

“ *Being in the form of God, he thought it not robbery to be*
 “ *equal with God*, in the sense of our adversaries, is in-
 “ consistent with the occasion of them and the scope of
 “ the place. *Paul*, it is manifest, mentions the conduct
 “ of Jesus Christ, as a wonderful, astonishing, unpa-
 “ ralled instance of condescension, with a view to enforce
 “ his exhortations to humility. But if Jesus be a mere
 “ man, or only an exalted creature, it is no wonder that
 “ he did not obstinately insist, that he did not so much
 “ as *think*, on an equality with God: for, in so doing,
 “ he would have been guilty of *luciferian pride*, and of
 “ the most impious robbery.” (Page 154, 155.) “This
 “ will appear in a stronger light, if we consider the fol-
 “ lowing passages, *God was manifest in the flesh*. For
 “ though he was made of the seed of David, yet not ab-
 “ solutely, but *according to the flesh*. CHRIST WAS GOD;
 “ for God was manifest in that flesh which was made of
 “ the seed of David.”^a (Page 156.)

^a It is worthy of remark, that a Gentleman, highly esteemed for his superior talents, has most successfully contended, that, “ *the humiliation of Christ is a proof of his Divinity*.” Who, he asks, could this person have been before he was made in the likeness of men—in whom it was *humility to do that*, which was to procure him a name which is above every name—in whom it was condescension to take the form of a servant which was to lead to a Majesty without parallel? What could have been the rank—what the nature of this mysterious being, who literally abased himself by an act, by which he established that kingdom which endures for ever? who, he asks, can this be, of whom it may be confidently affirmed, that he is the grand exemplar of humility to us, and yet in respect of whom we have to look, as having a crown richer than that which is upon the forehead of any being but DIVINE, and before whose sceptre the whole universe shall do homage? He replies, *IT IS HE ALONE, IN WHOM ONLY IT COULD BE HUMILITY TO BE A MEDIATOR AND REDEEMER, and therefore could not THEN be a creature!* He adds, the office of Redeemer and Mediator would have been an honour and a dignity put upon any creature; but in Christ Jesus (who was *no creature*) it was *humility*; and nothing but his being that Being *incapable* of exaltation could have made him *capable* of this act of humility! It is in vain for free-thinkers, he says, to tell me of the glories which any creature might have to lay aside in taking human nature; for this reason, because *creatures are servants and have the form of servants from the commencement of their being*, but Jesus Christ had not the form of a servant previous to his taking *the likeness of men*: neither could any of the creatures humble themselves below their originality, in that *holy sense* in which humility is here set forth for us to have in our minds. The first expression declares of Christ, that *before* he took the form of a servant *which angels and men have*, that he was in

But the malice of the human pre-existerians against "*The Christ of God*," has of late manifested *its bitterness*

the form of God! What does this mean? a few lines after you find it said, that Christ took the form of a servant. There is no dispute that Christ was actually a servant; and therefore there ought to be no dispute, that since the form of a servant denotes actually a servant, the form of God must denote actually God. Christ the Son of God was in the nature of God, and Christ the Son of man was in the nature of man. There is nothing in the expression, "*being in the form of God*," that allows the supposition that St. Paul meant to exclude Christ from being actually God; on the contrary, since he uses the like phrase in regard to Christ being a servant, I am bound to conclude, that he thereby affirmed the absolute Divinity of the Saviour; and that he employed these words rather than others, because he was speaking of one of the Trinity in Unity, in language expressive of their unity. Again, "*who being in the form of God thought it not robbery to be equal with God*," is an expression which excludes his humanity. For our Lord excluded his humanity from an equality with the Father, (John xiv. 28.) and therefore no creature in God, (for all creatures are in God Acts xvii. 28.) can be allowed equality with God!

The Apostle's argument is to set forth Christ's humility: and this he does by declaring, that Christ Jesus, God's *equal*, made himself of no reputation by taking the form of a servant. For a creature to claim equality with the Creator, would not only have been arrogance, but the height of impiety. And if Jesus Christ had not been *unoriginate*, and self-existent, from everlasting to everlasting, it would have been impious in the Apostle to have said, he was equal with God.

By a forced construction it is said he *emptied* himself. But of what did he empty himself? It could not have been of the perfection of the Godhead—it could not have been the nature of the Godhead—for he was omnipresent. (Matt. xviii. 19. 20. John iii. 13.) But *nevertheless* or *notwithstanding*, (for this is the force of the 'but') *he made himself of no reputation*, therefore I read, *nevertheless*, when God's equal was made in the likeness of men, it may be truly said of him, Verily, *thou art a God that hideth thyself, O God of Israel the Saviour*. (Isaiah xlv. 15.) For the princes of this world knew him not to be, "God manifest in the flesh;" for had they known him, they would not have crucified THE LORD OF GLORY. (1 Tim. iii. 16. 1 Cor. ii. 6. 8.) To these truths allow me to add, that very being, who is himself eternity made himself of no reputation by appearing upon earth in the form of a servant: but as every creature has a form, and may be said to be God's servant, therefore, the Holy Spirit testifies that the form of a servant which Christ took, was the *likeness of sinful flesh*, for he was a man of sorrows and acquainted with grief, he was despised and rejected of men.—Adam was made in *reputation*, for he was created in the *likeness of God*; but God was manifested in the *likeness of sinful flesh*! By taking the *likeness of sinful flesh*, *Jehovah of Glory* (1 Cor. ii. 8.) made himself (his own act) of no reputation, and being found in fashion as a man he humbled himself, and became obedient unto death, even the ignominious death of the cross; that the sinful sons of Adam, who are without reputation, *exceeding sin-*

in a *malevolent attempt* to misrepresent by *scoffs*, the interpretations of the godly who oppose their vile perversions of the Holy Scriptures. It may be, they gnashed with their teeth, for, not being contented with wresting this Sacred Scripture from its plain and evident meaning, (*which no way-fairing man though a fool ever erred in,*) they *scoffed* at the *infinite* condescension of our Divine Lord in the following words. “*If God can make himself of no reputation, he can make himself so, no doubt, in the esteem of his creatures. But then, can he be worthy of the highest adoration at the same time?—Who can adore an essential God of no reputation?*” (C. F. ii. 36.)

