

“he had seen (*ton Christon Kuriou*) the CHRIST of
 “JEHOVAH.^a And he came by the SPIRIT into the
 “Temple, and when the parents brought in the child
 “Jesus, to do for him after the manner, after the cus-
 “tom of the law, then took he him up in his arms,
 “and blessed God, and said, Lord now lettest thou thy
 “servant depart in peace, according to thy word, for
 “mine eyes have seen thy salvation, &c.; and Simeon
 “said unto Mary his mother, Behold, *this child is set*
 “*for the fall and rising* again of many in Israel: and for
 “*A SIGN which shall be spoken against:*^b &c.” (Luke ii.
 22—34.)

Here, allow me to observe, *there is no other birth of Christ, the Lord of Glory, and no other bringing forth of*

^a It is an important fact worthy of notice, that not only in this instance, is *our* Lord declared to be the *Christ of God*, but also in Luke ix. 20. John vi. 46, and in the 1st Epist. Cor. i. 24, 30.—iii. 23. Yet Mr. *Stevens' fable* has so blinded his eyes, that he admits he had never found *the Christ of God* in his *revered bible*, although of him, Moses in the law and the prophets did write. (E. S. 20,) *Moses* knew the God of Israel, the *faithful God* that keepeth covenant and mercy: he says, “*The eternal God is thy REFUGE,*” (Deut. xxxiii. 27,) which, according to Mr. *Stevens' notion of a syllogism*, is the same as if *Moses* had said, “*The eternal God is thy Christ;*” for instance, “*Our refuge is Christ; the Eternal God is our refuge; therefore, the eternal God is Christ!*” Now, this *sylogism* is too heavy for Mr. *Stevens* to toss out of the way; and it is a *rock of offence* to all who believe in a *begun to be* Jesus Christ. Whilst, therefore, we preach the *Christ of God* who was *tempted and grieved*, as the *Holy Spirit* was *grieved and veiled*, by the children of Israel, for they *tempted God*, not a human soul, in the desert, *who gave them their request and sent leanness into their soul*, (Isa. lxiii. 10. Psalm cvi. 14. 1 Cor. x. 9,) they, the human pre-existerians, preach a *Christ of man's invention*.

^b The Reader will observe, the *first promise* is the *seed of the woman*; THE SIGN the Lord gave is, that a Virgin should conceive and bring forth a *son*, which is a sign to be spoken against by wicked men; for God hath put enmity between the Serpent and the woman's seed, and the enmity of the Serpent and its seed to the woman and her seed, is plainly manifested in the human pre-existerian creed; for Mr. *Stevens* declares, that *the seed of the woman*, strictly speaking, means the “*matter of which Christ's body was formed;*” (1 Let. 26,) well knowing, at the time he manifested such enmity to the *seed of the woman*, that the word *seed* in the Holy Scriptures, included both *soul and body*, for he had previously admitted this fact in *his* Scriptural Display. (S. D. 184.) According to the human pre-existerian creed, their Christ could not be the seed of the woman, because *the seed of the woman* was begotten of the Spirit! And by their creed it is evident, that the seed of the woman is *set for the FALL and RISING AGAIN of many in Israel*, because *their* Christ was *not God immediately incarnate!*

the *first-born into the earth, mentioned in the Holy Scripture!*

Again, it is written, when the Virgin brought forth her *first-born*, the *male* that opened her womb, that she wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the Inn. “And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo! the ANGEL OF THE LORD came upon them, (it is not said he appeared unto them, but came upon them) and the GLORY OF THE LORD shone round about them: and they were sore afraid. And the Angel said unto them, fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is (CHRISTOS KURIOS) CHRIST JEHOVAH. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying, *Glory to God in the highest, and on earth peace, good will towards men.*” (Luke ii. 7—14.) But, who was this Angel, or *sent one* of the Lord, for *Angel* signifies sent one? When he came upon the shepherds, the Glory of the Lord shone round about them! It is certain that God does not give his Glory to created Angels. Then, who was this Angel of the Lord?

“When the *heavenly host*, who sang praise to God, were gone away from the *Shepherds* into Heaven, the Shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, WHICH THE LORD (*not the created host*,) hath made known unto us. (Luke ii. 15.) Again, it is written, when he (THE LORD) bringeth (*tōn prōtolokon*) the *first born into the earth*, he saith, *And let all the Angels of God worship him.*” And so they did, for they did not worship a human soul *without body*, nor did they sing, *Glory to the Wisdom-man*, or to the *Glory-man*, but, they sang, “GLORY TO GOD IN THE HIGHEST;” (Acts vii. 2.) thus they worshipped God manifest in the flesh, the *first-born*, the Lord of Glory. Dr. *Abbadie*, in his MASTERLY Treatise,

justly so called by Mr. *John Stevens*, observes, “Another
“*passage* full to my purpose, is the following, “When he
“bringeth in the *first begotten* (or *first-born*) into the
“world he saith, AND LET ALL THE ANGELS OF GOD WOR-
“SHIP HIM. It is agreed, on both sides, that the sacred
“writer applies to Jesus Christ those words of the
“Psalmist, *worship him all ye gods*, or, *all ye Angels*;
“as the inspired author teaches us to understand the
“original word, in this place. That the Psalmist speaks
“of the true God, when he says, *worship him all ye gods*,
“or *Angels*, appears by only reading the Psalm. Thus it
“begins, *the Lord reigneth, let the earth rejoice; let the*
“*multitude of isles be glad thereof*. But why should the
“earth and the isles exult in the glory of this dominion,
“if their Creator be not the Sovereign intended? Be-
“sides, the great name JEHOVAH, so often applied to
“Him whose kingdom and sovereign dominion the sa-
“cred penman describes, and accompanied with so many
“characters of the glory of the Most High, could not be
“given to any other without manifest impiety.—‘*Clouds*
“*and darkness are round about him: righteousness and*
“*judgment are the habitation of his throne. A fire goeth*
“*before him, and burneth up his enemies round about.*
“*His lightnings enlightened the world: the earth saw*
“*and trembled.*’ These, it must be allowed, are the cha-
“racteristics of His presence, who created the heavens
“and the earth. These are descriptions of His awful
“glories, who, whenever he pleases, can shake the pillars
“of nature; can employ thunder and fire, and all the
“dreadful artillery of heaven, to destroy rebellious worms,
“and to render his Divine Majesty and sovereign domi-
“nion more conspicuous.—‘*The hills melted like wax, at*
“*the presence of the Lord; at the presence of the Lord of*
“*the whole earth*. Nothing is more evident than that,
“THE LORD OF THE WHOLE EARTH, is a title peculiar to
“the Eternal Sovereign.—‘*Behold the ark of the covenant*
“*of the LORD OF ALL THE EARTH*, shall go before you over
“Jordan, says the magnanimous Joshua. ‘These are the
“four Sprits of the heavens, which go forth from standing
“before the LORD OF ALL THE EARTH.’—And I will con-
“secrate thee again to JEHOVAH, and their substance to the

