

part of the Most High, for it is written, “like as a *father* “*pitieth his children*, so the Lord pitieth all them that fear “him, for he knoweth our frame or *imagination*s; he re- “membereth that *we are dust*.” (Psalm ciii. 14, 15.) “Be- “hold all nations are counted as the *small dust* of the “balance.” (Isa. xl. 15.) When men are taught of God, they neither pervert the Scriptures, nor oppose their testimony. “Behold, said Abraham, I have taken upon me “to speak unto the Lord, *which am dust and ashes*.” (Gen. xviii. 27.) It is very evident, that *Abraham* was no *human soul pre-existerian*; and *they are the blessed*, who *walk in the steps of that faith of our father Abraham*. (Rom. iv. 12.) That Jehovah Most High should *humble himself* to behold *such things in the earth*, to raise them who are *less than nothing and vanity* out of the dust, and lift them out of the dunghill of the *greatest evil*, *siu*, was the song of Hannah, and of the old Testament Saints. (1 Sam. ii. 1—8, Psalm cxiii. 4—7. viii. 4.—cxliv. 3.) Job not only asked the question, What is man? but he answered it! “Man that is born of a woman, is of “few days, and full of trouble. He cometh forth like a “flower, and is cut down:”—“he fleeth also as a shadow, “and continueth not.” That God should look upon such a creature, deeply affected Job; he appears to be speaking to the Lord when he says, “Dost thou open thine eyes upon “such an one? What is man, that thou shouldest mag- “nify him? and that thou shouldest set thine heart upon “him! And that thou shouldest visit him every morning, “and try him every moment!” These *Scriptures* set forth the testimony and *faith* of the Saints, who loathed themselves and repented in dust and ashes. They acknowledged their original to be *dust*, they were humbled under a deep sense of their *sin*; whilst the *heathen philosophers* and the *proud* were carried away with their own imaginations, namely, that *men* were originally human souls *without bodies*. They worshipped, as Mr. *Stevens* does, their *supposed* creator under *assumed names*! They were ignorant of the God of Israel, the God of truth, whose *infinite humility* drew forth the admiration of the Old Testament Saints, in language like this,—“*Who* is like unto thee O “Lord? Who is a God like unto thee? Who is like unto

“the Lord our God who humbleth himself? &c.” (Exod. xv. 11.—Micah. vii. 18, 19.—Psalm cxiii. 5—8.)

4. THE TYPICAL FIRST-BORN.^a TYPICAL PERSONS; *Adam* is expressly declared to be (*typos*) the *type* of Christ. (Rom. v. 14.) And as *Adam*, the type, was the *last* creature God created on the sixth day, so to him, the *last* creature then created, God gave the *creature* pre-eminence over the *pre-existent fish*, &c.: then, how *evidently absurd* is Mr. Stevens' *silly notion*, which he received from Mr. Stockell, that creature pre-existence is creature pre-eminence! And the Reader will not fail to notice, that *Adam* the *LAST* creature God created on the sixth day, is the *FIRST TYPE* expressly revealed of *Christ the LAST Adam*, *Christ the wisdom of God* and the *power of God*, the *chief or first-born of every creature*, and among many brethren, pre-eminent in, or among, all things, for *in him dwelleth all the fulness of the Godhead bodily!* After such an express revelation of the *first typical person*, I shall not detain the Reader with other *typical persons*, such as *Abel, Isaac, Jacob, Judah*, &c., but merely repeat, it is written, the “(*first-born*) genealogy is not to be reckoned after the “birth-right, for *Judah* prevailed above his brethren, and “of him came the *chiefruler*,” (1 Chron. v. 1, 2,) “for it is

^a The *types* must be *spiritually* understood, for Christ, in *God's proper eternity*, is the *Lamb slain from the foundation of the world*, and the *first-born* brought into the world, *worshipped by all the Angels of God*. No one, who reveres *God's Bible*, understands the *types* in the human pre-existerian's literal sense: for it is a gross absurdity, it is making the Bible ridiculous, to suppose that Christ our Lord was *literally* a pre-existent Serpent, because the Serpent of Brass was a type of Christ. If the *literal substance* of those legal shadows are to be understood as pre-existing, then, Christ must have been a *pre-existent first-born infant male child*, and have continued in an *infantine state* during the whole period of the *legal dispensation*: and he must have been a pre-existent serpent, a pre-existent goat, a pre-existent lamb, a pre-existent bullock, and a brazen altar, and a golden altar, &c., for these things were all shadows of Christ, and Christ was set forth by them as well as by the *first-born son*. It is also to be observed, that *Christ's* genealogy as man is as the son of David, and as the son of Abraham, and generally through the *younger*, and not through the *eldest son*; for instance, Christ is of the seed of Isaac the younger son of Abraham, and of the seed of Jacob the younger son of Isaac, and of the seed of David the youngest son of Jesse, and of Solomon the youngest son of David, &c., for *creature pre-existence* is not *creature pre-eminence*. Dr. Gill justly observes, “to be born before another, is no “proof of superior worth.”

“*evident that our Lord sprang out of Judah.*” (Heb. vii. 14.) But, as the birth-right *was given to the sons of Joseph*, (1 Chron. v. 1,) for Jacob said unto Joseph, “*thy two sons EPHRAIM and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt are mine: as Reuben and Simeon they shall be mine,*”—and as he set *Ephraim* (the younger) before *Manasseh* (the elder.) (Gen. xlviii. 5—20,) and as *Ephraim* had the *birth-right* and title *first-born* instead of *Reuben*; which the Lord approved, see Jerem. xxxi. 9, Psalm lx. 7.—cviii. 8; so JOSHUA, another eminent type of Christ, was of the tribe of *Ephraim*. (Numb. xiii. 8, 16.) Therefore, nothing can be more evident than that the title *first-born* is according to ELECTION.