If the words, “*he made himself of no reputation,*” had not been plainly expounded by the words which followed, namely, *the taking or receiving the form of a servant, and the likeness of men*; then, indeed, there would have been some *cloak for their sin*; but no avowed infidel, or fanatic, ever exercised his power of reasoning with greater subtilty, than the human pre-existerians have upon this occasion, against the *Great* mystery of godliness! A mystery, which the Apostle admitted to be *GREAT without controversy*: and which Great mystery no regenerated man did *ever* controvert, unless *when* labouring under a delusion, or a temporary derangement of mind.

The natural man may despise his originality; he may say, *the soul is the man*; he may scoff at the Most High God, who *exalts* himself, and who *humbles* himself, for it is written, *who exalts himself to dwell on high, who humbleth himself, &c. to raise the poor out of the dust and*

ful, the foolish, the weak, and the base, whom God hath chosen, might receive the adoption of sons of God, and partake of the Divine spirit of the Son: it ought therefore to be no marvel, that so great a mystery, as God manifest in the flesh, and the divine incomprehensible Sonship of Christ, should be a stumbling block to the professing human pre-existerian christians, for it was a stumbling block to the human pre-existerian Jews; or that it should be foolishness to the wise pseudo trinitarians, for it was so to the wise Greeks! But, to them who are BELIEVERS (not reasoners,) “Christ is the power of God, and the wisdom of God.” And the Holy Ghost hath given us, what is called by some persons, a right reason, but which is rather the word of faith, for this, namely, because the foolishness of GOD (so considered by the wise Greeks) is wiser than men; and the weakness of GOD is stronger than men! (1 Cor. i. 24. 25.)

the beggar from the dunghill, (Psalm cxiii. 4—7,)^a but our gracious Lord has answered all human pre-existerian scoffers, and *their* subtle queries, in these remarkable words, “*That which is highly esteemed amongst men is abomination in the sight of God!*” (Luke xvi. 15.) And as the Holy Spirit is God, dare the *Perverter* of I AM *sarcastically* ask, if God the Holy Ghost be worthy of the highest adoration, because he takes some of the most depraved, and of the lowest ranks, amongst men, for his friends, and into his fellowship: HE even dwells in them, and *makes their bodies, vile as they are, his temple*, in preference to the human pre-existerian *souls*?

“We may wonder (said a spiritual man) at the love of the SPIRIT, in taking up his residence in such *vile bodies*, and turning a dungeon into a *temple*, a prison into a paradise, yea, a hell into a heaven.” And in another place, he adds, “to make so little grace so victorious over so great a mass of corruption; this requireth a SPIRIT more than human; this is to preserve fire as in the sea, and a part of heaven as it were in hell.” If, therefore, the mind of Christ before he was incarnate, be not the mind of a Divine Person, then the humility of the Holy Spirit, in taking up his residence in our vile bodies, would be greater than the humiliation of Christ, and that, in the proportion of *infinitude to finitude*!

^a To raise the poor out of the dust, and the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory, (1 Sam. ii. 8,) Jehovah the Most High made himself of no reputation by taking the form of a servant! Mr. *Romaine* observes, “At the fixed moment, when the *fulness* of time was come, there was a chosen vessel (in a low estate) most graciously fitted and humbled for this miraculous conception. She was highly favoured, high in grace, meek and lowly in heart; and of her, by the power of the Holy Ghost, was that Holy Child conceived—of her the Virgin Mother was born—a babe, helpless as we are. Here is love! O what a miracle, GOD INCARNATE! And yet, like us, in all things—an infant. Be astonished, ye heavens, and adore thou earth, *this miracle of miracles*. He is born among us, grows up as we do, a child, a youth, a man—true, and very man. But O! the rapturous thought—HE is Jehovah! Think, O! think, what that blessed woman felt, when she broke out into this sweet hymn: *My soul doth magnify the Lord, and my spirit hath rejoiced in God my SAVIOUR*. There’s my honor, not that he is my son, but that HE is my Saviour. HE TOOK MY NATURE, THAT I MIGHT TAKE HIS.” *Romaine’s Letters*. By *Wills*.

Jehovah is high above all nations, and his glory above the heavens. *Who is like unto Jehovah our God, who dwelleth*, or rather, as it reads in the margin of our Bibles, and in the original text, **EXALTETH HIMSELF to dwell on high, who HUMBLETH HIMSELF to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill!** (Psalm cxiii. 4—7.) Here is the Most High, and the lowest and poorest of his creatures meeting together, for the purpose of communion and fellowship. Jehovah the High and Lofty One that inhabits eternity, whose name is Holy, raises the sinner from the dust, and from the dunghill of sinfulness, to dwell with him. A revelation of the *wonderful and infinite humility of the GOD OF ALL GRACE*. The language in which this act of grace is recorded is God's: the holy penman could not of himself have invented such a revelation of the infinite greatness, and of the infinite humility of Jehovah the Most High. In the above words, Jehovah reveals his own greatness, and the depth of his condescension to the meanest of his creatures, and at a time when that creature, a sinner, is in all the dunghill of his sin, and deserving of his wrath.

