had pleasure in unrighteousness*,” (in another Jesus.) (2 Thess. ii. 10, 12.) The human soul pre-existerians are generally allowed to be high in doctrine, and to believe in the *immutability of God's decrees*! Reader, be not deceived by such professions: for if they

^a I hope the Reader will *from henceforth be on his guard* against crafty men, for it is common with the human pre-existerians to say, what they must know to be untrue, that, the only difference between us and them is, what we believe in God's purpose; they believe to be in actual existence!! a *falschood* equally as malignant against us, as it is against the truth.

did truly believe in the immutability of God's decrees, THEY WOULD NEVER LOVE AND MAKE A LIE, because God hath immutably decreed, that no lover and maker of a lie, (dying in that state,) shall ever enter into the holy city, the heavenly Jerusalem!! (Rev. xxii. 14, 15. xxi. 27.) and what can be stronger delusion, than for such lovers or makers of a lie to believe they are the elect? I hope my faithfulness, and plainness of speech, will not be misconstrued, because my desire is, to be pure from the blood of all: having an humble hope, that some may be saved with fear, pulling them out of the fire: and, that the Perverter of I AM may judge himself, that he be not condemned with the world: for sin is a positive evil, and damnation is a positive misery.

“What is truth?” It is an important question, for “no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son the same hath not the Father, (1 John ii, 21, 22, 23,) And as he is a liar that denieth Jah (the self-existent) Saviour is the Christ: then, “What is truth?” This was the inquiry of Pontius Pilate, but when he said this, he does not appear even to have waited for an answer, but went out! Truth, strictly speaking, is that which exists firmly and unalterably. It cannot change; for then it would lose its nature: a lie or error is mutable and various; but though it pass through numberless forms and semblances to conceal its origin, for the devil is the father of it, yet it can never become the truth. Hence, truth is not only the foundation and reality of all existence, but is also infinite existence. There is and can be only one infinite existence, comprehending all things, and comprehended of none; for, could it be comprehended of any, it must necessarily be bounded, and therefore not infinite. Here, then, truth appears to be an infinite, unchangeable, and eternal attribute, which can be applied to no being, but that which is infinite, unchangeable, and eternal. It can belong therefore to none but God, who is his own attributes, and, consequently, that distinguished one, TRUTH ITSELF in the abstract. And he is called the God of Truth, because truth in him, as the fountain, flows from him into all the creatures, who have

the faith of God's elect. According to his name *Jehovah*, HE IS! It appears from hence, that *truth essential*, and especially *spiritual truth*, is applicable only to Deity. Whatever is *true*, is true alone in God, and must have some respect to his excellency and glory. And the privation of *spiritual truth*, or (what is just the same) a separation from God, is accompanied with darkness and error, confusion, and misery, the effects of sin. It is therefore no wonder that the Psalmist prays to JEHOVAH, *lead me in thy truth!* (Psalm xxv. 5.) And Jesus is the truth, he saith, "*I am the way, THE TRUTH, and the life!*" (John xiv. 6.) And the TRUTH IS IN HIM, and the Truth he is SUPERLATIVELY, and SUPREMELY. (Eph. iv. 21.) Of consequence, *Jesus is Jehovah* himself, or he could not be the TRUTH ITSELF? And in confirmation thereof, if it be necessary, I may add, that the *Spirit of Christ* is called the *Spirit of Truth*, and the *Spirit of God*; for he who is the Spirit of Truth, must be the Spirit of God; and he who is the Spirit of God must be the Spirit of Truth!

Jehovah the God of Truth hath revealed himself, in the Scriptures of Truth, by a great variety of names; but these names, very unlike our modern denominations, are *descriptive*, not *arbitrary*. And these names are *essentially true* of him, for HE IS *what they describe*. "Among the creatures, (says *R. Barachiel*) *they and their names* are two different things; but, respecting the blessed God, *Ipse est nomen ejus, et nomen ejus est ipse; HIMSELF IS HIS NAME, AND HIS NAME IS HIMSELF.*"^a Dr.

