

declared to be God manifest in the flesh? of the seed of Israel, but over all, God blessed for ever, Amen? Rom. ix. 5. And did not the Holy Spirit, by the Apostle Paul, declare that the unknown God the Athenians worshipped, was Jesus Christ, the same yesterday, and to day, and for ever? Acts xvii. 16-23.

The incarnation of Christ is declared to be the **FULNESS**, or the *pleroma* of time! Gal. iv. 4. In truth, it must be so, for in HIM dwelleth all the **FULNESS**, *pleroma* of the Godhead bodily, *somatikos*. Col. ii. 9. The **FATHER'S** personal glory is *incommunicable* to any mere creature. **CHRIST** by his incarnation, sufferings, obedience, and death, glorified the Father *on the Earth!* And **CHRIST** was thenceforth to be glorified by the Father *on the Earth*, as he had glorified the **FATHER on the Earth!** The **FATHER'S** own glory was, and is, and must be *personal, underived; and incommunicable* to a mere creature. And our **LORD** addressed the **FATHER**, saying, "*I have glorified thee on the Earth: I have finished the work which thou gavest me to do. And now, O FATHER, glorify thou me WITH THINE OWN-SELF;*" Observe the words, "*with THINE OWN-SELF,—with THE GLORY which I had WITH THEE.*"—Observe, not *from thee*, but with the glory which I had *with thee*, before the world was, John xvii. 4, 5. Now as **JESUS CHRIST** existing in the *morphe* of **GOD** was **EQUAL WITH GOD**, so the Glory he had was *underived glory*, therefore he was **EQUAL WITH THE FATHER in glory incommunicable, and underived**. By his incarnation he made himself *on the earth* of no reputation: in his incarnate state *the world knew him not*;—but having finished the work the Father gave him to do; having obtained **ETERNAL Redemption**; HE was now to be glorified *on the earth*, by the **FATHER** sending the **SPIRIT** to *testify* of Christ. And the Holy Spirit testifies, that HE who made himself of no reputation, by taking the form of a servant, by being *made* of a woman, of the seed of Israel, after the *Flesh*, was **OVER ALL, GOD BLESSED FOR EVER. Amen!** Rom. ix. 5. And all men are to honour the **SON**, even as they honour the **FATHER**:—not as *Antichrist*, or the mockers of believers baptism do with their assumed names, &c., **BUT WITH THE INCOMMUNICABLE GLORY OF GOD!** Thus the Holy Spirit, by the Apostle Jude, glorified Christ,

declaring HIM to be "THE ONLY WISE GOD, OUR SAVI-
"OUR," who is able to keep us from falling, or from perdition. Yea, such a Great High Priest, as is able to present us *Lepers, clean, or faultless*, before the presence of His Glory with exceeding joy, or with an everlasting Jubilee. Surely HE is entitled to glory and honour, majesty, dominion, and power, both now and for ever! HE is, saith the Spirit, the ONLY WISE GOD *our Saviour!* Amen! Jude 24, 25.

The Holy Spirit in the Epistle to Timothy, declares Jesus Christ to be the blessed and ONLY POTENTATE, THE KINGS OF KINGS, and LORD OF LORDS; who ONLY hath IMMORTALITY, *dwelling in the light which NO MAN (ANTHROPOS) can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting, Amen!* 1 Tim. vi. 14—16.

The Holy Spirit in the Epistle to Titus, declares that JESUS CHRIST is the GREAT GOD OUR SAVIOUR. Titus ii. 13. And by Peter, as in other Scriptures, the Righteousness of Christ is declared to be the Righteousness of God:—the Righteousness OF OUR GOD AND SAVIOUR JESUS CHRIST! 2 Peter i. 1. marginal reading.

That I may not be misunderstood, allow me to say, that I am contending for the true interpretation of John xvii. 4, 5, in opposition to the human pre-existarians' attempt to rob Christ of his *personal* underived and incommunicable glory which he had with the Father before the world was.

Thus the Holy Spirit, by his ministering servants, glorifies CHRIST *with the underived glory he had with the Father; for HE is the brightness of Glory!* And all that is done contrary thereto is in opposition to Christ's prayer in John xvii. 4, 5, and is done by the ministry of wicked spirits in high places, who are truly called, *false apostles*; for they look like apostles, but are *deceitful workers*,—TRANSFORMING THEMSELVES *into the Apostles of Christ*; and, no marvel, for Satan himself is transformed into an Angel of light. Therefore it is no great thing if his ministers be also transformed, as the ministers of righteousness, whose end shall be according to their works. 2 Cor. xi. 13, 14, 15.