Jehovah is holy. There is none good but God, so there is none Holy but him. In Rev. xv. 4, of him it is said, *he only his Holy!* Holiness is declared to be his dreadful name. (Psalm xcix. 2, 3. 1 Sam. vi. 20.) He is glorious in Holiness. And no creature can glorify God to the height, as is his due. Two Scriptures put together do shew this, *Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.* (Job xv. 15.) *Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he put no trust in his servants, and his angels he charged with folly.* (Job. iv. 17, 18.) We sinners are unclean, and want that holiness we were created in, and we are totally defiled: but even the best of his creatures, the elect angels are unprofitable servants. Surely then, we may say, *Who is like unto the Lord our God, who humbleth himself to behold such things, as sinners in the earth.* It is undoubtedly an act of great humility in him, to behold any creature he hath

made : and yet he is not God, if he did not behold the least of all his creatures, *to the falling of a sparrow*, or the motion of a worm. Surely, the meanest of all creeping things upon the earth is dependent upon God for its existence, and its support. And if he did not regard them, and keep them alive, they could not live! Jehovah, therefore, is *infinite in humility!*

But, the humility of the Most High God is not only revealed, as beholding *things* on earth, but *things* in heaven, the angels and saints, that dwell therein. Then, as it is an act of great humility in God to behold the best of his creatures, the consideration thereof ought to humble us: and as the Lord our God is the God of *patience*, and of *long-suffering*, and for Christ's sake *hath forgiven us*, (Eph. iv. 31, 32,) we are therefore exhorted to be *followers*, (*mimetai*) rather, *imitators of God as dear children*, (Eph. v. 1,) for Jehovah is *to us a pattern of humility, patience, forbearance, and long suffering*: which Mr. John Stevens and the human pre-existerians deny: but which they would not do, if they had an UNDERSTANDING *given them*, and knew the only *true God and eternal life*. (1 John v. 20.) But being ignorant of "the Christ of God," they stumble, as the *human pre-existerians Jews did*, at that stumbling stone and rock of offence, the pre-eternity of "THE CHRIST OF GOD!" (Luke ix. 20.)

Then, as all creatures in the abstract are but *creatures*, and in themselves *mutable*, or liable to change, what an infinite distance there is between the Eternal and *Immutable* love of "the Christ of God," and the love of a creature! Christ's love *passeth knowledge*, it is the *fulness of God*. We sinners, by reason of *sin*, are the *subjects of inordinate self-love*; and so far from *humility and self-denial*, being *dispositions peculiar to a creature*, (which Mr. Stevens ignorantly asserts, S. D. 167,) that the old serpent's subtilty is to be seen, in his tempting our first parents with the haughty *desire to be as Gods*: and by *that temptation*, their *self-love became inordinate*, and they sinned against God!^a But as man from *inordinate*

^a If Mr. Stevens had known the *imitators of God*, the regenerated children of God, partakers of the Holy Spirit, he would have said, that *humility and self-denial* were only *peculiar to the doves*, the regenerated, born of the Spirit, who are (*mimetai*) the imitators of God.

self-love would be God, so it is an infinite *mercy*, and an infinite act of *humility*, that our God eternally willed to be made man, not by ceasing to be what he was, but by taking man's nature into oneness or union with himself: and this, God *purposed from everlasting*; so that his *eternal purpose* to be manifest in the flesh, is HIS OWN GLORY, and constitutes the *beginning of time*; and that event is called, *the coming of THE FULNESS OF TIME*: (Prov. viii. Gal. iv. 4.) Therefore, *Jesus Christ is the same yesterday, and to-day, and for ever*; the *Lamb slain from the foundation of the world*, (Rev. xiii. 8,) *slain in the determinate counsel and eternal foreknowledge of God*, as was manifested by his death at Calvary, and as also was revealed by the Holy Ghost to the Apostles on the day of Pentecost. (Acts ii. 23.) Therefore, the old Testament Saints went to heaven as holy, and righteous, *washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God*, as the saints do now.^a Let him, therefore,

^a Mr. John Stevens, the Perverter of I AM, says, "*things either do exist or they do not: if they do exist, God sees they do; if they do not exist, he sees they do not exist.*" (C. F. i. 13,) that is, God *inhabits eternity by parts*, and therefore, there is a *succession of time to him*, so that God could not see Christ as the Lamb slain from the foundation of the world.

But, John the Evangelist, when in the Isle of Patmos, *saw the dead small and great stand before God, &c., and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them*: (Rev. xx. 12, 13,) yet, Mr. Stevens believes the most High God could not see those things as *subsisting, because they did not exist*. And as these *human pre-existerian* notions are all the *offspring of depraved reasoners*; so their *suppositions*, by which *they add to, and pervert* the Holy Scriptures, are the *offspring* of their vile notions. That the Reader may understand the *supernatural* difference between the Christian faith, and the *human pre-existerian creed*, I shall place Mr. John Stevens' *finite* limitation of God's vision in *juxta-position* with Dr. Gill's faithful testimony to the infinite and unlimited vision of the Most High.

Mr. John Stevens.

"To suggest that, because he (God) foreknew them, as things that should exist, he, therefore, *viewed them as subsisting, and consequently his promise as fulfilled, when the things promised had no more actual existence than the world itself had from eternity, is, I conceive, an extravagant*

Dr. Gill.

God hath an intuitive view of all actual things past, present, and to come; so called, *not with respect to God, with whom nothing is past, or future, BUT ALL PRESENT*; but with respect to us, and our measures of time. *He knows what might be, and of course would be, should he not prevent them by the interposition*

that hath an ear, hear what the Holy Spirit testifies of the *Pre-eternity* and *Immutability* of Christ Jesus: “*Thou Lord, in the beginning, hast laid the foundation of the earth, and the heavens (plural) are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as a garment; and as a vesture shall thou fold them up, and they shall be changed: but thou art the SAME, (Huá the Eternal Immutable God.*” See Parkhurst’s Hebrew Lexicon, page 154,) and *thy years shall not fail*, (Psalm cii. 25.—Heb. i. 10,—12,) the true Melchisedec, WITHOUT BEGINNING OF DAYS OR END OF LIFE, (Heb. vii. 3,) the SAME (*Huá*) *yesterday, and to-day, and for ever!!* Heb. xiii. 8.

IN THE SIXTH PLACE. It is now my painful task to expose a species of depravity, which probably has never been exceeded by any *fanatic*, (to use a mild term) under the profession of religion.