^a *JESUS* is a precious name, it expresses our LORD's own personal self-existence, and his *eternal* engagement to save his people from their sins. The Hebrews call him; says Dr. Hawker, *Jehoshuah*; and *Oshea* the son of *Nun* was called *Jehoshua* by *Moses*, as a type of *Jesus Christ* the Son of the Father in truth and love. (Numb. xiii. 16.) *JRH-OSHUAH* signifies, the self-existent shall save, or the *essence saving*. See *Pierce* on *Hosea*. The great name *JEH*, or *JAH*, Mr. Parkhurst says, is one of the Divine names, *JAH*, the *Essence*, HE WHO IS, simply, absolutely and independently. The first time it occurs in the Holy Scriptures is *Exodus xv. 2*. *JAH* is my strength and song, or, my strength and song is *JAH*, and he is become my salvation, or, *to me salvation*. Mr. Parkhurst further observes,—Our blessed Lord solemnly claims to himself what is intended in this Divine name (*John viii. 58*.) Before *Abraham* was (*genesthai*) was born *Ego Eimi*, I AM, not *was*, but I AM,

Owen says, "God assuredly is, what he is revealed to be "by name;" and to question the truth thereof is *atheistical!* If Adam could give just denominations to the cattle, &c.; (Gen. ii. 17, 20,) surely the God of Truth can, and hath revealed a perfect description of his own nature by his own names! He is the God of truth, he can neither lie, nor deceive! He does not cheat by assuming names, or official characters as *impostors*, or as (*upokritēs*) *stage players*^a do for a time, and afterwards lay them aside. The word *truth*, in its original language, contains a sense which is

plainly intimating his divine eternal existence. (Compare Isa. xliii. 13.) And the Jews appear to have well understood him, for then took they up stones to cast at him as a *blasphemer*. See Col. i. 16, 17, where the apostle Paul after asserting that all things that are in heaven and that are in earth, visible and invisible, were created (*Ektisui*) by and for Christ, adds, and He is (*autos esti*) not *en*, was, before all things (*suneseke*) and by him all things have subsisted and still subsist. See Parkhurst's Heb. Lex. p. 157.

CHRIST or *Christos*, signifies, (*qui inungi potest*,) *who is able to anoint*. Secondly. It also signifies, (*unctus*) *unction* or an *unction one*. *Christma*, *unction*, the Septuagint have used for the Hebrew name, *Messiah* in Daniel ix. 26. Thirdly. It is also rendered (*inunctus*) *anointed*; because "*Jah the Saviour is and was the eternal verily fore-ordained anointed before the foundation of the world.*" (1 Peter i. 20,) and *Gabriel* foretold Him to be THE MOST HOLY, who should be *anointed at the end of the seventy prophetic weeks determined upon the people, &c.*, as recorded by the prophet *Daniel*. (See chap. ix. 24.) Mr. *Ambrose Serle* says, "*What a prophetic address is made to him, (Christ) in the xlv. Psalm? Thy throne, O God! is for ever and ever: The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; THEREFORE O God! (for so it might have stood) thy God hath anointed thee with the oil of gladness above thy fellows.*"

God the Holy Spirit is called the *oil of gladness*, (*chrisma*,) the *unction*: and as *chrisma* and *christos* signify, *unction*, would any man, professing to believe in the *Divinity and Personality* of the *Holy Ghost*, dare to assert that, the *phrase* or *titles*, or names "*Jesus Christ*" are never applied in the *Holy Scriptures* to a *Divine Person in the Abstract*; when they are expressly applied to the *Creator of all things*? (Eph. iii. 9. — John i. 1, 3.) The *Holy Ghost* testifies *Christ is all in all*: (Col. iii. 11,) then is it not evident, that sometimes in the *Holy Scriptures*, the name "*Christ*" is applied to a *divine person in the Abstract*? Do not the human pre-existerians declare, that *Christ's* human nature does not possess *omnipresence* or *ubiquity*! Surely, then, as *Christ is all in all*, and as his humanity does not possess *ubiquity*, therefore *Christ in all* must be considered as applied to his *Divine Person in the Abstract*.