“ LORD OF THE WHOLE EARTH, say the prophetic seers.
 “ The manner also in which the title is given him, in the
 “ text before us, is no less remarkable than the title
 “ itself. For the Psalmist, designing to raise our atten-
 “ tion, to excite our admiration, and to fill us with reve-
 “ rence of that Sublime Being of whom he speaks, re-
 “ doubles his expressions ; and, with a singular emphasis,
 “ says ; *The hills melted like wax, at the PRESENCE OF THE*
 “ LORD ; at the presence of the LORD OF THE WHOLE EARTH.
 “ And then he adds, *The heavens declare his righteousness,*
 “ *and all the people see his Glory.* But whose *righteousness* is
 “ revealed by the heavens, whose *glory* is beheld by the peo-
 “ ple, except those of their Great Creator and Preserver ?—
 “ *Confounded be all they that serve graven images, that boast*
 “ *themselves of idols.*’ As it is the true God who is op-
 “ posed to idols ; and as it is the true God who is glori-
 “ fied, by the confusion of idolaters ; so none but he can
 “ be intended in this place.—*Thou, Lord, art high above*
 “ *all the earth ; thou art exalted far above all gods.*’ If
 “ these words do not express the idea of the *true*
 “ *God*, language is not capable of doing it ; for nothing
 “ is more evident, than that He only is to be supremely
 “ exalted. If, then, each of these characters be adapted
 “ to shew, that the true, the great, the infinite God, is in-
 “ tended in this Psalm ; certainly such a collection of
 “ them must leave no room for doubt. Nay, such is the
 “ evidence, in this respect, that if we refuse to acknow-
 “ ledge the Great Supreme, in this devout and very sublime
 “ ode ; we shall not be able, with certainty, to find his
 “ character, nor to behold his glory, in any oracle, or in
 “ any part, of the Old Testament. For that immensely
 “ glorious Being, whose perfections are here celebrated,
 “ is described by the same characters which are given to
 “ the true God throughout the ancient Scriptures ; and
 “ especially by his great and terrible name, JEHOVAH : a
 “ name, which he appropriated to himself, on a very im-
 “ portant occasion—which he signalized by a thousand
 “ miracles—which is here connected with the idea of
 “ universal dominion, and with the displays of his glory
 “ in heaven and earth. So that if it were any other than
 “ the true God, who is described by characters so essen-

"tial and peculiar to Him ; no expressions could be
 "used, about an affair of the most solemn importance,
 "more ambiguous, or more deceitful." Again, "He who
 "is the subject of this Psalm, is also the subject of that
 "which immediately precedes, whose glory is thus des-
 "cribed. *All the gods of the nations are idols ; but the*
 "**LORD** *made the heavens. Honour and Majesty are before*
 "*Him ; Strength and Beauty are in His sanctuary. Give*
 "*unto the LORD, O ye kindreds of the people, give unto the*
 "**LORD** *Glory and Strength. Give unto the LORD the glory*
 "*due unto his Name : bring an offering and come into his*
 "*courts. O worship the LORD in the beauty of Holiness :*
 "*fear before Him all the earth. Say among the heathen,*
 "*that the LORD reigneth—Let the heavens rejoice, and let the*
 "*earth be glad ; let the sea roar and the fulness thereof.*
 "*Let the field be joyful, and all that is therein ; then shall*
 "*all the trees of the wood rejoice before the LORD ; for he*
 "*cometh, for he cometh to judge the earth.*'—That these two
 "Psalms are parallel, is very evident. For they both
 "speak of God's glory, of his coming, and of his king-
 "dom. They both exalt the true God above the divi-
 "nities of the heathen. They both require mankind to
 "worship the Lord, the eternal JEHOVAH, as having su-
 "preme dominion over all creatures. And they both
 "invite inanimate creatures to rejoice at the presence,
 "and in the government of God. It is, then, *of the true*
 "*God these words were spoken, 'WORSHIP HIM all ye gods ;'*
 "*or, 'let all the angels of God WORSHIP HIM.'* But it was
 "concerning JESUS CHRIST that the high command was
 "given. Of this an infallible author assures us. Of
 "this, therefore, we ought by no means to doubt: nor do
 "our opponents themselves deny it. Let them draw
 "the inference, then, and acknowledge with us, that
 "Jesus Christ is the true God, and is described in the
 "ancient oracles as the Supreme Being. For hence we
 "learn, that they who are called gods ; or, to adopt their
 "own language, they who are gods *by office*, are here
 "expressly commanded to worship Jesus Christ, as God
 "BY NATURE."

Now all these things are recorded concerning *the*
Christ of God, that we might know *our Lord Jesus*

Christ is Eternal and Immutable! That he did not become *degenerated* or *disappointed*, nor lose *his ideas and faculties* when he became *poor* for our sakes, as Mr. Stevens' *fabulous God-man intellectual* did, that is to say, as Mr. Stevens says, he did, *when he became incarnate.*^a (S. D. 200, 201. C. F. i. 4.)

When the *Lord of Glory*, the *Eternal brightness of Glory*, became incarnate, the Scripture was fulfilled which saith, *Then Jehovah the Father spake in vision to his Holy one*, and said that he *had found David his Servant, with his holy oil he had anointed him, with whom his hand should be established; &c.*, whom he WOULD MAKE THE FIRST-BORN, *higher than the kings of the earth!* The *uncreated Angel* of the Lord who, *with the Glory of God*, came upon the Shepherds, did plainly testify, that *the first-born who opened the Virgin's womb among the children of Israel was (Christos Kurios) Christ Jehovah: Luke ii. 11,*) by which, he also testified, that *our Lord* did not cease to be that *Eternal life with the Father* by becoming the son of

^a It is very evident that *the Perverter of I AM* has the *most contemptible opinion* of his partisans and allies, by his referring them to Dr. *Abbadie*, and by telling them to "*turn to the Scriptures*"—"have done *with all creeds that are not there expressed,*"—"that the Scriptures are *strictly true and perfectly consistent,*" when, at the same time he is perverting them, even *I am* into *I was a man*. He well knew, as appears by his own confession, that *his creed is not a matter of faith!* *The Perverter of I AM* has not found one single Scripture throughout God's Bible, which is the *sole test of truth* with God's regenerated children, to warrant the supposition that *God ever created a human being without a body; but numerous scriptures can be found to the contrary.* But, in proof that Mr. Stevens is *deluded*, he refers us to several texts of Scriptures to prove *his tradition, which he deems to be conclusive*, that have no more relation to the pre-existence of a human soul without a body, than they have to the pre-existence of the flesh of a fish. The first is Psalm ii. 7, (3 Let. 50,) which text, the *Holy Spirit* hath declared refers to the *body of Christ, to the resurrection of Christ*, and therefore, of course to the *BODY of Christ!* What such a Scripture had to do with his pharisaical tradition of a human soul without a body, he is either too blind, or too cunning to explain. Having, like the *stiffnecked and uncircumcised in heart and ears, resisted the Holy Ghost's* (Acts vii. 51,) *interpretation of Psalm ii. 7*, he doth in the same page, refer to his *vile interpretation, or rather perversion, of our Lord's testimony* in John viii. 58. Surely, he never would be guilty of such vile perversions, if he had not been deceived himself, or had found his craft very lucrative, and his hearers like *young rooks.* (S. D. 208.)