When it is convenient to the human pre-existerians, they say, “*When the Word was made flesh, we have SUPPOSED that he thereby became what he was not before, WITHOUT CEASING TO REMAIN WHAT HE WAS BEFORE.*” (C. F. ii. 36.) But such an *important truth* is neither their *supposition*, nor their *creed*, for *it destroys their vile tradition*: they, therefore, do not hesitate for a moment to pervert the plain and evident meaning of the Sacred testi-

“*assertion.*” (2 Let. 32.) “*Things either do exist or they do not: if they do exist, God sees they do; if they do not exist, he sees they do not exist.*” (C. F. i. 13.)

of his power and providence, and which he determines to do: so he knew the wickedness and treachery of the men of Keilah to David, &c. that *they would deliver up David*, but which he prevented.

In Mr. Stevens’ subtle creed we see sophistry *craftily* representing the *vision of the Most High*, by deduction of reason; but, in Dr. Gill’s faith we have his solemn declaration to God’s *intuitive vision* of all actual things past, present, and to come, *without succession*; and of *what would be*, but for his providence preventing, for all things are seen by HIM, with whom we have to do, in *one eternal field of view*. God does not inhabit eternity, as we do time, in succession; for God is himself eternity. And if ever Mr. John Stevens should know the only True God, he will then receive freely, *without reasoning, or supposition*, the revelation of God: and then, he will be no fanatic, and he will *revere* God’s Bible: yea, he will believe, that God saw Christ, the Lamb slain from the foundation of the world, and his *promise as fulfilled, when his incarnation had no actual existence, and his death had not taken place.*

mony in the Epistle to the Philippians, and so far from admitting, that *the Word remained what he was before he was made flesh*, they even represent Christ as *without his understanding, his will, and his affection!* Therefore, as all *his former perfections were absent*, he was of course, according to the human pre-existerians' *negative* notion of sin, a *sinful being*. (See ante, page 120.) They even intimate, that our Lord, after the manner of the sinful Jews, *said one thing when he meant another*, namely, I AM, for I was; *sinning*, either ignorantly or wilfully, with his lips! No doubt, they can account for this unhappy transgression, because, when their Christ came in the flesh, they say, his *infantine* body overwhelmed his soul, so that he *lost all his sublime ideas and extensive faculties by the importunate and overbearing impressions of infant animal nature*: in their *plain reason*, the *weak* body of an infant was STRONGER than CHRIST, "THE POWER OF GOD!!" Before I lay this part of their creed before the Reader, I earnestly recommend him to keep in remembrance, that *our* head of the Church is a *quickening spirit*; and that the human pre-existerians' head of the Church is a *human soul*: and further, that they declare their Christ was not in heaven when talking to Nicodemus upon earth, &c. &c. and then, the Reader will have no difficulty in drawing a true line of distinction between "the *Christ of God*," and *the Christ of man's invention*.

Having premised these things to be kept in mind, I shall now lay before the Reader, the human pre-existerians' statement; but in so doing, I shall put their *smooth words, with which they sweeten* THEIR DEADLY POISON *in marked letters*; that he may perceive the subtilty and cunning craftiness which they use, to prevent, if possible, the discovery of *their evil designs*: for they set forth their creed in the form of an objection, and then, they confirm their creed in the answer, as will be seen in the following words,

Objection. "How can you suppose so glorious a "being as you have described, who was present at the "creation of the world, who governed the nation of "Israel, and transacted the affairs of the church for "four thousand years, SHOULD LOSE ALL ITS VAST TREA-

“SURES OF IDEAS, AND ITS EXTENSIVE FACULTIES, and become ignorant as a human infant, and grow up by degrees to knowledge and wisdom? *Yet this is asserted concerning Christ in his childhood.*” Luke ii. 52.

“ANSWER. I AM CONTENT TO BELIEVE ALL THIS WAS THE CASE, *on purpose to shew the love of God, Father, Son, and Spirit, and to effect the complete salvation of an elect world, in a way becoming both the justice and the grace of the ever blessed God. He emptied himself, and appeared in the likeness of men, INSTEAD OF THE FORM OF GOD HE HAD WORN BEFORE. He thus became poor in love to his people, and for their sakes. He condescended to have all the former and sublime ideas possessed by his human spirit at its first union to a body of flesh, concealed and overwhelmed, by the importunate and overbearing impressions of infant animal nature, that being thus divested of his riches, his emptied soul might recover them again, ONLY BY SUCH DEGREES AS FLESH AND BLOOD WOULD ADMIT:*^a *and thus he was made for a little while lower than angels, as Heb. ii. 9; and so might grow in wisdom and knowledge, and stature together.*”

“It is very manifest that his soul was thus emptied, and IF WE CANNOT SATISFACTORILY DESCRIBE THE MANNER IN WHICH IT WAS DONE, *yet we may rest assured of the truth of it from the word of inspiration. His coming from the Father, from heaven, and into this world, by union to a body of flesh, together with the withdrawal of the Spirit's influence, with which he had been filled to the highest degree, may all help to account for the loss he sustained, or the poverty of soul he underwent. And such ideas are quite congenial with the Scripture account of his receiving his ancient riches again from the*

^a The Reader will observe the contradictory statements, as well as the absurdities, these deluded creatures make, to support their lying tradition. At one time, Mr. Stevens asserts, that *the soul rules the body as its own, and disposes of it according to its will:* (S. D. 103,) and now, he represents the weak and helpless body of an infant as disposing, overwhelming, and emptying what he calls the GREAT SOUL of the Lamb, of all its powers, ideas and faculties; and that it could only recover the same *by such degrees as the body would admit.* This is a small portion of the *poisonous* food received by the *young rooks* from their *dams!!!* (S. D. 208.)