The *typical first-born* appears to be the *male* which opened the matrix among the children of Israel, it is written; And JEHOVAH said unto *Moses*, sanctify unto me *all the first-born, whatsoever that openeth the womb among the children of Israel, both of man and beast, IT IS MINE.* (Exod. xiii. 12.) The Reader will observe, that *the first-born* is here limited to the one that *opened the womb, and that womb among the children of Israel.* It is always blessed, when we are enabled by the *Spirit's* teaching, to find out the correspondence between one scripture and another, *upon the same subject*; for then we behold, how one explains the other. Thus in this instance, it is written, “that *Mary, a Virgin among the children of Israel, brought forth her first-born son, and when the days of her purification, according to the law of Moses were accomplished, they brought him, (her first-born son) to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, EVERY MALE THAT OPENETH THE WOMB SHALL BE HOLY TO THE LORD.*” (Luke ii. 7, 22, 23.) The *law*, therefore, in this instance, was indeed a shadow of good things *to come*, of things to be fulfilled concerning Christ; for Christ was to be made the *first-born*. And the Spirit of prophecy, seven hundred years before Christ was made the first-born, declared the miraculous impregnation of a virgin, whose womb, *Christ* was to open, and at the same time told, what the name of her *first-born son* should be called, in proof of the mysterious

union of God and man, by the incarnation of the Christ of God. (Isaiah vii. 14.) It will be observed, the Evangelist *Matthew* refers to the prophecy of Isaiah, testifying that this event took place "that, it might be fulfilled which was spoken of the Lord, by the prophet, saying, *Behold, a VIRGIN shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is GOD WITH US.*" (Matt. i. 22, 23.) Who, but God, could have foretold this *wonderful* event! What power, less than God, could have brought it to pass? And I beg the Reader to remark yet further; every thing in the prediction was *mysterious*. That a *Virgin* should conceive; and that a *Virgin* should bring forth a *Son*. For there would have been nothing mysterious or uncommon, that a *Virgin* should conceive, if the ordinary means for conception had taken place. But the very prophecy implied, what the fact proved, that it was without human means the *Virgin* conceived, and brought forth *her first-born son that opened her womb among the children of Israel!* And was not all this preached by the Holy Ghost to the Church, in that law of Moses; "*Whatsoever OPENETH THE WOMB among the children of Israel, both of MAN and BEAST, it is mine.*" (Exod' xiii. 2.) I humbly ask this question! Was not this preaching Christ at every birth of the *first-born that opened the womb?* And was not this law enjoined wholly on Christ's account? See then, Reader, if so, how Jehovah had an eye all along to this one great and glorious event. And then think, how precious the event of Christ being made the *first-born*, ought to be in our esteem! This was not, as *the Perverter of I AM sets it forth*, Christ's *degenerated* or *second* birth! But I beg to make one observation more on this interesting passage. Though the Lord commanded the *first-born both of MAN AND BEAST to be sanctified to him*, as a *type of Jesus*; yet, strictly and properly speaking, *the opening of the womb AMONG THE CHILDREN OF ISRAEL at the birth* cannot be called the *first opening*, either in MAN OR BEAST. *This must have taken place before.* But in this instance of Christ, and him *only*, it was *strictly and properly so.* HE AND HE ALONE OPENED THE WOMB AMONG

THE CHILDREN OF ISRAEL: THE TYPES OF HIM COULD COME NO FARTHER IN RESEMBLANCE, THAN WHAT IS SAID OF THEM. But Christ *miraculously conceived*, and *miraculously born*, truly and properly *opened the womb* of the Virgin among the children of Israel. So that it was Christ, and Christ only, of whom Jehovah the lawgiver spake in all those Scriptures, which declared, *that whatsoever opened the womb AMONG THE CHILDREN OF ISRAEL, both of man and beast, should be SANCTIFIED TO THE LORD.* Hence He, and He only, became the true *Nazarite* to God from the womb. And by "*the will of God we are SANCTIFIED by the offering of the BODY of Jesus Christ once for all,*" (Heb. x. 10.) Surely, there never was a tradition of the Pharisees more directly making void the word of God, than the *human soul pre-existerians'* *absurd lie*, namely, that God created *a man without a body*, which he called the *first-born*, for it represents God as *not knowing how to make a man*, when he made Adam, or that *he made him in mistake of the dust of the ground.*

The first-born males of clean beasts were the Lord's, and to be dedicated to him in sacrifice, (Lev. xxvii. 26,) they were *types* of Christ as our passover, &c., who was sacrificed for us; and except they *were lame, or blind, or had any blemish, they were on no pretence to be exempted from the altar.* Thus they shewed forth the Lord's *death* until he came.

The first-born males of unclean beasts were to be redeemed by a *lamb*, or by *five shekels*, or else such *first-born* were to be destroyed.^a These, therefore, were typical of the redeemed from the earth, who are by nature the children of wrath even as others, and unless redeemed would be destroyed.

The *next typical first-born* sets forth the *Right-*

^a Whilst such a solemn testimony stands upon record in God's *bible*, of the low estate of *the elect* in their natural condition by reason of sin, could any professors of christianity, except them who make a mock at sin, *declaring it to be a negative thing beyond a doubt*, (2 Let. 45,) *be so ignorant of their depravity* as to have the *impudence* to say, "*who does not see that man stands higher in the scale of beings than an animal, &c.?*" (1 Let. 32.) If Mr. *Stevens* had *revered* God's *bible*, he would *not have rejected* the testimony of God against himself, namely, that "*vain man would be wise, though man be born like a wild ass's colt,*" an *unclean* beast! Job. xi. 12.—Exod. xiii. 13.

eousness of Christ. For it is written; “*If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her. And it shall be, the FIRST-BORN which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.*” (Deut. xxv. 5, 6.)