^a *Hypocrites*, i.e. *stage players* were formerly considered, and treated as *idle persons*, or *vagabonds*. They are thus described by *Sidney*: "*players placed to fill a filthy stage, where change of thoughts one fool to others shew.*"

precious to a believer, because it is confirmed by his experience! He has an *internal* as well as an external evidence of the infallible truth of God's Bible, which all the reasoners, syllogisters, and logicians in the world, can never destroy. They may tell him, it is absurd to believe what appears to them most unreasonable and untrue; but, having been taught of God, he infallibly knows his human reason to be so *depraved* since the fall of man, that it is a *monster* in all the mysteries of divine revelation.^a "Believing, or faith, (saith Mr. Wilcox, in his choice

^a The natural, (*psychikos*) or soul man receiveth not the things of the Spirit of God, (1 Cor. ii. 14,) *i. e.* the testimony of the Spirit of God recorded in the Holy Scriptures, neither can he believe the divine revelation of the Father, and of the Son, and of the Holy Spirit, the Three which are One, to be *essentially* true, because it is *spiritually discerned*. (1 Cor. ii. 14.) To him an *essential son is an absurdity*: (C. F. i. 11.) and Antichrist is of the same opinion. (1 John ii. 22, 23.) The natural, (*psychikos*) or soul man, to satisfy his natural conscience, hath recourse to creature illustrations to comprehend the incomprehensible relationship of God the Father and the Son: and as in the order of natural generation, Adam pre-existed the birth of his son Cain, because they were *creatures of time*; he therefore thinks and affirms, that God the Father must pre-exist Jesus Christ the Son of the Father, although God is self-existent: and he therefore receiveth not the Holy Ghost's testimony, that the *Son of God* is the Rock, upon which, Christ the creator of all things, builds his Church: or that he is the true Melchisedec, without beginning of days or end of life! (Heb. viii. 3.) The *essential* sonship of Christ was to the Jews a *stumbling block*, and it is *foolishness* to the unregenerate christian, if he may be called a christian. One of these professing christians, a human pre-existerian, a *Pelagian in his heart*, and a *freethinker* in his writings, boldly affirms, that "An UNBEGOTTEN son has no analogy with any thing found in NATURE or "in GRACE!" C. F. i. 10.) This *wicked lie*, with its true *Pelagian* features, is part of the human pre-existerian *plain reason* creed. But, as he asserts, that an *unbegotten* son has no analogy with any thing found in nature, why did he not tell us, what *analogy he found in nature* between his *began to be God the Father with one nature only*, and his *began to be God the Son with two natures*, that could not be a Son without two natures? If he cannot: surely, he ought to eat the food, with which he feeds his *young rooks*, namely, that as a Father with one nature, and a Son that could not be a Son without two natures, has no analogy with any thing found in nature, it is a doctrine, which renders the Bible ridiculous, and the revelation, which God hath made of himself, to be a lie.

But it may be asked, who has avowed such Pelagian and Infidel principles? I reply, Mr. John Stevens of Meard's Court, Soho, the *Perverter of I Am*, &c., although he professes to believe in God's election, predestination, and particular redemption, &c. Like all *Pelagians*, he does not believe he committed Adam's sin: (2 Let. 43,) but, he believes, he had when in his mother's womb a sinless soul and sinless body, (2 Let. 45.) And if he does not preach the Pelagian heresy; it is

“drop of honey,) is the most wonderful thing in the world. *Put any thing of thine own to it and thou spoilest it.* Christ will not so much as look at it for believing.” Therefore, the man who asserts that “God might have been God and never have become a Father, (3 Let. 17,) and that *Father, Son, and Spirit are NAMES ASSUMED by the Eternal Three in Dei y,* (S. D. 28,) when old time began; (Rhy,) and that these OFFICIAL CHARACTERS ASSUMED will be hereafter laid aside;” (S. D. 252,) is *antichrist*: and if he durst speak out his private thoughts, he would openly disavow his belief in, instead of destroying, by a plain reason creed, “*the Mystery of God, and of the Father, and of Christ!*” (Col. ii. 2.) But in this man’s very possible, that, like many other men, he may preach and publish what he does not believe, or he would not boldly affirm, with the *Pelagians*, that *an unbegotten Son has no analogy with any thing found in nature or in grace.* But, for the sake of the *Young Rooks*, who say, whatever he says, with all the reason in the world; I shall place Mr. John Stevens’ *Pelagian creed* in juxta position with the *faith of God’s elect*, because his creed will thereby appear as opposite to the *faith of God’s elect*, as *error* is opposite to *truth*.

Mr. John Stevens’ Pelagian Creed.