David, for he was verily fore-ordained *before the foundation of the world.*^a

Dr. *Abbatie* observes, that *Socinus* says, “they who worshipped Christ, *worship the supreme God; because Jesus represents him in a singular manner, and in a very eminent sense.*” This is in substance, what the human pre-existerians say of *their* Christ; for they call him, “*The Image man with the Tri-une God*”—“*the pre-existing man standing in God by the highest possible favour,*” “*the first begotten of God the Father,*” (S. D. 123.) “*The man Christ MADE Lord of Hosts, Lord of Glory, and Lord of all,* in the personal union the humanity now possesses.” (S. D. 130.) We read in the Holy Scripture that the WORD *was MADE flesh*, and that GOD *was manifested in the flesh*; but where doth the Holy Spirit testify that Mr. *Stevens’ man Christ was MADE LORD OF HOSTS*? Or where in the Holy Scripture is *the Christ of God* called “*the Image man with the Tri-une God?*” Or *the pre-existing man standing in God by the highest possible favour?* John indeed testifies, and his testimony *was from God*, that the WORD *made flesh* is the *only begotten son* which is in the *bosom* of the Father, (John i. 18,) that He dwelt among us, and he (John) had beheld his glory, the glory as of the only begotten (*para patros*) *with the*

^a Here, allow me to observe, “that as *Christ is our life*, and was “that *eternal life* with the Father, so our life is hid with Christ in God. Although the Members of Christ are not grafted into Christ until they are born of the Spirit, and partake of the Spirit of Christ, yet, they had *Eternal life* in Christ promised them before the world began; (Titus i. 2. 2 Cor. i. 19, 20,) for the members of Christ were chosen in their Eternal Quickening Spirit Head according to the *eternal* foreknowledge of God the Father, and they, the spiritual *seed of Christ*, were represented by Christ from Eternity.

^b Did the Angels worship a *man MADE Lord of Hosts*? Did they not worship the *Lord of Hosts* made or manifest in the flesh? What Divine perfections or attributes did Mr. *Stevens’ man* made Lord of Hosts possess? Mr. *Stevens* declares he had not *one*: he says, “Divine perfections *are incommunicable*; they can only be possessed by *nature*, and “*not by will*. Christ as *man* cannot receive them, *neither can God give them to him.*” (1 Let. 30.) Therefore, Mr. *Stevens’ man* Christ, made the LORD OF HOSTS, *does not possess one Divine perfection*. Thus this *deluded* creature writes! if he be not a *fanatic*, it is very evident, he must be something worse!

Father! (John i. 14.) It is also said, that God raised up Jesus from the dead, *as it is written in the second Psalm, "Thou art my Son, THIS DAY HAVE I BEGOTTEN THEE."* (Acts xiii. 33.) In the Holy Scripture it is also said, that *of the fruit of David's loins, according to the flesh God would raise up Christ,* (Acts ii. 30,) and that *God hath made that same Jesus, whom the Jews had crucified, both Lord and Christ;* (Acts ii. 36,) but in no part of Holy Scripture is it said, a *pre-existent man Christ was MADE Lord of Hosts.*

The human pre-existerians appear to have no objection to a CREATURE, or man made *Lord of Hosts*, although they object to that *gross absurdity, the Arians' BEGOTTEN GOD!* And yet, Mr. Stevens makes the same *absurd* observations as the Socinians, by *falsely* charging those who receive the testimony of Christ concerning the *incomprehensible* nature of the Divine paternity and filiation recorded in Matt. xi. 27, and in other parts of the Scripture, with holding such an absurd notion, "*that God generates in the Divine essence "one like himself."*"^a And I may add, none but *fanatics*, or men ignorant of the *Christ of God*, ever held that a *pre-existent man was MADE Lord of Hosts*: but, we believe the *Lord of Hosts was made flesh*, not by ceasing to be what he was, but by taking hold of the seed of Abraham! We may therefore say with Dr. Abbadie, "*The question is not, "What subtlety can invent, in order to elude the force "of truth; but, what is the natural import of the words, "as applied in the epistle to the Hebrews? and, Whether "any can be excused from taking them in the sense adopted "by us? seeing, on the one hand, they were spoken of the "true God; and, on the other, that the infallible Spirit "applies them to Jesus Christ."*"

Mr. Romaine, when speaking of the Glorious *First-born*, says, "*this is the saving truth, Jesus is the Christ,*

^a Mr. Stevens and Socinus may be as truly charged with holding the *absurd* notion, that God the Father has a *human bosom*, as they have for charging persons, whom they nickname *Athanasians*, with holding the *absurd notion* of a *begotten God*. If the *Perverter of I AM*, and his free-thinking friends, did not depend upon falsehood to support their *cunningly devised fables*, they would not misrepresent the testimony of faithful men, whose testimony is from God, and therefore believe in the *only begotten son of God* in the *bosom* of the Father, as revealed in *God's Bible!*

“GOD INCARNATE,”^a *Excellency of Dignity and excellency of strength are indeed his—*

“No less Almighty at his birth,
 “Than on His Throne supreme,
 “His Godhead held up heav'n and earth,
 “When Mary held up him.”—*Hart's Hymns.*

The *eternal* redemption he was to obtain, and the *eternal salvation* of which he is the author, and the *eternal righteousness* which he was to bring in, declare the Glory of our Lord, who is the same yesterday, and to-day, and for ever.

The prophet David in the eighth Psalm, speaks of the greatness of Christ's humiliation in language expressive of his astonishment. “What is Anash, that thou art mindful of him? And the Son of *Adam*, that thou visitest him? &c.” This Psalm is referred to in these words, “one in a certain place” testified, “saying, “What is *man* (ANTHRŌPOS,) that thou art mindful of him? or the *son of man* (*uios anthrōpou*), “that thou visitest him? Thou madest him a little lower “than the Angels; thou crownedst him with glory and “honour, and didst set him over the works of thy hands: “thou hast put all things in subjection under his feet. “For in that he put all in subjection under him, he hath

^a Mr. Romaine observes, when speaking of a child of God, “He comes to all his dignity, by *Jehovah's taking flesh*, through which wonderful event he can be made *one spirit with him*. He took our flesh that *we might take his spirit*. He was *born* on earth, that we might have a *new birth* from Heaven. He took our sins, that we might take his righteousness; and our miseries that we might be heirs with him of his happiness. O what an astonishing transaction is this? How full of the richest grace, flowing over with everlasting love! This great and blessed event lay in the breast of Jehovah in eternity. He ever had it in his heart, it was his beloved plan and purpose, *that he would take FLESH, and display all the glories of his Godhead in the person of Jesus Christ*. This was his gracious will and *everlasting counsel, to which all his works have tended, and for the executing of which in its full perfection, all things are now working together*. When the FULNESS OF TIME was come, O what joy was there in heaven among the angels, who kept their first estate! They thought it a very high honour to be the messengers of it, even to poor shepherds, with whom they could rejoice, that *their God and our God was become incarnate—BEHOLD, I BRING YOU GLAD TIDINGS OF GREAT JOY—glad tidings indeed: for they include all the good, WHICH INFINITE MERCY has to give, and the sinner can receive.*”