The Church of God in her *natural* state, created in the *first Adam*, was under the law; and in a figurative sense was married to the law, *her first husband*: upon Adam’s transgression, *condemnation passed upon all men*, so that the law, in a figurative sense, then died, having no child by the Church of God; for the *Church of God* hath now no more *maintenance, protection, or comfort* from the law, than a *poor, needy, helpless widow* has from her *dead husband*. In this *widowed* state was the Church of God, when *her first husband’s brother*, not a *pre-existent creature* under the law, but the Almighty Lawgiver took our widowed nature into personal union with HIMSELF, to perform the duty of an *husband’s brother* by raising up seed to *his brother, THE LAW*; and the *everlasting righteousness*, which he hath brought in, is the *FIRST-BORN*, the *fruit* of His marriage with *our widowed nature*,^a and which *righteousness* succeeds in the name of his brother, so that, the name of the law our *first husband* is not put out of Israel. (See Rom. vii. 1-6.) If the Almighty lawgiver had taken our nature into personal union with himself before the Church was in a widowed state, the union would have been both *illegal* and *adulterous*! Therefore, the *Pharisees* make void the law by their tradition: and *ALL the human pre-existerians* represent Christ as guilty of adultery, by taking the nature of the Church into personal union with himself, before she was the *widow* of the law. Indeed, the *first-born* of an *adulterous* union would be a *bastard*; and a *bastard* could never succeed in the name of the law: and by that law *the adulterer and the adulteress* were both to be put to death. Surely, there never was a tradition more *lieful*, and more opposed

^a Christ was a *man of sorrows*, &c, which was set forth in this *typical* marriage of the *widow* with her *husband’s brother*.

to Divine Revelation than the human pre-existerians' *began to be* Jesus Christ. Here, I must notice the subtlety of the Old Serpent. The Devil has no objection to his servants defending the *five orthodox points* of Christianity, provided their defence be a *cover* to their undermining the foundation of Divine Revelation. Our great *adversary* knows the revelation, which God hath made of himself, to be essentially true; and he persuades men to pervert it, or to represent it as a *cunningly devised fable*.^a

THE SPIRITUAL FIRST-BORN. The Lord of Glory hath assured us in the *Sacred Records*, that except a man be born of the Spirit, he cannot even *see* the kingdom of God. And that no misinterpretation might be made of his words, he was pleased to declare, "*That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*" (John iii. 6.) Every man born of a woman is possessed of a *soul* and *body*, but every man born of a woman is not born of the Spirit! Dr. Hawker observes on John i. 14, "that the original word translated *flesh* is very strong. It is *sarx*, the same word as in John iii. 6. The same word is used in Rom. iii. 20, where no *flesh* is said to be justi-

^aThe Reader will find in the *posthumous letters* of Mr. S. E. Pierce, that within a short time after the publication of Mr. Stevens' first letter to Dr. Hawker, Mr. Pierce wrote to a friend respecting Mr. Stevens' doctrines of a *began to be father*, &c. and of the *divine names being assumed*, &c. as follows: "The doctrine of the Trinity, in the *real confession* of their *distinct persons*, covenant acts, and relations to the election of grace, may be denied. *But who are they that do so? Such as have been, and never were any otherwise than mere speculators in divinity!* And I conceive it might have been said of most of these, even when they were at their best, they were described most exactly by Solomon," who speaking of a fool says, 'He was wiser in his own conceit than seven men that could render a reason.'—"This will very well apply to the creatures who resist, with might and main, the doctrine of the three divine persons, FATHER, SON, and SPIRIT, in the one self-existing Godhead. For if it be not recorded in the Bible, why are they so madly against it? And if it be recorded therein, that so it is, then it must be contained in the Bible, so long as there is a Bible in the world. And what can they make of God's care of the Church, who hath continued his true Church in the confession of this, the belief of this, and the truth of this, from Adam's fall down to the present time: nor can there be any salvation preached to sinners by any who deny the doctrine. Well, I am for leaving all such, it being evident the Lord hath left them. I will not turn blasphemers in my old age, and renounce the belief of that WHICH CONCERNS GOD HIMSELF. I cannot for this reason, I never learnt it from men or books. The Lord himself intaid the truth of this doctrine in my mind."

“fied. The word means our *full nature*, both *soul and body, complete man.*” The original word translated *spirit* is very *strong*, it is *never* translated *soul*. It is *pneuma*, the same word as is used for *the nature of God* in John iv. 24. Therefore, that which is born of the flesh is the *old man*, called a *living soul*, and that which is born of the Spirit is the *new man*, a *spirit*. Indeed, the Holy Spirit hath confirmed the testimony of our Lord, by describing *every man until born of the flesh* to be “*psuchikos anthrōpos,*” a *soul-man*, that can *neither receive nor understand the things of the Spirit of God*: and two causes are assigned, why he can neither receive nor understand them, (1) *because they are foolishness unto him*, (2) *because they are spiritually (pneumatikos) discerned.* (1 Cor. ii. 14.) The natural (*psuchikos*), or *intellectual* man makes his *reason* the measure of truth, and the rule of his conduct. Of this character are the philosophers, *of whom we are to beware.* (Col. ii. 8.) Also the Jewish scribes, and false teachers, whom Jude, ver. 19, calls *psuchikoi intellectual men*, NOT *having pneuma, THE SPIRIT!*^a

The *Image of the Son*, to which the *saints* are *predestinated* to be *conformed*, is *spiritual*: it is also written, *the Spirit beareth witness with our spirit* (not our souls) *that we are the children of God.* (Rom. viii. 16.) There never was a *spiritual member* of Christ in heaven without its *Quickening Spirit Head*. Whereas, the human pre-existerians say, their *Head of the Church* was not in heaven, when he was talking to Nicodemus on earth. (S. D. 188.—C. F. i. 55, 56.)