“*hand of the Father, with whom he had covenanted,*^a and
“through the descent of the Holy Spirit upon him in his

^a According to the human pre-existerian creed, God's covenant is *only coeval* with the creature existence of the human soul of Christ; for Mr. Stevens does not believe in the *pre-eternity* of Jesus Christ, neither does he believe in the *everlasting* covenant before time, for he is here speaking of the human soul as “*receiving his ancient riches again from the hand of the Father, with whom he had covenanted.*” (S. D. 201.) Therefore the *blood* of this *time* covenant was not the *blood of the everlasting covenant*, which *covenant* is *without beginning and without end.* (Heb. xiii. 20. Zech. ix. 11.) The *blood* of the *everlasting* covenant is God's *own blood*; some part of this *blood* flowed from God's Holy One, Christ's *body*, in union with the Godhead, *after* the soul of Christ had left his *body*, and *when the soul of Christ was not in union with his body*, See John xix. 34, God's covenant is an *eternal* covenant, and the *blood* thereof is not the *blood* of bulls, &c., which *God ordained* to be shed under the Old Testament, and is called the *blood of the covenant*, (Exod. xxiv. 8,) but it is the *blood of God manifest in the flesh*, the *blood of the everlasting covenant.* (Heb. xiii. 20.) God's *own blood.* (Acts xx. 28.) The mysterious procession of the Son, and also of the Spirit, constitute a part of the *Mystery of Faith.* But the human pre-existerians, who set up a Christ of their own invention, a *human soul* head of the Church in opposition to “THE QUICKENING SPIRIT,” the *true HEAD*, (1 Cor. xv. 45,) *reject and renounce the procession of the Son, and of the Spirit.* (C. F. i. 62, 63.) And in so doing, they reject the testimony of our Lord Jesus Christ recorded in John viii. 42.—xv. 26: and they also reject the testimony of the Spirit of prophecy, recorded in Zech. ii. 10, 11, because in their esteem, it is *absurd* for the Holy Spirit to testify, that Jehovah of Hosts would send Jehovah; because God is every where. Rejecting, as they do, the testimony of God against themselves, their enmity to “*The Christ of God,*” a *quickenings Spirit*, (1 Cor. xv. 2,) manifests itself in their setting up a *time* covenant in opposition to God's *eternal* covenant.

The following expressions respecting the blood of Christ, are taken from their *plain reason writings*, and are the offspring of a *presumptuous* man, who *avowedly* rejects as *absurd* the *procession of the Son*, as well as the *procession* of the Spirit. As these expressions conceal a deadly enmity to the blood of Christ, I shall place the faith of the christian in juxtaposition with the human pre-existerians' declaration respecting the blood of Christ, in humble hope, that some who have been deceived may be saved with fear. (Jude 23.)

The human pre-existerians' creed.

“It is only by its being *covenant blood*, that it procures all “*spiritual blessings.*” (3 Let. 16.)

“It was blood shed that atoned: “*human blood essentially considered,* “*but relatively the blood of God.*” (3 Let. 16.)

The Believers' Faith.

It is the *blood of the everlasting covenant*, in which *covenant* all *spiritual blessings* are ordered and sure.

It was blood shed that atoned: the *blood of God manifest in the flesh essentially, God's OWN (idion) blood.*

“*baptism, and his receiving of the Holy Spirit on his ascension to the throne in glory.*” *S. D. 200. 201.*

To this statement, I must add, “*They admit Christ*

“This was efficacious blood, and had its efficacy from its being the blood of his person, *but it never could have become the blood of his person, had it not been ordained to be so, by the sovereign will of God.*” (3 Let. 36.)

This was efficacious blood, and had its efficacy from its being the blood of his person, who is, and was, and never ceased to be one with the Father in the undivided essence, when he proceeded forth from the Father, (John x. 20.—viii. 42,) and was made flesh according to the will of the Father: but it never could have been the blood of his person, if he had not taken his part of flesh and blood. Heb. ii. 14.

“Sin is a negative thing.” (2 Let. 45.)

Sin is Deicide, Rev. xvi. 9—11, 12.

There is, therefore, an *infinite* difference between the atonement made by “*the Christ of God*” for Deicide, and the *negative atonement* which the human pre-existerians believe their Christ made for what they call a *negative thing*! As the blood shed under the Old Testament dispensation was *ordained to be so by the sovereign will of God*, so according to the human pre-existerian creed, it might have been efficacious blood, by its being *ordained to be the blood of his person*, because *God is every where*. Such are the *vain imaginations* of men, who have never been convinced of the exceeding sinfulness of sin: men, who *renounce* as absurd the divine revelation of the *PROCESSION of the Son from the Father*, as blind men may deny the *procession* of light from the sun! The Reader may also observe, the human pre-existerian creed states, the blood of Christ to be the blood of an immortal man *reserved in the Lord Christ* that came out, (S. J. 19,) and *lost all its ideas and faculties, and was without the Spirit’s influence at its first union to a body of flesh!* (S. D. 200.) Thus, “*the Son of God*” is as much despised and rejected by the human pre-existerian *professing* christians, as he was by the human pre-existerian *professing* Jews!

The following description of the human pre-existerians’ Christ of man’s invention is given by Mr. Stevens in the words following, “*In the anciently constituted Lord Christ, was reserved an immortal man, to come out of his secret glory into fleshly visibility, before and among men on this earth, after the Eden man had brought in ruin upon all his posterity. This man, when he came, was to be called Immanuel and the Son of God.*” (S. J. 19.) By this, we are to understand, that it was not the Lord Christ that came into fleshly visibility, but *the immortal man Christ that was reserved in him!* As Mr. Stevens is so ignorant of the Lord of Glory, it is no marvel that he should have been in such confusion at Waltham Abbey, or that he should say, “*The Christ of God*” was a “*phrase which the Holy Spirit had not used, and was not so literally expressed in the Testament of truth.*” (E. S. 18.)