“left nothing *that is not put under him*. But now we “see not yet all things put under him. *But we see “Jesus, who was made a little lower than the Angels, “for the suffering of death, crowned with glory and “honour; that he by the grace of God might taste death “for every man:”* (Heb. ii. 6—9,) or that he, by the grace of God, might taste death *above all*, or for all. Here, it will be observed, that Christ is spoken of as *Anash*, a man of *sorrows*, and as the *Son of Adam*, of the same originality as Adam. The next verse in the epistle to the Hebrews sets forth *God the Father*, as the Creator of all things in the same words as *Christ* is set forth in the Epistle to the Colossians, namely, *for whom are all things, and by whom are all things*, (Heb. ii. 19.—Col. i. 16,) therefore, the Captain of our salvation and the *Father* are *One*. (John x. 30.) “For it became him, for whom are all “things, and by whom are all things, IN BRINGING MANY “SONS UNTO GLORY, to make the *captain (archēgon)* of their “salvation perfect through sufferings.” As the Father and the Son are here mentioned, so in the next verse the *Holy Spirit* is mentioned, “For both he that *sanctifieth* “and *they who are sanctified are all of one*: that is, ONE “SPIRIT, FOR WHICH CAUSE *he* (the Quickening Spirit “Head of the Church) *is not ashamed to call them* BRETH- “REN; saying, I will declare thy name unto *my brethren*; “in the midst of the Church will I sing praise unto thee.”— “And again, Behold I and *the children (the spiritual seed)* “which God hath given me.” (Heb. ii. 10—13.)

Here the Reader will do well to observe, that the *cause* assigned, why Christ is not *ashamed* to call them *brethren* is, that *he* and they are *of one Spirit*. We are further assured, he never took *the nature of Angels*; if he had, *it would have been revealed*, but for the sake of the *heirs of promise*, the Lord of Glory, the *appointed heir*, was made *flesh* and the *first-born*, and suffered in the flesh to bring many *sons unto glory*. Even now, we are the *sons of God*, being made partakers of the Divine nature, but “IT DOTH “NOT YET APPEAR WHAT WE SHALL BE; *but we know that, when “the Great God our Saviour shall appear, we shall be like him, “for we shall see him as he is.”* (1 John iii. 1, 2. Titus ii. 13.)

What is further revealed in the Sacred Scripture of

the glorified state of the sons of God, has been previously set-forth in the fifth chapter, namely, "*the Saints conformity to the Image of the Son*;" there, the subject has been so largely dwelt upon as to render any enlargement here unnecessary. I shall therefore close this part of our subject with noticing one more Scripture, which sets-forth the *excellency of dignity and the excellency of strength* of the *Glorious First-born* brought into the earth. "Thus saith Jehovah, the *King of Israel*, and his Redeemer, Jehovah of Hosts: I am the *first*, and I am the *last*; and beside me there is no God." (Isa. xlv. 6.) These *glorious titles are applied to the Christ of God* in the New Testament, for he is the *King of Israel*, and the *first*, and the *last*; Rev. i. 11.—ii. 8, he is Jehovah the *first cause*, the creator of all things, for whose pleasure all things are, and were created: but it may be asked, how is he the last? I reply, he is the *last Adam*, for the *last Adam* is JEHOVAH *from heaven*. Then, *God* manifest in the flesh is the *first-born* of the Virgin. For, in what other sense than as the *last Adam*, can *Jehovah* be said to be the *last*? This truth is confirmed by the fact, that *Jehovah* the Redeemer, the *first* and the *last*, is declared to be the *King of Israel*; (Isaiah xlv. 6,) whose *star*, the wise men saw in the East, who came to Jerusalem, saying, where is the King born? (Matt. ii. 1, 2.) And when they saw the young child with Mary his Mother, *they fell down, and worshipped him, God incarnate!* Then, as the *last Adam* is Jehovah the *King of Israel*, (John i. 49,) so the *last Adam* is the *King-born*: and as the *last Adam* is Jehovah the *first*, so the *last Adam* is the *first-born* in that pre-eminent sense, which *bekor* signifies, namely, "*He made and constituted the first-born,*" as well as the "*first-born,*" for the Elect of *mankind* are chosen by Christ, and are God the Father's *first-born* in Christ Jesus; "you have not chosen me, says Christ, but "*I have chosen you and ordained you.*" (John xv. 16.) Mr. Stevens felt the weight of this truth, but not being able to prove, that the *child born*, the *son given*, was not Jehovah, the *first* and the *last*, the *FIRST-born holy*, therefore, the *Perverter of I AM* endeavoured to get rid of it, by saying, "*This is by no means explaining the term first-born,*

“nor will the Hebrew term *bekor*, nor the Greek word “*prōtotokos*, rendered *first-born admit this pretence.*” (C. F. i. 28.) But this is *untrue*: and the Reader may satisfy himself that neither *bekor*, nor *prōtotokos*, is ever rendered *first created*, but is sometimes used to describe the *first-born holy*, in the Holy Scriptures. The Reader may also satisfy himself, that the meaning of the Greek word *prōtotokos* with the accent upon the *third* syllable, signifies the *first begetter*, &c., by reference to Dr. *Guyse’s Exposition of the New Testament*, and of the meaning of the Hebrew root *bekor*, by reference to Mr. *Frey’s Hebrew, Latin, and English Dictionary*, Vol. i. page 110, where he will find it rendered, “*primogenitum constituit, maturavit, He made, or constituted the first-born,*” &c.!— But, supposing for the sake of argument that the Hebrew term *bekor*, or the Greek word *prōtotokos*, did not admit of this *pretence*, yet, as Christ did not cease to be a Divine Person or *upostatis* by his incarnation, are we not bound to believe, the Hebrew word *bekor*, or the Greek word *prōtotokos*, when applied to Christ, who had *no* creature for his Father, is *descriptive*, if not *declarative*, of *Christ’s sonship*, namely, that he was the *co-essential Son of the Father!* What would the *Perverter of I AM with all the reason in the world* say, if any one was to assert, that a *father and his first-born* were *not* of one nature; or that the Hebrew term, or Greek word for *first-born* did not admit of this *pretence*? Would the *Perverter of I AM* assert, that the Greek word for *bosom*, when applied to God the Father must mean *the bosom of a creature*? And if he would not; why did he assert that the Hebrew term or Greek word for *first-born*, when applied to Him whom the *Angels* worshipped with *Glory to God in the Highest*, must mean the *human soul of a creature without a body*? If Mr. *John Stevens* had searched the *Scriptures*, he would not have been deceived as he has been, by the writings of freethinkers, for the Spirit of prophecy is the testimony of Jesus; and the Spirit testified, that Jesus was the *essential Son* of the Father when Philip preached to the Eunuch, and when Saul preached in the Synagogues at Damascus! If Mr. *John Stevens* had revered God’s *Bible*, he would not have attempted by *sophistical reasons* to rob *Christ Jehorah* of

his Eternal honour and dignity, or *wrest* those Scriptures which *testify* of the *previous eternity* of the *Christ of God!*