That the purpose of God according to election might stand, the Lord's elect and predestinated children are by their *SECOND-birth*, made the Lord's *FIRST-born*: our Lord testifies, “*many that are LAST shall be (prōtos) first;*” a *truth*, which Mr. Stevens' *much reason opposes*, he says; “*the first-born in Jehovah's eternal purpose*, can mean no less than he was decreed to be born or enter into being *first*, and while no other creature existed;” (C. F. i. 34.) which, in plain words is saying, that “*the many (the LAST) to be first in Jehovah's eternal purpose*, can mean no less than they were decreed to be *born or enter into being first*,

^a Dr. Macknight on 1 Cor. ii. 14, confirms the above interpretation!

“ *and while no other creature existed; and therefore Mr. Stevens by his argument makes Christ to be a liar: and if Mr. Stevens’ statement be true, “ the last can never be the first.”* The *elect of mankind* are the *many, the last, who are to be first*; and they are made *first* by their *second* birth: what they had by their *first* birth was a *sinful soul and body*; but by their *second* birth they have a *spirit born of the Spirit*, and they are partakers of the Spirit of Christ, or they would not be *Christ’s brethren*. These things are *plainly revealed in the Sacred Records, which Scriptures, Mr. Stevens admits, are strictly true and perfectly consistent, and what is revealed therein, he acknowledges, we are bound to examine with reverence, and believe with assurance!* And, therefore, we are bound to believe, that Mr. *John Stevens* is the *Perverter of I AM!*

The spiritual *first-born*, born of the Spirit, are partakers of the divine nature, the Spirit of Christ; *they have excellency of dignity*, for they are by adoption the sons and daughters of the Lord God Almighty; and they *have excellency of strength*, for they have power with God and with men, and shall prevail. They are the *seed* of Christ: as the Father raiseth up the dead and quickeneth them; even so the Son, the Quickening Spirit Head, quickeneth whom he will! (John v. 21.) The *Spirit of Christ* quickened the Old Testament Saints when dead in trespasses and sins, and they experienced the power of *Christ’s* resurrection, and the virtue of his blood *as shed*. They had the SPIRIT OF FAITH, for they saw *by faith* those things which cannot be seen *by reason*. *Their faith* looked at *things eternal*, (2 Cor. iv. 18,) they saw things *in the light of God*, as God viewed them in *his own Eternity!* Christ, in God’s *proper Eternity*, is *the Lamb slain from the foundation of the world*. (Rev. xiii. 8.) But, *freethinkers* may ask, how could the Old Testament Saints enter the kingdom of heaven, when no atonement had been *actually* made for their sins, and when the *everlasting* righteousness of Christ had not been brought in, as mentioned in the prophecy of Daniel? (Dan. ix. 24.) The Holy Spirit answers, Christ is a Divine Person,^a (Heb. i. 10—12,) *equal*

^a Christ by taking human nature did *not cease* to be a Divine Person; he did *not take a human person*, but *a human nature*; which human nature did *not subsist but in his divine person*.—Charnock.

with God the Father, and therefore his righteousness is everlasting. (John v. 18.—Philip. ii. 5,6.) What Christ eternally willed to do, had eternal virtue in it from the eternity, immutability, and power, of Christ's will; it was not, therefore, necessary he should take human nature, or that he should suffer *in the flesh* before the foundation of the world, BUT ONCE IN THE END OF THE WORLD. When he took the nature of his brethren he suffered, and finished the work the Father gave him to do. It is written, God put *eth no trust* in his servants; and again, *cursed is the man that trusteth in man*; therefore God the Father *did not trust in a man without a body*, but he trusted in Christ, a Divine Person, to do his will; which will Christ *eternally willed* to do! And what Christ willed *in the power of his eternal will*, was as done *in the will of his eternal power*: the eternal God, whom we believe, *calleth those things which be not as though they were!* (Rom. iv. 17.) In the Old Testament, we find Christ's sufferings, death, resurrection, ascension, &c., recorded by the Holy Spirit in the *past tense*, as done! Our Lord *loved, and blessed, and rejoiced over his people to do them good* from all eternity, *when there was none of them* otherwise existing, than as in the eternal purpose of God.

THE SPIRITUAL FIRST-BORN, the *elect* of mankind, are not of the world as Christ is not of the world, (John xvii. 14.) they are born *from above* as Christ is *from above*; (John iii. 6,—viii. 23.) For God's children by adoption are "BORN of the Spirit, or *from above, not of corruptible seed, but of incorruptible, by the WORD OF GOD, which liveth and abideth for ever.*" (1 Pet. i. 23.) "The *last* to be made *first* are known by their second *birth*, and to be by *election* and by *purpose*, the Lord's *first-born*, (Mark x. 31.)

The Reader will observe, the *birth-right* was BY GIFT, that the PURPOSE OF GOD according to ELECTION *might stand*, and it was said unto Rebecca, *the ELDER shall serve the YOUNGER*, as it is written, *Jacob* (the younger) *have I loved, but Esau* (the Elder) *have I hated.*^a (Rom.