“*is the ONLY head of the true Church of God.*” But their *Head* is a *human soul*, whereas, the *True HEAD* of the Church is a “**QUICKENING SPIRIT.**”

It now becomes my duty as a faithful servant of our Lord Jesus Christ to analyze the component parts of the human pre-existerian *poisonous* creed; and which I shall do in the *mildest language*, such wickedness can be honestly represented.

1st. As Christ is admitted to be the *only* head of the true Church: I demand on behalf of the Church, *who governed the nation of Israel, and transacted the affairs of the Church, when its only head had lost all its vast treasures of ideas, and its extensive faculties, and had become ignorant as a human infant?* The human pre-existerians' statement assures us, that the Church's head was *then incompetent* to transact any of the affairs of the Church, *and therefore the Church was without a competent head!!* And can any one but a *fanatic, or a seducer*, BE CONTENT TO BELIEVE ALL THIS WAS THE CASE, namely, *to leave the Church without a competent Head*, and even for the Head of the Church to be without his ideas and *faculties*, and *without the Spirit's influence* at his first union to a body of flesh, was *on purpose to shew the love of God, Father, Son, and Spirit*, and the way to effect the *complete salvation of an elect world, in a way becoming both the justice and the grace of the ever blessed God?*

2nd. In what part of the Holy Scripture is any record to be found, that the *only* head of the Church was at his first union to a body of flesh ever without his vast treasures of ideas, and his extensive faculties, *and without the Spirit's influence?* And as there is no such record, who invented this blasphemous fable, of the *incompetency* of the head of the Church, and of his being, when an infant, destitute of the SPIRIT's influence, &c.!

3rd. We do well, when we meet with such *scandalous and meretricious* assertions, to prove them by the Scriptures. And if *we may be assured of the truth of Mr. John Stevens' statement*, as he declares, *from the word of inspiration*, we shall do well to try it by the 40th Psalm, and place the same in juxta-position therewith, that *the lying lips be put to silence; which speak grievous*

things proudly and contemptuously against the righteous.
(Psalm xxxi. 18.)

The word of Inspiration.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me; *I delight to do thy will, O God: yea, THY LAW IS WITHIN MY HEART.* Psalm xl. 6—8.

and *my will, to do thy will,* and *to lose my affection,* and to be *without the Spirit's influence until my baptism,* and to be *incompetent to transact the affairs of the Church, &c., which is THY LAW WITHIN MY HEART!*

Mr. Stevens' Statement.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: the loss of all my ideas and faculties, and the withdrawment of the Spirit's influence at my first union to a *body of flesh,* thou hast required. Then said I, lo, I come: in the word of inspiration it is written of me, *I delight to lose my understanding,*

The law of God is holy, just, and good; which law, according to Mr. *Stevens' plain reason creed,* his *Christ* could not fulfil, for he had lost his ideas and faculties! Indeed, he must have been utterly incapable of fulfilling it: for having lost his understanding, his will, and his affection, the law of God could neither be in his heart, nor be his mind and will! Here, Reader, I cannot help expressing my thankfulness, that the human pre-existerians acknowledge their *Christ* was not in heaven, when our *Christ* was, namely, when talking to Nicodemus on earth, for our *Christ* is a QUICKENING SPIRIT, but their's is a *human soul without a body.*

4th. In the *soul* (the human pre-existerians say) there are *faculties, as understanding, will, and affection;* (S. D. 16.) Then, as the human pre-existerians represent *their Christ* as having *lost his understanding, and his will, and his affection, upon its first union to a body of flesh,* it therefore follows, that *their man Christ* was for a time without the knowledge of God, and had no will to do the will of God, and was without any degree of affection to God or to man! And in this *SINFUL state,* FOR THE ABSENCE OF PERFECTION, *the human pre-existerians say, is SIN,* (2 Let. 45.) *Christ continued until the descent of the Holy Spirit upon him in his baptism!* Can any one but an enemy

to our Lord Jesus Christ, or can any one but a *fanatic*, BE CONTENT TO BELIEVE ALL THIS WAS THE CASE, *on purpose to shew the love of God, &c., and to effect the complete salvation of an elect world, IN A WAY BECOMING THE JUSTICE and the grace of the ever blessed God?* And was this the way, the Justice of God was satisfied for our transgressions? Was the *law* of God *magnified* by Christ's losing his will to do the will of God, and by Christ losing his affection for God his Father, and also for his people? Surely the human pre-existerian Jesus Christ is evidently a *false Christ*; for *undoubtedly, he is not our Lord Jesus Christ, who is IMMUTABLE, the same yesterday before all time, and the same to-day, throughout the whole of time, and the same for ever, when time shall be no longer.* Heb. xiii. 8.

5th. Can any one but a *fanatic* BE CONTENT TO BELIEVE, that a *weak infantine body* could deprive THE CHRIST OF GOD of his understanding, or deprive THE POWER OF GOD of his will?^a No marvel, that the *human pre-existerians* scoff at the essential sonship of Christ!

6th. As the human pre-existerians say, "*sin is a negative thing, and beyond a doubt the absence of perfection:*" (2 Let. 45,) then, by what authority dare they to affirm, that *Holy thing* the Virgin brought forth, was without the Spirit's influence, and without its understanding, its will, and its affection?^b

^a As the human pre-existerians have all the reason in the world, it must be absurd, in their opinion, to believe that John the Baptist leaped in his mother's womb for joy: unless they believe that *John* the Baptist came from God in a state of perfection, for *John* was full of the Holy Ghost; whereas their Christ, they say, was in a state of *imperfection*, for he was without his *understanding*, his *will*, and his *affection*, and without the Spirit's influence, at his first union to a body of flesh.