Again. “Mr. Stevens says, *God was manifested in the flesh, and in a PERSONAL SENSE, we may say, He that was born of the Virgin was the MIGHTY GOD; because that nature which was born was CHOSEN to an inseparable union with a Person of the Eternal Essence.*” (C. F. i. 28.) Here Mr. Stevens does not speak the whole truth, for that nature (if it had been only *flesh*) was *not only chosen to, but WAS ACTUALLY begotten in Mary in an inseparable union with a distinct Person of the Eternal Essence.*^a It therefore follows, that God was manifested in the flesh, and in a personal sense, we say, “He that was *born of the Virgin, was the mighty God;*” because that nature which the Scripture says, was *begotten* in Mary of the Holy Ghost was in *immediate and inseparable union* with a

^a I have already noticed, that in Mr. Stevens’ creed, a Divine Person was *NOT immediately incarnate*, to use his own words, “*the human soul was the INTERVENIENT principle, and the medium of union between the Divinity and Coporeal substance.*” (S. D. 181.) And here, we have another part of his creed, namely, that the *nature* which was born of the Virgin *begotten of the Spirit*, which Mr. Stevens elsewhere says, is strictly speaking *only matter* or a *BODY*, was only *chosen* to an inseparable union with a person of the Eternal Essence. He also says, the words *coming down from Heaven*, signify the *human soul of Christ coming down from heaven*. And in support of his *human soul Christ without a body coming down from heaven*, he has written more than *ten octavo* pages, *perverting* the Scriptures, amongst others, our Lord’s testimony to Nicodemus, recorded in John iii. 12, 13, (S. D. 186.) And lest he should fail in establishing his *perversion* of this text, he represents *John* the Evangelist, or the *Holy Spirit* by *John*, as telling the *lie* which I have before exposed: see ante, page 31 to 34, and note page 236. but, as if these acts of profligacy were not sufficient for his purpose, he has had recourse to the iniquitous act of leaving out the *important* part of the Apostles’ testimony recorded in John xvi. 29, 30, namely, Christ’s *omniscience*, by which they declared *their BELIEF that he came forth from God*. The Reader will find Mr. Stevens’ quotation, and where he has omitted the *important part* of the Apostles’ testimony, at the top of page 52. C. F. i. After such acts of *profligacy*, the Reader cannot be surprized that the *Perverter of I AM* should *close* a section of his writings with insinuating, that to render the Greek word, *oudeis, no creature*, is incorrect. If Mr. Stevens knew no better, his *ignorance* must be his *apology*. If he knew better, he evidently endeavoured to deceive the uninformed by another *lie!* See note, ante, page 161.

Person of the Eternal Essence; and therefore that *Holy thing*, or *Holy One* born of Mary was by the *Spirit of Prophecy* declared to be God with us. Surely the believer will say, Mr. *Stevens'* Christ is *not* the Christ of God, as Mr. *Stevens* does *not* believe the God of Israel was *immediately* incarnate, or that the *nature* which was born of the Virgin was begotten in an inseparable union, &c. But, Mr. *Stevens* ought to have told us, at what period the *inseparable union* took effect; for, according to *his creed*, when Christ was crucified and died, *his* Christ was *excarnate*. (C. F. i. 4.) But, why did not the *Perverter of I Am* produce some Scriptural proof, that the *Christ of God was excarnate* when he died on the cross? Did he *not* know that the Christ of God was *God incarnate* when in the grave? Was he ignorant of Him that *ascended*, being the same which descended *into the lower parts* of the earth, (Eph. iv. 9,) who in the *grave* is declared to be the *Holy One of God*? (Psalm xvi.—Acts ii.) Surely, if he was *not* ignorant of our Lord, he *would not* set up a *false* Christ in opposition to the *one* true Christ of God.

The Christ of God is the *first* and the *last*, and we believe, that the Christ of God is the beginner and the finisher, and the beginning and the ending of the creation of God; whereas, the human pre-existerians acknowledge *their Lord to be the beginner* and the *beginning* of the creation of God, (E. S. 19,) but they are silent as to his being the *finisher* and the *ending*, or what these *titles* express.

Jehovah the *King of Israel*, is the *first and the last*. (Isaiah xliv. 6.) And Christ the King of Israel born in Bethlehem is the *first and the last*. (Rev. i. 11, 17.) Are the human pre-existerians so ignorant of the Scriptures as *not* to know, that Jehovah by the prophet Isaiah declares *all nations, and all the inhabitants of the earth are as nothing, nought, or cyphers*? (Isaiah xl. 17, 23.) Are they so ignorant as *not* to know, that the *first-born male* under the *Levitical* ministry that opened the womb among the children of Israel was a *shadow*? That all the creatures without their Creator are as nothing? That all the Elect without their *Quickening Spirit Head* are *nought* (1 Cor. i. 28,) or *cyphers*. That it is Jehovah the King of Israel.

(*protōs*) the *first* standing at the head of them, as number *one*, if I may so speak by way of illustration, the *first* number in arithmetic, which makes things that are *nought*, or *cyphers*, to stand as a number so innumerable, that no creature can number them. (Rev. vii. 9.) Surely a man must be a *fanatic* or something worse, who dares to represent the substance of the shadows under the *Levitical* ministry, to be a *human soul without a body!*

AS IMMANUEL was the *first-born* brought into the *earth*, and was worshipped by all the Angels of God, it has been truly said, “He whom the Angels are bound
 “to worship must be the Lord God; but the Angels
 “are bound to worship the *Son of God*; therefore the
 “Son of God must be the Lord God. Thou shalt wor-
 “ship the Lord thy God, and him only shalt thou serve.
 “This was said by our Lord to *Satan!* Have the Angels
 “in glory a greater latitude? Are they commanded to
 “worship a *man*? Then why were the Angels to worship
 “the *first-born* when brought into the world? Is it not, be-
 “cause the first-born is Christ Jehovah, that *ETERNAL life*
 “with the *Father*? Is it not, because he did not cease to
 “be what he was, namely, God the *Eternal Word*, when
 “he was made flesh?” Mr. *Stevens*, in one place, justly ob-
 serves, “*It is no more possible for a creature to become the*
 “*object of holy adoration, than it is for God to resign his*
 “*necessary right to all the praise and glory arising from his*
 “*creatures, and himself to become a worshipper!* And there-
 fore, unless Mr. *Stevens* be a fanatic, or something worse,
 he ought to acknowledge, that the Angels of God did not
 worship the *man Christ MADE Lord of Hosts*, but that,
 when they worshipped the *first-born brought into the*
world, they worshipped God manifest in the flesh.