They are not only said to appear as ministers of

righteousness, but some of them are under such a spirit of delusion, as to think they really *are* ministers of righteousness! *Many* such characters, Jesus said, will say to me in that day, which is to come, "Lord, Lord, "have we not prophesied in thy name? and in thy "name have cast out devils? and in thy name have "done many wonderful works? *And then*, said Jesus, "will I profess unto them, I never knew you; depart "from me, ye that work iniquity!" Matt. vii. 22, 23.

It is to be observed, that Christ does not say, they had not prophesied in his name, and in his name cast out devils; and in his name done many wonderful works; but he says, he never knew them. From this it appears, that some saints had been established in doctrine, or strengthened in faith under their ministry, as many were under *Allen* and *Elliott's*; for God's word will not return void, even if it comes out of the mouth of a *Balaam*. By the effects of their ministry, these men no doubt obtained reputation, and had a name, *like the Angel of the Church at Sardis*, to live amongst men, when dead before God, Rev. iii. 1. It further appears, that such ministers may be under such strong delusion as to believe a lie to their destruction, viz. that they were true ministers of righteousness when they were not; for they appealed to CHRIST himself, as a witness on their behalf. No doubt, they built themselves up in their hopes by *reason* and *argument*; but the *sand* of creature wisdom is *sensual, psuchikos*, James iii. 15. They might plead as *Elliott*, *Allen*, and others, in defence of God's sovereignty; and for personal election, particular redemption, &c.! They might know and acknowledge sin was the transgression of the law, and yet *know not experimentally sin to be a positive evil*, that it is *exceeding sinful, the work of the Devil*. They might confess the law to be their rule of life, and at the same time *trample the third commandment under their feet*. For the name of the Lord our God *was never hallowed in their hearts*, but treated as an assumption; as the name of the Father, of the Son, and of the Holy Spirit is by Antichrist, who treats them as *vain*, or vanity; names, he says, *to be laid aside as needless*. S. D. 252. They might contend that God's word was

not only strictly true, but *perfectly consistent*, (S. D. 65.) and yet do all in their power to prove *unwittingly*, their enmity to the seed of a woman, by declaring that Christ was the *first man* brought forth into being, in direct opposition to the testimony of God's word, which saith, that Adam is the *first* (proto) *man*, and that Christ is the *second man*, and the *last Adam*. The *learned* human pre-existerians do this knowingly as well as deceitfully, because their creed is built upon the *sand* of sensual wisdom. The knowledge of unregenerate men is inferior to that of the ox and of the ass, Isaiah i. 3. They *are wise to do evil*, Jerem. iv. 22. No marvel, that they imagine *humility*, the *antithesis* of *pride*, to be unbecoming the Majesty of the MOST HIGH.

Alas! such characters, who do such things, know not the true God, or they would never take his name in vain. Nevertheless such men are the more difficult to be detected, because they consent to many parts of divine truth, and are even so deceived as to imagine themselves to be ministers of righteousness, although *they walk in craftiness and handle the word (logos) of God deceitfully*, 2 Cor. iv. 2. They may profess to believe in the doctrine of *original sin*, and yet maintain with *Pelagius* that *we are born with sinless souls and sinless bodies*.^a (2nd Let. 45.) They may acknowledge the doctrine of the Trinity, but they will represent them to be a Trinity of *Non-descriptors* under *assumed names*. If they feared the name of the Lord, or had *faith*, the gift of God, they would never commit such wickedness, nor deny the personal self-existence of JESUS CHRIST! neither would *Joseph Hussey*, had he known the true God, have worshipped one inferior to the unknown God worshipped by the Athenians, for Hussey worshipped a God of his own invention, one that he said *existed before he entertained any conceptions and thoughts of his works, but how long before the thing (he said) did not speak*, nor the word declare.^b Observe, Reader, God *existed before*, but

^a The Pelagian principles maintained by the *Perverter of I Am* will be hereafter exposed; and the justice of God vindicated in *visiting the sins of the Fathers upon the children*.