^a A spiritual man justly observes, "the Lord demands by the prophet Malachi, was not Esau Jacob's brother! Yes! he was, yea, his *elder brother*, and therefore by *natural genealogy*, he was intitled to the birth right. But by *grace*, for election is of grace, Esau was set aside, and by the Lord himself, and *Jacob* is preferred. And what tended to confirm this doctrine yet more, and to make it unanswerably conclusive, was, that the *gracious* choice of the *younger* to the inheritance and the rejection

ix. 11—13.) For *they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called;* FOR THE CHILDREN OF THE PROMISE ARE COUNTED FOR THE SEED. (God's first-born.) (Rom. ix. 6—8.) Now to Abraham and *his seed* were the *promises* made. He saith not, and to seeds as of many; but as of one, and to *thy seed which is Christ*. And the *covenant which was so confirmed of God in Christ the law* [which was four hundred and thirty years after] *cannot disannul, that it should make the PROMISE of none effect*: because the *inheritance is not of the law; for God gave it to Abraham by PROMISE*. [Gal. iii. 16—18.] Now the *spiritual first-born, as Isaac was, are the children of PROMISE*; [Gal. iv. 28,] *for they are all the children of God by FAITH in Christ Jesus*. (Gal. iii. 26.) As many of them as have been baptized into Christ, have put on Christ. There is *neither JEW NOR GREEK*, there is *neither Barbarian nor Scythian*, there is *neither BOND NOR FREE*, there is *neither MALE NOR FEMALE*: *for they are all ONE IN CHRIST JESUS*. And being of *Christ*, partakers of the *Spirit of Christ*, they are Abraham's seed, and *HEIRS according to the PROMISE*. (Gal. iii. 26—29.) For by *one Spirit are they all baptized into one body*, whether *JEWS OR GENTILES*, whether *BOND OR FREE*; and are all made to drink into *one Spirit*. (1 Cor. xii. 13.) Therefore the *spiritual first-born, the joint heirs with Christ*, are not of the law, but by *Election*, by *promise*, and by the *SPIRIT!*

As the *first-born* were special types in sundry particulars, the Reader will allow me to make a few more observations thereon.

1. Divine Sovereignty chose the *first-born males*, and not the *first-born females*, that opened the womb among the children of Israel, TO BE SANCTIFIED, (Exod. xiii. 2,) although *the earth is the Lord's, and the fulness thereof; the world and they that dwell therein*. [Psalm xxiv. 1.] Therefore, Wisdom our *sister* so called in the Book of *Proverbs*, could not be a *pre-existent female creature*, or the *first-*

“of the *elder, the natural first-born*, was in the decree of the Lord, before “that either was born, as it is written, the elder shall serve the younger, “*the last shall be first.*”

born MALE brought forth before any other creature, because a sister is a FEMALE; remember, Reader, the Holy Scriptures are strictly true and perfectly consistent. (S. D. 65.)

2. The children of Israel were a *typical* people; they were many in number, yet they were all called *Israel*, and the Lord's *first-born* in the singular number; [Exod. iv. 22,] for the *predestinated children ARE ALL ONE IN CHRIST.*

3. The *first-born* so *chosen* and entitled, as Ephraim, was not always *born-first*: but, as Divine Sovereignty appointed the son, and not the daughter, to be the *first-born*, so in the dispensation of divine providence it sometimes followed, that the son born *last* had the *pre-eminence* and the *double portion*. This *truth* cannot be too strongly impressed, because *Ephraim*, the *younger* son of Joseph and the grandson of Jacob, was appointed *the first-born* of *Israel*: (Gen. xlviii. 5, 20,) which appointment Jehovah approved, see Jeremiah xxxi. 9. The Lord also calls *Ephraim* the *STRENGTH of his head*, (Psalm lx. 7.—cviii. 8,) in proof of his right to the title *first-born*; and *Osea* the son of *Nun* surnamed *Jehoshua*, which signifies *Jah the Saviour*, was of the tribe of *Ephraim*: he was also a type of Christ, for he was appointed by the Lord to bring the children of Israel into the Promised Land.

4. Now, of the things contained in the Holy Scriptures concerning the true meaning of this title of *dignity*, namely, *first-born*, it is very evident, that the *PURPOSE OF GOD according to ELECTION might stand*, all the *Elect* are God's *first-born*, (Rom. ix. 11,) whether *born last* or otherwise; JESUS says, "many that *are first shall be last*; "and the *last* (mark that, *the last*) *shall be first*:" (Matt. xix. 30.) And the Scriptures are perfectly consistent, for Christ the *last Adam* is the *first-born* among many brethren; and that the purpose of God according to *Election* might stand, it is also written of Christ, "I have exalted one *CHOSEN out of the people*, also I will make him *my, or the, first-born*."

5. The *spiritual first-born*, the *Elect* of mankind, are *JOINT heirs with Christ*, an important truth, for God's *election is eternal!* And here I put a question for *solemn consideration*, not for an answer; as all the *joint heirs* were eternally chosen in Christ, is any *pre-eminence*

to be found amongst them? Hath not Christ *alone* the *pre-eminence!* And this leads me to observe, there is an important difference between the words, only begotten son, and *first-born son*: the former means one and no more, and the latter means one among many sons. Christ *incarnate*, in an especial manner, is the *only begotten son* of God, *born* of the Virgin, for he had *no man for his father*. Dr. Hawker observes; “It is a matter of no small importance in the faith of every child of God, to have right apprehensions of our Lord’s relations after the flesh. As Joseph was only the reputed father of Christ (and not in reality), very plain it is, that on this side Jesus had none. And hence it will follow that his brethren are the members of his *mystical* body, and not his *personal* body. Christ and his seed are spoken of as *one*. He the head and they the members; and concerning whom Jehovah saith, *I will pour my Spirit upon thy seed, and my blessing upon thine offspring*. Isaiah xliv. (3.—lix. 21.) By partaking of the Spirit of Christ we are his brethren. (Rom. viii. 9.)