The Reader, no doubt, has already anticipated what is to follow, namely, that Christ, the *last Adam*, was in the *true Scriptural pre-eminent* meaning of the terms *bekor* and *prōtotokos*, the *first* or *chief begetter*, and also the *first* and *chief born* of every creature. As the *first Adam* was the *last* and *most excellent* of all the creatures God created on the *earth* in the order of the six days' creation, and to him was given the pre-eminence, the *dominion* over the *pre-existent fish* of the sea, the *fowl* of the air, and over *every*

pre-existent living thing that moveth upon the earth; (Gen. i. 26-28,) so the *last Adam, the Wisdom of God and the Power of God*, the seed of the woman, (of the seed of David according to the *flesh*,) God hath made BOTH LORD and CHRIST, (Acts ii. 29—36.) And as the last Adam is *Jehovah from Heaven*, HE IS LORD OF ALL, and God over all. (Acts x. 36. Rom. ix. 5.) As *Christ* by his incarnation and obedience even unto death, *honoured his Father*, (John viii. 49,) so the Father will have all men honour *the Son*, even as they honour the Father! (John v. 23.) God the Father calls Christ *his King*, he says, I have set *my King*, &c. (Psalm ii. 6.) Now this, according to human pre-existerian reasoning, must be considered as the language of the FATHER as MAN, and not merely a DIVINE PERSON! According to their notion, it would be no more possible for God the Father, unless he were a man, to call Christ *his King*, than for Christ to call the Father *his God*, which they believe Christ could not do unless he had been a man.* See S. D. 189. Blessed be God we have not so learned Christ, for Christ is the *truth*, and as Christ calls the Father *my God*, so the Father calls Christ *my King*; for Christ and the Father *are one*. And as Christ *honoured* the Father, so the Father honours Christ, for Christ sits as the Father's *King*, until God the Father hath made all Christ's *enemies*, Christ's *footstool*.

The *pre-eminence of Christ's human nature!* The *whole* of his *manhood* upon its begetting by the Holy Ghost, was in immediate union to *his Godhead*; and in *him* his brethren are *mediately* united to God: and as in Christ dwelleth all the *fulness* of the Godhead bodily, the manhood of Christ hath the highest *pre-eminence!*

John had a blessed vision of Christ's Glory. For *John* says, He that sat upon the Throne was to look upon like a *Jasper* and a *Sardine Stone*. And the Heavenly Host worshipped him saying, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." (Rev. iv.) *Jasper* answers to *God*, who is *light*: &c (Rev. xxi.

* No doubt, when Mr. *Stevens* wrote his Display, he was ignorant of the difference between the *incommunicable* name *Jehovah*, and that of *Elohi*. Our Lord in answer to *certain* of the Sadducees, who denied the *resurrection of the body*, said, *He is not a God of the dead, but of the living*. See ante, pages 19 and 20.

11.—1 John i. 15,) and *Sardine* answers to a *red*, or *blood* stone! The Hebrew name Adam, *man*, is the Hebrew word for the *Sardius* or *Sardine Stone!* (Exod. xxviii. 17.) In this vision of Christ, it doth not appear that the *four beasts*, or rather *living creatures*, covered their faces, as the Seraphim did before Christ was made the **FIRST-BORN** and brought into the earth. See Isaiah vi. 2, 3. This *Glorious First-born* is GOD WITH US. Matt. i. 23, 25.

CONCLUSION.

The human pre-existerian *lies* are so numerous, that in a work of this kind, many must be passed over, and many are as yet unnoticed: indeed the book of Psalms would be in many respects a *book of lies*, if the human pre-existerian tradition were true, for instance, how could the *first*, *second*, and *third* verses of the *First Psalm* be true, if the Christ of God, upon his incarnation, had been *disappointed*, and had lost all his *vast ideus*, and *extensive faculties*? It was my intention to have *exposed* many more human pre-existerian *lies*, which the self-styled *lover of his creed* has promulgated, but the limit I had anticipated in a work of this kind has been already exceeded; and I must therefore defer the publication of them to another opportunity. But I take this opportunity of gratefully acknowledging several affectionate and encouraging letters, which have been sent me from some of the Lord's faithful witnesses, one from a faithful Minister on behalf of a Baptist Church and congregation, in the neighbourhood of Soho, who *revere God's Bible*, and *hate lies!*

The Reader will observe, I have passed over without *requital*, Mr. Stevens' *personal abuse* and *vile comparisons*, and many of his wilful perversions and ignorant misrepresentations of the contents of the *little book*, which cut him to the heart; (Acts vii. 54,) for the man that *sins* with a high hand against the *first table*, as it is called, can have no *real* regard for the *second table!* But in these days of rebuke and blasphemy, it is a source of godly lamentation,

that sins against the first table are disregarded, if not encouraged, by the Perverter's *allies*. But the Lord *our* God is a God of *recompenses*, and he will be avenged of his enemies.

As a second and an enlarged edition of that *little book*, in which the names of the lovers and makers of a lie were never mentioned, may be acceptable to the godly, I shall not be deterred by the *persecution* or the *abuse* of the *Perverter and his allies* from publishing the same, if the Lord will, so that any apparent error in any part of that little book may be removed, and I hope to add some thoughts upon God's proper Eternity, His eternal foreknowledge of vision, Christ's *mediatorship*, and the *atonement he made for* the guilt of those sins, which the Lord's people, like the *men of Keilah*, would have committed, and for their personal guilt of *original sin*.^a

God's regenerated children are distinguished by their *love for*, and by *their love to*, the *truth*. If they deliver a false statement, they will acknowledge it with godly sorrow. But the unregenerate are not so, they *love lies*. Such characters are in an *awful* state. I shall therefore lay before the Reader, a few Scriptures which relate to *men, who love lying* rather than to speak righteousness. *Selah!*—*God shall destroy them for ever, he shall take them away, and pluck them out of their dwelling place, and root them out of the land of the living. Selah.* (Psalm lii. 1—5.) Therefore, the children of God should be upon their guard, when they meet with *fools* who may mock at *sin*, for the Lord hateth the *liar*, and the *proud*, and the *covetous*; such *characters* are expressly named as *abhorred* of the Lord. All *liars* are shut out of the heavenly city! (Rev. xxi. 27.—xxii. 15.) The *wicked* go astray as soon as they be born, *speaking lies!* (Psalm lviii. 3.) The mouth that *speaketh lies* shall be stopped! (Psalm lxiii. 11.) He that worketh deceit, the Psalmist saith, shall not dwell within my house: he that *telleth lies shall not tarry in my*

^a It may be *justly* inferred from Mr. *John Stevens'* writings, that he does not believe *we have been guilty of Adams' first sin*, (2 Let. 43,) and therefore, Mr. *Stevens* may not believe, that an atonement was made for our *original sin*.