^b God is infinite, and so are all his perfections. We can no more measure space that is without our limit, or tell the quantity of seconds in

Hussey says, "*how long before THE THING DID NOT SPEAK.*" AS Mr. Joseph Hussey's God was according to Mr. Hussey's creed, in its first date without thought, &c. of his works; I shall from memory compare Hussey's God with the learned Mr. Bentham's God; and the Reader will determine whether the God of Israel is not as far beyond the God, Mr. Bentham or Mr. Hussey worshipped, as the Heavens are higher than the earth.

*The learned Mr. Hussey's God
extracted from Mr. Brine's
Sermon.*

"A learned writer has been pleased to distinguish upon eternity a *parte ante*, or that *duration* which was before the existence of the world, or things created, and speaks of a *first* and an *after date* therein. The *first date* respects, he says, God's existence, which was eternal, and had no beginning.

The *after date* refers unto his decrees, or acts within himself relating unto Christ and the Church, which he affirms had beginning. That God himself was before the conceptions and thoughts which he entertained of his works; before, be sure in order of nature; but *how long before*, the thing neither speaks, nor the word declares." See Hussey's Glories of Christ, pages 85. 86.

*The learned Mr. Bentham's
God:*

written from recollection.

When I contemplate the infinite benevolence of the Most High in his providential dealings with wicked men, I cannot believe, that so benevolent a being would ever have created this world, had he foreknown the misery and wretchedness in it.

The Reader will observe, that these learned men, in common with human pre-existerians, *limit* the foreknowledge of the God they worship. They allow him to possess an extensive *finite* degree of foreknowledge; but nothing more. And as Mr. Bentham's God was limited in his foreknowledge, so Mr. Hussey limited his God not only in his foreknowledge, but in his purpose and in his love to his people; for he says, God was for an unlimited eternity without any thought of them. And by this we are sure that Hussey's God is not the God of Israel.

eternity, than by searching find out God! But here is a proud man cutting God down to a state of *infancy*; cutting him shorter than Adam, for Adam was not created like an *infant without conception and thoughts*, but a man in *knowledge*, after the image of his Creator, Col. iii. 10.

The plain import of Mr. Hussey's notion of God, I have set forth by way of comparison, in a column opposite to Mr. Brine's faith in the God of Israel, which will shew the Reader what delusions men may labour under who have a name to live. And I am sure if Mr. Hussey be among the redeemed, and were to visit the Church of God upon earth he would thank me for doing so. For eternal matters are of eternal importance, and are not to be treated in a Laodicean spirit.

The plain import of Mr. Hussey's notion of God.

That God was before he had infinite thought and consciousness; but how long before, is impossible to be known, because *the thing* did not *speak*, nor the word declare it. Therefore, for an infinite duration, he was not God, for *if his conception and thoughts really had beginning, they must therefore have begun after himself had existed in a duration infinite.*

The True God, the God of Israel!

The Divine decrees are of the same date with the existence of God; his being is not of one date, and his purposes of another, or later date. God the Father's love to Christ and the Church is eternal. Christ's love to, and his engagements for the Church are eternal and without beginning. And God the Spirit's love to Christ and the Church is eternal! The Three that bear Record are One.

Let the Reader duly ponder these things, and let him remember, that when the Son of man cometh, he is to find *no more faith* on the earth than in the days of Noah, when the flood came. That the antediluvians were persons of great human wisdom, and possessed of great reasoning powers, we may fairly presume from their multitude of years. But *they had no faith*. Tremendous, therefore, will be the final state of them who live in the last days, the age of Reason, for the God of Israel is the faithful God, and is as true to his threatenings as he is to his promises.

John Allen, the human pre-existerian, was a man that had a name *for a season* to live amongst men. His writings abound with many parts of sound doctrine, but he says, Christ's divine nature was *primordial* and *original*, not *unoriginate*, yet *equal with the Father*; (S. M. Vol. i. 497) that Christ the wisdom of God is an *high imitation* of wisdom in God! And after the same manner, he speaks

of Christ's omniscience and omnipotence, viz. an *high imitation* of those attributes in God; and that such, he stated, is the meaning of those important words, "IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY." S. M. 236. And this, I believe, is the human pre-existerians' notion of what they call the communicable Image of Elohim, or God. Surely, if such men depart this life under such delusions, they go to their own place. Acts i. 25.