6. Adam was *made*, and *not begotten*; all men in the order of natural generation have fathers after the flesh, but *Christ had none*: he is therefore in that respect the *only begotten Son of God*, *begotten* in Mary of the *Holy Ghost*. As there never was any one *only begotten* before him, so there never will be any *only begotten* after him.

7. The word *made flesh* is *truly* called, the *ONLY BEGOTTEN* in the *original* text (*para*) *WITH*, *not of*, the Father. (John i. 14,) Christ’s divine person, or *upostasis*, is *not begotten*; but, his human nature was begotten of the Holy Ghost: if his divine person or his human nature had been begotten of the Father, *except from the dead*, (Acts xiii. 33.) the Holy Spirit as the testifier of Christ would have recorded the same in the Sacred Scriptures. Dr Gill truly says, “no man in his senses can ever think that God generates as man does; yet Socinus has the impudence to say, that some called Evangelicals, hold that God generates in the divine essence one like himself, more animantium.” The *Essential* Son, as well as the *Essential* Spirit, proceedeth

from the Father. Christ did *not* cease to be the Son of the Father by his incarnation, *nor* did his human nature constitute his sonship; if it did, the Holy Ghost would be the Father of Christ, and *not the Spirit of the Son, which he is*: (Gal. iv. 6,) but, by the *Essential* Son of the Father taking into personal union with himself, the human nature *begotten* in Mary of the Holy Ghost, he is *truly* called the only begotten Son *in the bosom of the Father*. (John i. 18. These things, *the mystery of God, and of the Father, and of Christ*, are *matters of faith*, because they are *expressly revealed to be acknowledged and believed*. Col. ii. 2.

8. Christ is the *first-begotten* or *first-born* that opened *the womb among the children of Israel*, for he was made of a Virgin, *but begotten of the Spirit*: by Divine Sovereignty he was *eternally* appointed the *heir* of all things, and the first-born among many *spiritual brethren*. (1) In his *incarnation* he was according to the language of the Spirit of prophecy, made the *first-born*, and as he had no man for his father, but *was begotten of the Holy Ghost*, so he had NO BRETHREN by *natural generation*: therefore our Lord said, "*Whosoever shall do the will of God, the same is my brother, and my sister, and my mother?*" (Mark iii. 35.) This text is so opposed to Mr. Stevens' notion of the word *first-born*, and to his human pre-existerian tradition, that he, *with all the reason in the world*, can never understand, or believe such persons could be Christ's *mother*. For he says, "the first-born in *Jehovah's eternal purpose*, can mean no less than that *he was decreed to be born or enter into being first, and while no other creature existed.*" (C. F. i. 34.) Then, how can they, who do the will of God be, according to Mr. Stevens' argument, Christ's *mother*? As Christ was the *last* Adam in *Jehovah's eternal purpose*,

* Our Lord Jesus Christ is that eternal life with the Father, *the Son of the Father* in truth and love, (1 John i. 2, 2 John 3.) (2) The Divine *Paternity* and *Filiation* is expressly declared to be, what it must be, namely, *incomprehensible*: (Matt. xi. 27,) an unquestionable testimony of *their equality* and Godhead! If the *Paternity* and *Filiation* were *comprehensible*, such a relationship between the Divine Persons could not be a *true* revelation of the *incomprehensible* Jehovah. (3) Christ as made of a woman is the *only begotten Son of God*; but in His Divine Person he is *the Son of the Father*.

therefore, according to Mr. *Stevens'* statement, that can mean no less than that he was decreed to be born or enter into being last, after all the natural offspring of men had their created being in the *first Adam*. And this truth is a solemn testimony, how little Mr. *Stevens* knows of that *second Adam*, and of that *second birth*, by which the *last* are, by Jehovah, in his eternal purpose, appointed to be the *first*, and *first-born*.

9. All Christ's brethren are *joint heirs*^a with Christ, and are God's *first-born* by an act of Divine Sovereignty, their *SECOND birth* is SPIRITUAL! They were CHOSEN TO BE BORN OF THE SPIRIT! Being chosen in their Eternal Quickening Spirit Head, they are predestinated to be *conformed* to the *Image* of God's *own Son*. And because they were under the law, Christ, their Eternal Quickening Spirit Head, in the fulness of time, was made of a woman, *made under the law*, but born *from above* or *of the Spirit*,^b to redeem them that *were* under the law, that they might receive the adoption of sons, and, *the Spirit of adoption*. As Christ their Head is a *Quickening*

^a The Holy Ghost calls them *joint heirs*, but Mr. *Stevens*, the *perverter* of I AM, calls them *secondary heirs*. (2 Let. 15.) Why did he not give us a Scripture for it? He intimates that unless Christ's created *human soul knew, chose, directed* and *approved* of God's *equity* and *sovereignty* before it was displayed, the *secondary heirs*, as he calls them, *could not have entered on their inheritance*. (2 Let. 15, 16.) So that, God's *purpose, election, will, and pleasure*, according to Mr. *Stevens'* creed, *depended on the will of a creature*. But, such serpentine insinuations expose his ignorance of the *Christ* of God, that Quickening Spirit Head of the Church who is *eternal*, for the Scripture expressly saith, *there is no necessity for Christ to have suffered before Enoch and Elijah entered on their inheritance*; (Heb. ix. 25, 26,) for the *appointed heir* and head is that *eternal life with the Father*; and that *eternal life* is that *spiritual life which his members possess!*