sight! (Psalm ci. 7.) The LORD *hates* a false witness that *speaketh lies!* (Prov. vi. 16—19.) He that *speaketh LIES shall PERISH!* (Prov. xix. 9.) All *liars* shall have their part in the lake which burneth with fire and brimstone, which is the *second death!* (Rev. xxi. 8.) As the Scripture cannot be broken, and as that *man is blessed that respecteth not such as turn aside to lies,* (Psalm xl. 4,) it surely must be an evil thing to *respect them,* who have turned aside to lies! After the Reader has duly considered these solemn Scriptures, will he call the human pre-existerian lying doctrine harmless? Does not *Satan* fill the heart of all *such liars?* (John viii. 44. Acts v. 3.) Do they not lie unto God? Do they not *blaspheme?* Do they not pervert the Holy Scripture? Reader, be not deceived, *they that sow wickedness, reap the same!* The Serpentine hatred to the truth of God is the same now as formerly. If we prophecy *smooth* things, the Serpent and *his seed* will not hiss! The children of God should *not* be angry with us for telling them the truth, for we are not their enemy. That spiritual man, Mr. *Mason*, truly observes, “*The Sword of the Spirit* is the *word of God*, the Lord hath furnished his *soldiers* with it to FIGHT, and to get the victory by it over corrupt *reason*, the injections of Satan, and *the objections of men against the MYSTERY OF CHRIST!* With this *Sword* in our hand we are to *defend* ourselves against every *intruding insulting foe*, the *lying* accusations, and Christ dishonouring suggestions of Satan. This *Sword* is also an *offensive* weapon to our enemies.” True! for if the *sword* be not used *offensively*, it will not *divide asunder soul and spirit!* What is a fight, but a *sharp* combat? And what is a sword, but to *cut* and *thrust?* What I have written may be very *offensive* to the *human soul pre-existerians*, for it will *divide* by the power of God the *spiritual* children from them. (Heb. iv. 12.) If it were not *offensive to the human soul pre-existerians* it would not be what it is, namely, the *Sword of the Spirit*: but some have already felt *its point*, and have cried for mercy; and others it has cut to the heart, for the *Sword of the Spirit* is so *sharp* and *cutting*, that it made Mr. *John Stevens*, the *Perverter of I AM*, *gnash on me with his teeth.* (Acts vii. 54.) May it now *prick* him and

many more in their heart, that *he* and they may *repent* and be *baptized* in the name of *our* Lord Jesus Christ, for the remission of sins. (Acts ii. 36, 37.) And then he will not call the Spirit of truth a bad *Spirit*, because the Sword of the Spirit doth either cut, or prick, the heart of them that are *rebuked* for their iniquity! The word of God never calls *wilful lies*, *mistakes*, or *blasphemy*, an *oversight*, &c. *Truth* cannot be delivered in words too *plain*; for the *father of lies* is to be resisted by "Thus saith the Lord." The revelation of God is not a cunningly devised fable of a began to be Father, Son, and Holy Ghost; for the *Essential Sonship of Christ* is *expressly* revealed in the Sacred Scripture: no less than *seven* times hath God therein testified of his *own* Son in these words, "*ton uion autou,*" the *Son of Himself!* (John iii. 16, 17.—Gal. i. 16.—iv. 4.—1 Thess. i. 10.—1 John iv. 9, 10.) And there are other Scriptures to the same effect.

John felt inexpressible delight as he contemplated the unspeakable love of God the Father, from the manner of that love, namely, that we, said the Apostle, should be called *the sons of God*. It would have been a great act of grace, if the Father had sent forth his *own* Son in the *likeness* of our flesh before our nature became *sinful*; but what astonished John was, that God so loved us, as to manifest his great love towards us, in sending (*ton uion autou, ton monogenē*) the *SON OF HIMSELF*, the *only begotten into the world*, in the likeness of sinful flesh, a *man of sorrows and acquainted with grief*. (1 John iv. 9.) *Herein*, says John, *is love*, not that we loved God, but that he loved us, and sent *his son*, the propitiation for our sins! Upon this important subject, a spiritual writer observes, if God had only pardoned us, it would have been an act of great mercy. And if God had added to his pardoning mercy, the restoring us again to our original estate in Adam before the fall, this would have been a still greater act of mercy. But the manner of God's love exceeded all this. For the *pre-destinated* children shall not only be washed in the blood of the Lamb, and be redeemed from all evil, but they shall be partakers of the *Spirit* of his *Son*, clothed in the Righteousness of God, and be brought into the glorious liberty of the sons of God;

for they are heirs of God, and joint heirs with Christ. They shall be filled by the Lord of Glory with the Spirit of Glory, for they are *sons* to be brought unto *eternal glory, the eternal enjoyment* of the Three which bear record in Heaven, which *Three* are *One*, the *God of Glory*. So that by this adoption, the Church receives a blessing which the highest created Angel in Heaven doth not enjoy; for the *Paternity* and *Filiation* is *Divine*! Christ is God's *own or proper son* in essence and nature, and his *brethren BORN OF THE SPIRIT*, the sons of God by *adoption*, are made *partakers of the divine nature*. That man must be blinded not to see, or hardened not to own, if he does see, that no *created* wisdom, though next to Omniscient, no created strength, though nearest to what is Almighty, could possibly plan and execute that amazing work of salvation, into which, it is said of the Angels, as of their highest effort, that *they desire to pry*. A man must have the mind of an atheist, or the blindness of a modern infidel, if he believes the redemption of the Church of God is the covenant engagement of a pre-existent creature *without a body*, or of a *Tri-une God* under *assumed names*. Many attempts have been made by some, in the professing Church, to overthrow the truth of Divine Revelation. But others, in defending the truth, have been so imprudent as to give some *unscriptural* explications relating to the Divine personalities, which have been so far taken advantage of by *Socinus, Roell, and others*, that they have made their *unscriptural explications*, their justification and warrant for reducing the Mystery of God, and of the Father, and of Christ, to a *system of reason*. *Roell* was the *first* who attempted to explain away the *essential sonship of Christ*; he and others, who have followed him, *pretend to hold* the doctrine of *three distinct persons* in the Deity, but which doctrine their writings deny! For what is the doctrine of *Three nondescript samenesses*, but *Tritheism* or *Infidelity* in disguise? Notwithstanding their *pretended reverence for the Bible*, their writings deny the *Scriptures* to be *strictly true, and perfectly consistent*! If they were *believers*, they would never make a *mockery* of believers' *baptism*, for the Most High God is expressly revealed in

the Holy Scriptures, and *believers* in that revelation are baptized, not merely *in*, but *into* the name of the Father, and of the Son, and of the Holy Ghost.^a And this doctrine, he, who is *truth* itself, commanded his disciples to go and teach all nations, baptizing them into that *faith*, which *the human pre-existerians labour to destroy*. And here allow me to observe, if the revelation *from God*, which is the revelation of God himself to his creatures, be not *essentially* true, it must be *false!* And then the God of truth would be a *liar!* That *man* who denies the incomprehensible Mystery of God, and of the Father, and of Christ, may be truly said to be alienated from the commonwealth of Israel, and the *Zend* or *Zendavesta* of Zoroaster may be in his reasonable and *private* opinion, as true a revelation of God as the Holy Scripture. For if the name of the Father, and of the Son, and of the Holy Ghost be a cunningly devised fable, then the *Zend* of Zoroaster is equally worthy of credit.