Mr. John Allen, however, did not *wilfully* pervert I AM (Ego Eimi). As a learned man he is entitled to the honour of having particularly maintained its true meaning. And I hope that neither he, nor Elliott, nor Hussey died under the delusions of their horrid and pernicious heresies. These men had a much more correct apprehension of the Most High, than the *Perverter of I Am!*

By way of comparison, I have put Mr. Allen's comment upon Ego Eimi, "I AM," in opposite columns to that of Mr. John Stevens! For they were both *human soul pre-existerians*.

Mr. John Allen says,

But what saith the Scripture. John v. 23. "That all men should honour the Son, even as they honour the Father;" which it is impossible for any to do unless they believe him to be of the same nature, possessed essentially of the same perfections with the Father; which leads me to the second thing proposed, which was, to prove in a conspicuous manner from Scripture, that all the divine perfections of the Deity naturally subsist in Christ.

First. Necessary to exist, is a perfection of the divine nature, Exod. iii. 14. "And God said unto Moses, I Am that I Am;" which not only signifies eternity and immutability, but I Am, "That is, I

Mr. John Stevens says,

Our Lord said to the Jews, "Your father Abraham rejoiced to see my day; and he saw it and was glad. Verily, Verily, 'I say unto you, before Abraham was, I Am.' The Jews were so highly offended at this, that they took up stones to cast at him, John viii. 58, 59. Our Lord spoke the above words in reply to those Jews who said, 'Thou art not yet 50 years old, and hast thou seen Abraham.' He replied, That he *existed before Abraham*, and unless we thus understand him, his words can have no connexion with their observation. The Hebrews frequently *put one tense for another*, and here the present may well be put for the imperfect,—*'I am, for I was.'*

“receive from no other but
 “what I am in myself,” which
 proves, that the Deity doth
 self-subsist. Now Christ ap-
 plies this self-subsisting name
 to himself, John viii. 24. “If
 “ye believe not that I Am, ye
 “shall die in your sins.” S. M.
 i. 271.

The character *I Am*, which
 God in a peculiar manner, ap-
 propriates to himself, is in Exod.
 iii. 14. “And God said unto
 “Moses, I AM THAT I AM; and
 “he said, Say unto the children
 “of Isarel, I AM hath sent me
 “unto you.” Now I AM sig-
 nifieth *I will be what I will be*;
 it denotes *immortality and un-
 changeableness*, that is certain;
 which is the peculiar property
 of God; and as Christ applies
 this character to himself, it
 evidently proves that he is by
 nature the *Mighty God*, John
 viii. 24. *If ye believe not that
 I Am, &c.* verse, 58, *before
 Abraham was, I Am.* S. M. ii.
 63, 64.

* The translators have not put one tense for another, from such a vile
 thought as the Perverter insinuates, or from such a profligate motive
 as influences his perversion of I AM. Neither does the Greek read in Luke
 xix. 22, and John xiv. 9, as he states, for it literally stands thus, “*Thou
 knowest that I an austere man am,*” and in John xiv. 9, the Greek stands
 thus, which Montanus literally renders, “*So much of the time with you I
 am, and not knowest thou me?*” And I must add, that the Perverter of *I
 Am* knew that “*Ego Eimi*” is not in either of these passages of Scripture;
 and he wilfully withheld the information from the most unjustifiable motive!
 The Septuagint have sometimes rendered the Hebrew word “*Hud*” by
 “*Ego Eimi*” as in Isaiah xliii 25: and that it was, which induced our transla-
 tors to render “*Ego Eimi,*”—“*I am he,*” for *Huâ* is called the emphatic pro-
 noun: but according to Dr. Louth it signifies *the true eternal God*; and ac-
 cording to Mr. Parkhurst it expresses, *the eternal and unchangeable nature
 of God.* But “*Ego Eimi*” is also used by the Septuagint for ΕΝΩΑΗ in
 Exod. iii. 14. And on that account, the pronoun *he* in John iv. 26., viii.
 24, 28, xiii. 19, xviii. 5, 6, 8, has of late years been put in italics in
 those Scriptures which are quoted by the Perverter, but not from his
 profligate insinuation, viz. that they were defective: for the pronoun *he* was
 not originally printed in italics, because “*Ego Eimi*” was considered by
 the Translators as the Greek for the Hebrew word *Hud*!