^b There is scarcely to be found a greater instance of depravity, and of the deceitfulness of the human heart, than in the conduct of the *Perverter of I Am*: he may truly call his *Christ of man's* invention, his Lord, for *he is not ours!* As his Lord lost its *will*, its *understanding*, and its *AFFECTION*, at its first union to a *body of flesh*, he must have been the subject of *sin*, even if *sin* were only a *negative* thing: but as *sin* is *exceeding sinful*, it would seem, by the *creed Mr. Stevens' loves*, that he (*Mr. Stevens*) either *prostituted* his *mental* powers upon this occasion, or else he did not believe one word of what he wrote respecting *the sinlessness of Jesus*: for if he did truly believe in the *sinlessness* of Jesus, he would as truly believe *the creed which he loves to be a lie.*

Reader, the venerable *Hawker*, when speaking of human pre-ex-

7th. They say, it was very manifest that this glorious being, the governor of the nation of Israel, &c., WAS THUS EMPTIED, and *we may be assured of the truth of it from the word of inspiration!* But where? not in the Holy Scriptures; but *in the writings of wicked men, under the influence of the Devil.* And I have proved from the Holy Scriptures, that the pre-existence of Christ's human soul without a body is *an awful lie* of Satan invention. Then, where is this wicked device to be found in the *Holy word of inspiration?* If any where, it must be in the first and second verses of the fourth chapter of the first epistle to Timothy, where the seductions of men and the doctrines of devils are mentioned, as controverting the great mystery of godliness, God manifest *in the flesh*; and in the first chapter of the Epistle to the Romans, where *men professing themselves to be wise became fools, by changing the glory of the uncorruptible God into an image made like to a corruptible man, (a soul without a body, the state of a dead, or corruptible man.)* (S. D. 125.)

8th. They say, their ideas of this glorious being *losing all his faculties, are quite congenial with the Scripture account of his receiving his ancient riches again from*

isterians, said, "some men untaught of God the Holy Ghost, have fallen into dreams of their own imagination, and venture to propose I know not what sort of phantasy of the pre-existence of the human soul of Christ prior to his incarnation. I shudder while I think of it! Nothing can be more awful than such presumptuous reasonings of the mind of man. It is a delusion of the most dreadful kind."

True, indeed! For can there be a more dreadful delusion than the human pre-existerian creed, namely, that the Governor of the Nation, the Head of the Church, was *non compos mentis*, having lost all his ideas and faculties, and therefore, incapable of transacting the affairs of the Church! and having lost every perfection, he must also have been in a *state of sin*, which, they say, is a *negative thing*. And is there an *infidel*, who has represented the Lord Jesus Christ in more *profligate* terms, than Mr. John Stevens, in this remarkable instance, has done? No marvel, that so gracious and spiritual a man as Dr Hawker should declare, "destructions (and that swiftly indeed when it comes) must follow such awful heresies, (which have no foundation, but in the proud unhumbléd conjectures of human reason) BOTH UPON THOSE THAT PREACH THEM, and those that receive them!" But since the departure of Dr. Hawker, some ministers have presumed to call the human *pre-existerian* blasphemy a *harmless thing*: a solemn proof, that our Lord said not in vain, "WHEN INIQUITY SHALL ABOUND, (as it does in the human pre-existerian doctrine,) the love of many shall wax cold. (Matt. xxiv. 3.)

the hand of the Father WITH WHOM HE HAD COVENANTED. But where is this Scripture account, that this governor of the nation of Israel at his *first union to a body of flesh*, was to lose all his *ancient riches*, his *understanding*, his *will*, his *affection*, and the *Holy Spirit's influence*? Where is the Scripture account that the only head of the Church was without the Spirit's influence *until the descent of the Holy Spirit upon him in his baptism*, or in other words, where *the Christ of God* is declared to be *without unction*? or of his *incompetency* to transact the affairs of the Church? Where is the Scripture account, of his having covenanted with his Father to lose his vast treasure of ideas, and his extensive faculties, his understanding, his will, and his affection? Where is the Scripture record, that the human soul of Christ was thus emptied of its perfection?^a—But as God's covenant is an everlasting one, every believer will contend earnestly for God's *proper eternity*. I therefore demand, *when did Christ* so covenant with his Father? Was it before time began? If it was, then it could not be a human soul or creature! Or was it at the beginning of time, or afterwards? If it was at the beginning of time, then, God's covenant would be a *time covenant*: which is not true! But could the human soul of Christ covenant to be *made under the law for others*, when it was already under the law of its Creator? And if it could, when, and where did it so covenant? Did the Father put his trust and confidence in a human soul? and did the human soul covenant to lose all its *ideas* and *FACULTIES* *by the over-bearing impressions of an infantine body*? Was the human

^a What greater evidence can we have of that solemn truth, namely, that *Satan's ministers may appear like ministers of righteousness when they enter as ministers into the professing Church of God!* Under the pretence of honouring the Lord Jesus Christ, here is a minister describing Christ's coming in the flesh with a *soul emptied of every perfection*; and therefore, according to *his notion* of sin, with a *sinful humanity*. At another time, he writes, under the pretence of defending the sinlessness of Jesus, but in reality to propogate the human soul pre-existerian tradition: and *even then*, he *intimates* that Christ was either *wilful* or *ignorantly guilty* of *sinning*, by saying one thing when he meant another! And this he *intimated*, in order to *pervert* those glorious Scriptures, which *no believer* was ever known to question; but which he endeavoured to destroy, because they were opposed to his *lying* tradition.

soul of Christ (a creature) competent to fulfil the law by *losing its faculties*? Was it by *losing its faculties at its first union to a body of flesh*, competent to fulfil the law for an innumerable company which no man can number? or was it competent to satisfy divine justice for the innumerable sins of an innumerable company? Surely, no one but a *fanatic*, or something worse, ever believed or published such a doctrine! After such an exposure of *spiritual wickedness in high places*, (Eph. vi. 12,) the Reader must perceive it to be the duty of every believer, to contend *earnestly* for the faith *once* delivered unto the saints: and that in contending as we do for the *pre-eternity* of our Lord Jesus Christ, who, *when he was made flesh*, did not change or cease to be what he eternally was, by taking what he was not, we have not been contending against Baptists, or Pedobaptists, but *against freethinkers, the mockers of believers' baptism!*^a We are not disputing with men of truth, but *with liars and their confederates*; men, who hold in *contempt all*, who are not as *heady and as high minded as themselves*. (2 Tim. iii. 1,