^b It is an important fact expressly revealed, that the *human nature* of Christ was *begotten* in Mary of the *Holy Ghost*,—for it proves the *Sonship* of Christ to be *essentially* Divine, and assigns the following reasons why Christ cannot be the Son of God, on account of his wonderful incarnation. (1) The Holy Spirit would be the Father of Christ, and then, there must be *two Fathers* in the Trinity. (2) That the Son would be called the Son of the Spirit, instead of the Spirit being, as he is *expressly* called, the *Spirit of the Son*. (Gal. iv. 6.) (3) That Christ is expressly revealed to be the Son of the Father *in truth and love*. (Matt. iii. 17.—xvii. 5.—2 Pet. i. 17. 2 John 3.) It is, therefore, truly observed by that *spiritual man*, Mr. *John Berridge*, "the capital charge brought against Jesus was blasphemy, " or the calling himself in a peculiar sense the Son of God, and thereby

Spirit, so they, the Lord's *first-born*, are partakers of his Spirit, for their second birth is *spiritual*: if they did not partake of the SPIRIT OF CHRIST, they would be none of his.* (Rom. viii. 9.) Their BODIES are *the temple of the HOLY GHOST which is in them*. (1 Cor. vi. 19.) Because Christ their Head is a *Quickening Spirit*, and because they are to be conformed to his Image, their mortal *bodies* are to be *quickened* by his Spirit that dwelleth in them. (Rom. viii. 11.) And for this purpose the *body* of a Saint is *sown* or *buried sōma psuchikon*, a *soul body*, but will be raised *sōma pneumatikon*, a *spiritual body*; for Christ will change the *vile bodies* of his seed, and fashion them like unto his *own immortal, incorruptible, spiritual, powerful, and glorious body*, the image of the heavenly. (1 Cor. xv. 43—49.)

The soul bodies of the *intellectual men*, the *wise and prudent* in their own eyes and in their own esteem, (Matt. xi. 25,) the *non-elect*, will be raised *soul bodies*, for it is written, God will give to *every seed his own body*. (1 Cor. xv. 38.) Their *intellectuality, wisdom, and prudence* being *earthly, soul, and devilish*, (James iii. 15,) their state is suited to their fellowship with devils, as the spirituality of the saints is suited for communion with God. The Holy Scriptures do therefore testify, that the Image of God, in which Adam was made, is knowledge, righteousness, and true holiness, or the holiness of *truth*: and the predestinated Image of the Son, to which the Saints are to be conformed, is their adoption, partaking of the Spirit of Christ, and the Image of the heavenly, the *spiritual body* of Christ. The human pre-existerian *soul* Image is

“making himself EQUAL WITH GOD. For this he was condemned to die;
 “and he suffered death as a blasphemer. And were he now in Britain,
 “a multitude of those, who are fed at his altar, would lift a heel against
 “him, and hale him to a gibbet, and cry out as before, *If thou be the Son*
 “*of God, come down from thy gallows*, and we will believe that thou art
 “the PROPER SON OF GOD, neither an *adopted Son*, nor a *created Son*!”

* Christ the Son was sent by the *Father and the Spirit*, for which see Isaiah xlvi. 16; this truth is confirmed in the New Testament, for Christ the Son *proceeded* from the Father, and was manifested *in the human nature begotten* of the Holy Ghost! It behoved him to be made in all things like unto his brethren: therefore, as they are made *brethren* by being born of the Spirit, so was Christ's human nature born of the Spirit. And it should never be forgotten that, unless they partook of Christ's Spirit, they would not be his brethren.

therefore a *doctrine of Devils, a false Christ, a wicked lie of Satan's invention!*

10. Christ is the *first-born holy*: in him there was no sin; he did no sin; and it is written, "*Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, BECAUSE HE IS BORN OF GOD.*" (1 John iii. 9.) Mr. *Ambrose Serle* observes, "*the holy uncti-
on of Christ's divinity* communicated to his humanity all those glories and perfections, which exalted *the name of Jesus above every name*"—"the Holy Spirit was poured out WITHOUT MEASURE upon Jesus, because of *his infinitude*; but *in measure* upon his people, because they are vessels of small capacity." And it is written, "As for me, this is my covenant with them, saith the Lord, *my Spirit that is upon thee*, and my words which I have put in thy mouth, *shall not depart out of thy mouth*, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, *from henceforth and for ever.*" The Reader will observe that, God declares *the Spirit should not depart from Christ!* But the human soul pre-existerians declare, "*the Spirit withdrew his influence from Christ.*" (S. D. 201.) Which are we to believe, the God of truth, or Mr. *John Stevens, the Perverter of I Am?* The Believer will say with the Apostle, *let God be true, and every man a liar*, especially the human pre-existerians, for they *by their unbelief make the faith of God without effect*. It is therefore very evident, the human pre-existerian ministers are liars, and are not sent by Christ, (Rev. ii. 2,) although they appear like ministers of righteousness. (2 Cor. xi. 14, 15.)