“The like analogy of the tense
 “occurs in Luke xix. 22, and
 “John xiv. 9. The Greek says,
 “Thou knowest that *I Am* an
 “austere man;” our version
 “says, ‘Thou knowest that I
 “was an austere man^a and in
 “the latter place, the Greek is,
 “*Am* I so long with, and have
 “not known me?’ Our Testa-
 “ments read, ‘Have I been so
 “long time with you, &c.’
 “But this variation of the tenses
 “is a matter so commonly ac-
 “knowledged, that there is no
 “need to say much upon it. See
 “a like change in John iii. 13.
 “also ix. 25. and Eph. ii. 1. 5.
 “and John xii. 17. It may be
 “considered an ellipsis, and so
 “requiring something to be sup-
 “plied to perfect the design of
 “the speaker, as before Abra-
 “ham was, I am *he*: or I am
 “*Christ*, or I am *the Son of God.*
 “Let the subjoined Scriptures
 “be observed carefully in proof
 “of this point:—

“Many shall come in my name, saying, I am,” Mark xiii. 6. Matt. xxiv. 5. “Jesus saith unto her, I that speak unto thee am,” John iv. 26. “If ye believe not that I am, ye shall die in your sins.” John viii. 24. When ye have lifted up the Son of man, then shall ye know that I am, and that I do nothing of myself, &c.” John viii. 28. “He (that is the blind man) said I am,” John ix. 9. “Now I tell you before it come, that when it is come to pass, ye may believe that I am.” John xiii. 19.

“Jesus saith unto them, *I am*: as soon then as he had said unto them, *I am*, they went backward and fell to the ground! John xviii. 5, 6, 8. Now surely, any one may observe, that these passages are *elliptical*, and that some words must be added to complete their sense. But they fully show that our Lord’s saying, *I AM was not to express his DEITY*.

“It is rather to be *lamented* than rejoiced in, that great and good men have *presumed* to venture the proof of his personal divinity on so inconclusive a foundation. The adversaries of the Doctrine are sure to take advantage from such inappropriate applications of Scripture. For our Lord to assert a priority to Abraham, was suited to intimate his *antiquity* as the *man*, God’s fellow, or *near* one; but it was no way suited to establish the idea of his eternal being!” S. J. 19, 20.

1. Reader, How hardened must be that person, who can read unmoved, such an abandoned attempt to pervert the Holy Scriptures! Under the pretence of defending the sinlessness of Jesus, the Perverter in the first instance insinuates that Christ was either *wilfully*, or *ignorantly* guilty of saying one thing when he meant another, by substituting, as *fallen* men may do from infirmity, *one tense* for another. And as a proof of it, he refers to John iii. 13, thereby attempting to destroy that text, which Dr. Priestley, the adversary of Christ’s Divine Person, admitted to be unanswerable in proof of it!

There is probably living at this time, a very learned *Socinian* in Germany, who undertook to make a new translation of the Gospel penned by John, but when he came to John viii. 24, one of the Holy Scriptures which Mr. John Stevens blasphemously calls *elliptical*, or defective, he threw the Greek Testament from him, saying, if Christ be *I AM*, then he must be the self-existent Jehovah. This circumstance he related to a gentleman who is now living in England, but was then resident in Ger-

many in an unawakened state, and he recommended him on no account to read the Gospel penned by John!

2. The Jews were *human pre-existerians*, and took up stones to stone Christ for blasphemy! Therefore, none but malignant enemies to Christ would affirm such an absurdity as that, the Jews took up stones to stone Christ, for maintaining their *own* doctrine, viz. the pre-existence of the human soul of a Jew! The Perverter therefore, is evidently the inventor of another *lie*, in proof of his ignorance of, or enmity to the *Christ of God*.

3. But if the Scriptures be so *greatly* and numerous defective as the Perverter of I AM *believes*, and which he declares to be commonly acknowledged, why did he not point out their deficiency in his Scripture Display? Was it from fear of shewing his true features of character, and thereby ruining his own plain reason creed? Or was it from a bad memory, or from what other cause, that instead of pointing out to his young rooks these defective Scriptures, he on the contrary declared, when speaking of the Scriptures, that they were STRICTLY TRUE, *the few as well as the many*, and PERFECTLY CONSISTENT? S. D. 65.

4. "The Septuagint version, the Perverter says, "was in use in our LORD's time, and among his disciples, and from it his Apostles have often quoted." C. F. i. 31. Then as the Septuagint used "Ego Eimi," to answer the Hebrew words EHJAH, and HUA, when those Hebrew words were used to express the Eternal and Immutable God, it is evident that none but the ignorant, or the enemies of *the Christ of God* would wilfully pervert, *I am*, into *I was an antique man!*

5. These Scriptures are not therefore inappropriately applied to the Personal Divinity of Christ as the Perverter falsely states. And among the real adversaries of the doctrine of the true pre-existence of Christ the Lord, who are sure to take advantage of inimical perversions of Holy Scripture, are human pre-existerians and pseudo-Trinitarians.