“An *unbegotten Son has no analogy with any thing found in nature or in grace.*” And Mr. Stevens then declares, that the doctrine of an *unbegotten Son*, would render the Bible ridiculous. (C. F. i. 10.) “A *Son unbegotten* is a contradiction. We may with equal propriety speak of an existing effect without an adequate cause.” (C. F. i. 46.)

As the above two creeds are evidently opposed to each other: it is not impossible, but some of Mr. John Stevens’ disciples may insist upon it, that he neither preaches nor believes in *this part of the Pelagian doctrine*: but then I would ask, how came Mr. John Stevens to subscribe himself “*a lover of this creed,*” and to invent and publish the above *wilful lie*? Or how dare he to say, an *unbegotten son made the Bible ridiculous*? Are not the lovers and makers of a *lie* under the influence of the devil? Is it not from Satanic influence, that some professors of christianity love the prophets who prophesy such *lies*? And is it not from the same influence, that some ministers are so deluded, as to call this LYING DOCTRINE, *harmless*? or to countenance the lover and maker of such lies? Woe be to the prophets, who, instead of warning such liars, receive them as members of Christ’s mystical body; for in God’s immutable decrees, it is written, *their blood will I require at their hand.* Ezek. iii. 18.

The Faith of God’s Elect.

An *unbegotten Son* has analogy in grace, for the sons of God by the grace of adoption are sons before they are begotten of the Spirit. Eph. i. 5. Gal. iv. 6. Rom. viii. 29, 30. An *unbegotten Son* has analogy in nature, for Levi was an *unbegotten Son* in the loins of his great grandfather Abraham when Melchisedec met him. Heb. vii. 9, 10.

creed we see the truth of that Scripture the (*psuchikos*) soul man receiveth not (with his much reason) the things of the Spirit of God, for they are foolishness, (absurd) unto him: neither can he know them (with all the reason in the world), because they are spiritually discerned. (1 Cor. ii. 14.) It is, therefore, no marvel, that he will not acknowledge any part of the revelation of the mystery of God to be essentially true, which his depraved reason cannot comprehend. Nevertheless, as he formerly professed to be a christian, (although without faith to apprehend the *Mystery of God*,) he employed all his depraved reasoning powers to find out a plain reason for THE NAMES FATHER AND SON IN DEITY. (S. D. 30.) And when he had so done, it became very evident, that he did not believe the *mystery of God through true faith*: but with all human reasoners he had to learn, that without FAITH he cannot please God.^a

He can acknowledge the doctrine of a *triune* God, because he can account for that mystery by the analogy of the *three faculties in one man*. (S. D. 16.) But as he

^a It is an important question, and was put by one who cannot err: "when the Son of man cometh, shall he find FAITH on the earth?" (Luke xviii. 8.) And he, who put this solemn question, answered it, and said, "as it was in the days of Noah, so shall it be when the Son of man cometh!" (Luke xvii. 26.) Surely, the days of Noah were *days of reason*; for if ever the intellect of fallen man from natural causes, could arrive to a greater degree of perfection at one period of time more than at another, it is not inconsistent with all the reason in the world that men may believe, "a multitude of years taught the antediluvians natural wisdom, far beyond their fellows in any future generation." Let the reader pause over this solemn subject; and then let him ask himself the important question, how many were partakers of precious faith, the faith of God's elect in the days of Noah? For so shall it be when the Son of man cometh!

Noah was a preacher of the righteousness which is by faith, (2 Pet. ii. 5. Heb. xi. 7,) he preached the *word of faith*: (Rom. x. 8,) and there can be no doubt, but Noah's preaching *faith*, and not *human reason*, was then considered as *absurd*, as *divine revelation* is now by the *human pre-existerians*! It would indeed be unjust to suppose, the *sons of God* (Gen. vi. 2,) who married the daughters of men, did not profess to believe in the doctrine of a Trinity! And it would be equally unjust to believe, that when the flood came, the professing church, in that age of reason, had not a PLAIN REASON why God the Father is called the Father, and a PLAIN REASON why God the Son is called the Son, as all reasonable christians have now, who are not accounted (*idiotai*) idiots, as Peter and John were by the human pre-existerian High Priest and his kindred, (Acts iv. 13,) who crucified Christ, because he said, *God was his own FATHER, making himself EQUAL WITH GOD*. JOHN v. 18.—xix. 7.