Mr. *Stevens, the Perverter of I Am*, perverts the word *first-born* into *first created*, for otherwise he could not support the *Sabellian* and *Arian* sentiment in respect to Christ, namely, that he is the *first creature* God created: he says, "that Christ being *born holy* has no tendency to prove that Christ was not the *first production of eternal power*:" (C. F. i. 29,) by which he means *three things*, which he has elsewhere set forth, namely, (1) "That Christ's human soul was the *first creature created*, (2) that it was immeasurably great in its powers and possessions,

“(S. D. 16.)—(3) and of the greatest perfection possible “to be derived from God.” (3 Let. 44, 45.) If Mr. *Stevens* had not known the above statement was a *cunningly devised fable*, he would have brought forward Scriptural *proof in support* thereof. For, (1) where in the Holy Scripture is it recorded, that Christ’s *human soul* or *manhood* was the *first creature God created*? I reply, no where; on the contrary it is expressly recorded, that Christ is the *last Adam*! (2) Where in the Holy Scripture is it stated, that Christ’s *human soul* was *immeasurably great in its powers and possessions*? I reply, no where; on the contrary it is *expressly* declared, that his human nature was *made* in all things *like* (omoiō) *similar in every respect* to his brethren! (3) There is no authority *even for the supposition*, that the production of Christ’s *human soul* without a body, or that the *creation* of Christ’s human nature called forth the *exceeding greatness of God’s power*: on the contrary, it is expressly declared, that the *exceeding greatness of God’s power* is to them ward that believe, according to the *working of his mighty power which he wrought in Christ when he raised him from the dead*, &c. (Eph. i. 19, 20.) Then, is it not an *indisputable fact*, a fact never questioned but by infidels, that the power of God in the *creation of a creature, or of all the creatures, is not equal* to the EXCEEDING GREATNESS OF HIS POWER *which is to them ward that believe*? If Christ’s *soul without a body* was immeasurably great in its powers and possessions, and of the greatest perfections to be derived from God, what *sort* or *kind* of creature would it have been? It would have been *impossible* for it to have been a *man*, and the Holy Scripture to be true: for they declare that the Angels *excel in strength*, (Psa. ciii. 20,) and that *man by nature is lower than the angels*! (Heb. ii. 9.)

The *Faith* of God’s *elect* is as much beyond the power of *human reason*, as the *exceeding greatness of God’s power* is beyond the *power* by which all men live, and move, and have their being. And the Reader will do well to observe the fact, that the resurrection of Christ is expressly revealed in the Holy Scriptures to be a greater exercise of God’s power than the *be-*

getting or *creation* of the human nature of Christ: for, although the begetting of Christ's human nature is recorded in words, which declare it to be *supernatural*, yet it is not said to be *begotten* by the EXCEEDING GREATNESS OF GOD'S POWER. But, the exceeding greatness of God's power was wrought by God in raising *Christ from the dead*, and setting him at his own right hand in the heavens, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come! This truth is *expressly revealed* in the Holy Scripture; and therefore, the *human pre-existerians* would never invent *such false statements*, if they did not delight in lies.

As the Scriptures of truth are wholly opposed to the human pre-existerian doctrines, which doctrines Mr. Stevens, the *Perverter of I AM*, admits to be no matter of faith; wherefore did Mr. Stevens declare, when he published his *fable*, that he had "no desire to offer any other ground of belief than what the Scriptures of truth do really and plainly declare?" (S. D. viii.) Surely, if he is not strongly deluded, he will acknowledge that he has been deceiving himself, and that he *has been deceiving others* to follow a cunningly devised fable!

SIXTHLY. That the *Greek* word *prōtotokos*, with the accent upon the second syllable, is properly applied to Christ as the *chief* or *first-born* brought into the world, (Heb. i. 6,) for excellency of dignity and excellency of strength are characteristics of him, who was to be made the *chief* or *first-born*, higher than the kings of the earth, (Psalm lxxxix. 27,) that among all, he, the *second* and *last Adam*, might have the pre-eminence! Col. i. 18.

THE GLORIOUS FIRST-BORN. The *God of Glory* appeared to our father Abraham in Mesopotamia! *Isaiah* in the vision of prophecy beheld Christ's Glory, for he saw the Lord sitting upon a throne, high and lifted up, and his train filled the Temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said Holy, Holy, Holy, Jehovah of Hosts, the whole earth is full of his glory. (Isaiah vi. 1—3.) The Reader will

observe, that the *Seraphim covered their faces* in the presence of Christ! In the book of this prophet is the following record of the sign, by which the *Lord of Glory* should be known, when he became incarnate, when the *prōtotokon eis tēn oikoumenēn*, *first-begotten*, or *first-born* should be brought into the earth.* (Heb. i. 6.) “The Lord himself shall give you a sign, behold, a Virgin shall conceive, and bear a Son, and shall call his name *Immanuel*.” (Isaiah vii. 14.) Now the (*geneai*) generation, or birth (Matt. i. 16,) of this *first-born* (Matt. i. 25,) was on this wise: when as his mother *Mary* was espoused to Joseph, before they came together, she was found with child of the HOLY GHOST. (Matt. i. 16.) And the Angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee *Mary* thy wife, for that which is (*gennēthen*) BEGOTTEN in her, IS OF THE HOLY GHOST. (Matt. i. 20.) And it is expressly declared, all this was done that it might be fulfilled, which was spoken of the Lord by the prophet *Isaiah*, and that his name should be called *Immanuel*, because the *first-born* so begotten and brought forth into the earth was, “GOD WITH US,” or “with us God!” (Matt. i. 25.) “And when the days of *Mary’s* purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, as it is written in the Law of the Lord; Every MALE THAT OPENETH THE WOMB shall be called holy to the Lord; and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the HOLY GHOST WAS UPON HIM. And it was revealed unto him by the HOLY GHOST, that he should not see death, before

* Dr. *Abbadie* saith, some persons pretend that in this passage, “when he bringeth his First-begotten into the world, that the term *world* signifies eternal life. But the original phrase ought not to be rendered, *world*, but *the earth*, or the habitable part of the world, for it is *ten oikoumenēn*, not *ton kosmon*. Besides, by what arguments will they prove that this habitable earth means heaven, or a state of bliss to come.”