^b Dr. Hawker faithfully contended for the *Pre-eternity* of the Head of the Church: "the Scriptures, he observes, speak of Him as the *Head* of the Church from EVERLASTING. It were too much to quote the whole. Take only a few. *The Lord possessed me in the beginning of his way before his works of old. I was set up from EVERLASTING,* (Prov. viii. 22—31.) *Thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, &c. also I will make him my first-born, higher than the kings of the earth,* (Psalm lxxxix.) *The first-born among many brethren,* (Rom. viii. 26.) *The first-born of every creature, &c.* (Col. i. 15.—20.) *The Alpha and Omega; the first and the last. The beginning of the creation of God,* (Rev. i. 11. and iii. 14.) Now pause over these and the like Scriptures, and ponder them well. If we accept what is here said of the Son of God, as *the Head and Husband of the Church, so CHOSEN before the foundation of the world* by God the Father, the whole is plain and intelligible." The Doctor had a *spiritual understanding*, and faith in the *true God*! He knew the Lord's people to be *elect* according to the *foreknowledge of God*; (1 Pet. i. 2,) and he knew God's foreknowledge to be *eternal*. And as the elect were eternally *chosen in Christ*, the Doctor believed, that Christ from *everlasting* was the *Elect Head* of the Church. (Isaiah xlii. 1.) And as the Doctor believed in God's *eternal* foreknowledge, he did not wrest the word *everlasting* in Prov. viii. 23; into *hidden time*, or *old time*, or *the beginning of time*: as the human pre-existerians have done! (S. D. 147, 148,) neither did he, under the pretence of honouring our Lord Jesus Christ, pervert I *AM* into I *WAS*; nor deny Christ's omnipresence, when he was talking to Nicodemus on earth, as Mr. John Stevens has done!

—5.) It is a solemn saying of *Ignatius*; “*they* who adhere “to them who adhere not to truth, shall never inherit the “kingdom of God.” Pursuant to God’s word, *I seek peace, and pursue it with the Sword of the Spirit*, which is sharper than the two edged sword of Goliath, for it pierces at the point, and cuts at both edges to the heart! We are by no means to part with divine truth for all the outward peace in the world! *Luther* well said, *charity beareth all things*; FAITH NOTHING. The conduct of the primitive christians, than whom none signalized themselves more *in love to the brethren*, affords us a striking example, with respect to those who maintain pernicious opinions. *Marcion* the heretic, meeting *Polycarp* in the street, and resenting his omission of saluting him, called out to him, “*Polycarp! own us.*” The good man replied, “I do own thee to be the *first-born of Satan.*” So religiously cautious (says *Irenæus*) were the apostles and their followers, not so much as by discourse to communicate with any, *who did adulterate and corrupt the truth.* The story likewise of the Apostle John and *Cerinthus* is well known. That blessed man, who wrote his gospel in defence of the *essential Sonship of Christ* (see John i. 33, 34, 48, 49.—iii. 36.—v. 18, 23.—x. 30-38.—xi. 27.—xix. 7.—xx. 30, 31,) whose heart and language were devoted to the sublimest degree of heavenly love, ran from the bath, as from a pestilence, when the *enemy and traducer* of I AM made his appearance in it. He would have no fellowship with (what another apostle styles) such “*a child of the Devil, and enemy to all righteousness.*” We may, according to the Scripture, and we must have intercourse with the world at large; but we ought to have no communication with those, who under the cloak of the gospel, introduce the *doctrines of devils!*

IN THE NINTH PLACE, I must notice the way, by which the *human pre-existerians* attempt to make their plain reason creed *reasonable!* For that purpose, and to shew the probability, that the HOLY THING, at its *first union to a body of flesh*, became *unholy* by losing his understanding, his will, and his affection, and the *Spirit’s influence*, they refer us to instances of *sinful men*, who

have lost *by disease*, for a season, all their ideas and skill, in the following words:—

Mr. *John Stevens* observes, that *Dr. Watts* said, “Amongst the common laws of union between a human soul and body, which are appointed by God our Creator, it is evident, from manifold experience, this is one: that though the soul may have in itself never so rich ideas, or powers never so glorious and extensive, yet while it is united to animal nature in this manner, it can exert them to no farther than the organs of the animal will admit, or than those organs are fit to assist in such operations. There have been many instances wherein persons of eminence and skill in arts or sciences, HAVE HAD THE BRAIN, WITH ALL THE TRACES AND IMAGES WHICH WERE IMPRESSED UPON IT, SO CONFOUNDED BY SOME DISEASE, that they have lost almost all their ideas, and all their skill; they have forgot even their native language, and they knew not their own names: sometimes, by slow degrees, they have recovered their ideas and words again, and perhaps, in some years, have arrived at their former excellencies; THE BRAIN HAS RECOVERED its old traces and images again, and the SOUL has recognized them with pleasure, and that in much less time than it was first employed in acquiring them. And our blessed Lord attained the knowledge of things by much swifter degrees, and far greater facility than common children; for at twelve years old he was found discoursing with the doctors in the Temple: and when he first preached to the Jews, they wondered how this man should know letters, having never learned.” John vii. 15. (S. D. 201, 202.)

As *Dr. Watts* laboured very frequently under *delusion* after he was thirty-eight years of age, we ought to examine this illustration, for the sake of *Dr. Watts*’ reputation: because he is allowed *universally*, even by *Mr. Stevens*, to have been a man of superior understanding: (1 Let. 17,) and therefore, we may be sure, it would have been impossible for the penman of *Watts*’ Psalms and Hymns to be the author of such gross absurdities, unless he were deranged or labouring under delusion.

1st. Has God our Creator appointed, that the Holy