cannot comprehend the record, which God the Father hath given of his Son, he rejects the divine *paternity and filiation* with the most marked contempt, saying, “an *unbegotten son has no analogy with any thing found in nature or in grace;*” (C. F. i. 10,) that “he cannot conceive of such a son by the POWERS OF REASON:”^a (C. F. i. 11,) and therefore, he invented and promulgated the lie before exposed, namely, that “*the scriptures CONSTANTLY ATTRIBUTE his being begotten as to his humanity to the PERSON OF THE FATHER.*” (C. F. i. 31.) And as he cannot by all the powers of reason conceive of such a SON as, the Holy Ghost testifies, is “*without beginning of days, or end of life;*” he, therefore, rejects the divine *paternity* as well as the *filiation*, saying, “*the paternity and filiation respect not the divine nature, but the human nature as peculiar to the son:*” (C. F. i. 48.) but, by so doing, he makes Christ to be a liar for testifying his Sonship was incomprehensible by any finite being; and he also makes void the word of God, because, as Christ had *no man for his father*, and as the human nature of Christ was begotten in Mary of the Holy Ghost; it would follow, that, if neither the *filiation* nor the *paternity* respect the divine nature, but the human nature of the Son, then, according to this part of his creed, which the *Perverter of I Am* loves, he must positively deny the divine nature, or the *Divine Person* of the Holy Ghost! Thus, the *Perverter of I Am* measures “*the mystery of God, and of the Father and of Christ,*” (Col. ii. 2,) by the standard of his *depraved reason*: a standard, which has made more infidels,

^a The following note of Mr. S. E. Pierce, a highly honoured servant of Jesus Christ, is worthy of the Reader's remembrance. “Some persons conceive, they must understand the nature of the divine existence, and the *modus* of the personal existence of the Holy Three in One. Not so, for this is impossible! *We cannot comprehend God! We shall never know any more of the modus of the existence of the divine persons, than by revelation! It becometh us to be satisfied, and well pleased with the revelation which God hath given of himself, and with the truth of it, for he cannot lie. It becometh us to receive it as the Lord hath given it, and because the Lord hath given it. If we go one step beyond it, we become reasoners, not believers. Therefore be content with God's own word, and never attempt to comprehend or explain the mystery, which you are not to comprehend, but to acknowledge is a mystery, namely, the mystery of God, and of the Father, and of Christ.*”

sectarians, and schismatics amongst the professors of christianity, than were ever known amongst the Jews.^a

But the *Perverter of I Am*, in support of his Anti-christian principles, has the temerity to declare, that the names Jesus Christ, which he calls *titles*, are never applied in the Holy Scriptures to a divine person in the Abstract! This is another *untruth*, which shall now be exposed: and for that purpose,

IN THE FIRST PLACE, I shall lay before the reader in juxta-position, two articles of the human pre-existerians' creed, which, upon this occasion, I shall call the *first*, and *second* article.

First Article of their Creed.

“The titles Jesus Christ, are never applied to a person merely divine, nor do I believe the contrary can be demonstrated.” 2 Let. 34.

“The second person in the Trinity could not be our *Lord Jesus* in any other sense, than as the *soul* of Jesus was in a personal union with him.” (3 Let. 55.)

“The phrase, *Christ Jesus*, is, I believe, never applied in the Scriptures, to abstract divinity.” S. D. 166.

Second Article of their Creed.

“*Whatever attribute or perfection is in God, is God.*” (3 Let. 36.) “Divine perfections, as self-existence, eternity, omnipotence, and the like, are incommunicable, they can only be possessed by *nature*, and not by *will*. *Christ as man cannot receive them, neither can God give them unto him.* As a divine person he has them, together with the Father and the Spirit, *but they are not seated in his humanity, nor used by it. To suppose such a thing, is to put the author for the instrument he made, and is subjecting him to the work of his own hands.*” 1 Let. 50.

By the second article the Reader will observe that, the human pre-existerians admit, “*Whatever attribute or perfection is in God, is God.* (3 Let. 36.) From this truth, I shall now prove their *first* above mentioned *article* to be a *lie* of Satan's invention: and I shall thereby demonstrate, what the *Perverter of I Am* believed could not be

^a But, it may be asked, is reason of no use in religious matters? I reply, if there be any *right reason* in man, it will reject every thing of men's suppositions, or imaginations, relating to the divine mystery, which is unsupported by “Thus saith the Lord.”