Again. Many attempts have been made in the professing Church to overthrow the doctrine of the Previous Eternity of the Christ of God; but, blessed be God, they have all failed, and must fail, of their intended design. No subtilty or sophistry has been wanting to deceive, *if it were possible, the Elect*; but the Elect of God cannot be *finally* deceived, neither can the gates of hell prevail against the *woman* and her *seed*. Thus saith Jehovah the SAVIOUR, (*Jesus*) I have declared and have saved, and I have shewed, when there was no strange God among you: therefore ye are my witnesses saith Jehovah that I am God, Yea, *before the day was, I AM HE*, (Isa. xliii. 11—13,) Then, He is before *all* time, yea, from everlasting, for Christ is the *everlasting Father* of all his *seed*, and has loved them with an everlasting *paternal tenderness!* His *everlasting covenant suretyship* is a revelation of his friendship, that he *loves* them at ALL times; and his human ge-

^a Lest the enemies of the *Christ of God* should misrepresent any thing I have stated respecting the work of the Holy Ghost as distinct from the Father and the Son, or of the Son as distinct from the Father and the Holy Ghost, or of the Father as distinct from the Son and the Holy Ghost, I beg to be understood, in what I have so stated, that there was the *essential* concurrence of the Holy Trinity in the act of each Divine Person!

neration according to the flesh is a manifestation of his love, in that he was in the Eternal purpose a *brother born for adversity*. His love towards the church of God is without beginning and without ending. What he ever was, he is, and ever will be, to those who are the objects of his grace, and the happy objects of his *eternal* redemption. He is Jesus and changeth not!^a

A christian can commiserate that unhappy man, who has *probably* passed the best part of the days of his years, in reducing the *Mystery of Faith* to a system of *human reason*, and in mustering *testimonies* from the writings of *men*, who made void the word of God by their traditions, in support of a cunningly devised fable. But, if the evidence of men, born of God, is not to be received or taken without the testimony of "*thus saith the Lord*," much less ought the *testimony of unregenerated men* to be taken who make void the word of God. The testimony of *unregenerated men* is not worthy to be mentioned with the least of those Saints, whose names are recorded for their *faith*. Indeed, the opinion of the *best* of those men, quoted by Mr. Stevens as his *chief* authority, is no more worthy of our *respect*, than the *idolatry of So-*

^a As Dr. Hawker's writings are *falsely* interpreted, or misrepresented by the *human pre-existerians*, the Reader will allow me to draw his attention to the Doctor's comment upon John iii. 13, by which he will have further evidence of the Doctor's belief in the Previous Eternity of our Lord Jesus Christ, as recorded in Col. i., Prov. viii., &c. "In respect to the EVERLASTING presence of the SON of man, as such in heaven; *nothing can be plainer, than that it means, his EVERLASTING representation in Covenant engagements there. He hath been so from the first, in the ETERNAL counsel.* The expression is similar to what is said, Prov. viii. 22 to 31. Christ there, speaking in his wisdom character, saith, *The Lord possessed me from the beginning of his ways. I was set up from everlasting, and my delights were with the sons of men.* And this was said at a time, not only before the SON OF GOD became incarnate, but before the foundations of the earth were laid. How was he then possessed? And how set up; and his delights were with the sons of men? Evidently in the representation of these grand events, planned and brought forward in the ETERNAL counsel; and to be accomplished in the fulness of time. So that, in fact, *the things were as GOOD AS DONE, which in Jehovah's mind were determined upon.* And in this sense Christ's presence as SON of man, was EVERLASTINGLY in heaven. A similar passage we have, Col. i. 15, &c. See John i. 2, 3, and observations thereon. As also *Poor Man's Commentary* on Col. i., &c." It is therefore evident that the Doctor believed in the *one true Christ of God!*

lomon! And as Solomon, a man highly distinguished for wisdom, and for the knowledge of the name of the Lord, was guilty of turning aside to *Images*, surely we ought to be on our guard, and to cease from men, who under a profession of religion, have set up a *corruptible Image*, to wit, a soul without a body, *the likeness of a dead man*, as the *Image* of the *uncorruptible* God! (Rom. i. 23.)

All *great mysteries* are unreasonable! We pity *sinful men of reason*, as men! And when we call such men, *Perversers*, or *Freethinkers*, it is neither from malice, nor from hatred to their persons, but for the Truth's sake.

Before I conclude, the Reader will allow me to observe, that if he turns to page 478, he will find I have asked, "Where do the Scriptures read, that Christ *first rose*, LITERALLY according to his own order? It is written, "every man in his own order, *aparche Christos*, the first "fruits (plural) Christ! May not, &c." Since this was written, I find Dr. Macknight renders *aparche* in the singular number *first-fruit*; he translates the text thus; "But every man in his proper band, (not every man in his "own order), *the first fruit Christ*; &c." (1 Cor. xv. 23.) It appears from the context that the Apostle alludes to *the type, the sheaf of the (Rashith) first-fruits of the harvest*, which by the Lord's command was to be brought to the priest to be waved before the Lord, *on the morrow after the sabbath, next after the passover*. Levit. xxiii. 5—11. Now as Christ rose from the dead on the very day on which *the sheaf* of the first-fruits of the harvest was offered, are we *not* to understand by the *sheaf*, Christ Himself? And if Christ be the *sheaf*, then those that were raised by Christ's power before and immediately after his resurrection would be the *first-fruits*, the *Rashith* of the harvest. But, if the *sheaf* of the first-fruits be typical of them who were raised by Christ and by his power before he suffered, then Christ would be the first-fruits, the *Rashith* of the harvest! By asking these questions, the Reader will remember, I do not presume to determine them, but submit them for his serious consideration!

And now, Reader, before I close this part of my labour, which by the Lord's strength I have written in defence of the truth, for Christ is the truth, and *the truth is in Jesus*, I

beg once for all, that you will bend the knee in prayer, as the author has done before you, that the Lord will bless all that it contains, as far as it is agreeable to his Holy and Eternal truth, and pardon all that is amiss, which human weakness, ignorance, and infirmity, have given birth to, in this endeavour to be helpful to the Lord's household, in delivering them from the devices of Satan, the *wiles of Antichrist*, and from the *depraved* reasoning and sophistry of men, in the Scriptures called the *subtlety*, and *cunning craftiness* of men, who lie in wait to deceive. For, the human pre-existerian *lie* has been represented of late to be harmless, because several professors of religion, who believed the *lie*, and were so deluded as to deny the *Divine Paternity* and *Filiation*, departed this life apparently happy under their delusion! But why should not they, who live apparently happy under delusion, die apparently happy under it? Are the Elect to be thereby deceived? Ought they not rather to remember the *Scripture cannot be broken*, that the *strongly* deluded who have departed this life, believing a *lie*, God declares are damned. The God of truth *cannot lie!* Be not therefore deceived by the apparent happiness of the *strongly deluded*; for the word of God is perfectly consistent and strictly true! *The saints die in FAITH*, they die in the Lord; therefore, not one of them ever did, or ever will die in delusion, or with a *lie in his right hand*. Isa. xliv. 20.

Reader, farewell, what I have written according to the oracles of God, is from the Spirit of God: what I may not have so written, may Christ Jehovah pardon, and may he preserve all that read this work from receiving anything, which is not sanctioned by "*thus saith the Lord.*" The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with all the Church of God. *Amen.*

ERRATA.

Page 287, line 17, read *utique nos ipsos non haberet.*

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