6. Let the Reader compare the honest confession of Dr. Priestley, and of the German Socinian, men of *real learning*, with the conduct of Mr. John Stevens, and he cannot but conclude, that the human pre-existerian doc-

trine is of the Devil, and comes from Hell, or its promulgators would not be so much in want of evidence for its support, as to have recourse to a series of *wicked* perversions and *wilful* misrepresentations; such, as have only disgraced some of the open and *deceived* Socinians! As the old dam may be partial to her own food, upon this occasion I shall present the *Perverter of I Am*, with a little nourishment of his own providing, for it is in good preservation to this day; viz. “*When any man professing to be a christian, makes it evident that he can descend to the most vile insinuations*” (against Christ or) “*against men of established character, and can wilfully misrepresent*” (his or) “*their sentiments while they lie in print before his eyes;*” (which some *honest* and avowed infidels have not done) “*it is then become manifest.*”—“*Who could believe such a man upon his oath, without the utmost danger of being deceived.*” C. F. i. 6. “*What man of sense, honesty, and seriousness, can read his rancorous (blasphemous) pages with attention?*” (C. F. i. 6, 7. “*This poor vain creature assumes as much consequence and determines with as much peremptoriness as though he had authority,*” like one of the *Sanhedrim*. C. F. i. 7. “*This manner of procedure is never pursued by any honest man, who means to deal justly and regard truth.*” C. F. i. 6. “*Thus to write, is to render the Bible ridiculous.*” &c. C. F. i. 10.

What strong delusion must all such human pre-existerians labour under? They profess to be the ministers of Christ, but being ignorant of the *damning power of sin*, they labour to deprive “*Christ the Lord,*” (Luke ii. 11.) “*the God of glory,*” (Acts vii, 2,) of that *incommunicable* and *underived* glory, which he had *with* the Father before the world was, John xvii. 5. S. D. 157—163.

When men are labouring under strong delusion, they may have a *fatal confidence*. Many a fanatic is delighted with his delusions. For such is the nature of *fanaticism*, that the deluded do not know that they are fanatics, or the human pre-existerians would never talk of revering the Bible, and reject *four* books of the Old Testament, the truth of which had never been questioned by the godly. It is not necessary to

be *unreasonable* to be *deluded*, for the HOLY SPIRIT describes *men of much reason* as being *fortified* with their *reasonings* and *imaginings* against the truth. The significant words he hath used are, (*ochuromaton*) *munitions*, *fortifications*, *strongholds*: (*logismous*) *reasonings*, *imaginings*: (*upsoma*) *strange heightenings*, *high things*, in which *they rejoice*; (*noema*) *foolish thoughts* not warranted by God's word. 2 Cor. x. 4, 5. In such strongholds, reasonings, high things, and foolish thoughts the human pre-existerian Jews derived much pleasure, for they thought they were *born first*, that is, before the Gentiles, because they are called God's *first born* in Exod. iv. 22. This word *first-born* or *prototokos* is the stumbling stone to the Sabellians, to the Arians and to all sects of human pre-existerians, who have died under that awful delusion. The strong man armed keeps the natural man's palace in peace, (Luke xi. 21,) until he awakes to eternal life or eternal damnation.

It is a solemn truth that, men who are distinguished from the outwardly profane by their moral conduct, or their religious profession, guided only by their reason, and armed with logic, will never be annoyed with Satan's suggestions. I was once travelling in a coach, and heard a Socinian say, that she never was the subject of a blasphemous thought in her life; neither did she know what a Satanic injection meant. Surely her goods were in peace. Such intellectual persons are all of a plain reason creed. What such men by reason cannot comprehend they will never believe. And that such men should scoff at *Faith*, and call it *sanctified reason* is not to be wondered at. For by the aid of their depraved reason they *wrest* or *pervert* the Scriptures to suit their understanding! Satan does not fight against human *reason*, but against the *faith* of God's elect. The Saints fight the *good fight of faith*! *Reason*, even in the saints, is so depraved, that it is generally to be found on the side of the enemy!

All natural men have what the human pre-existerians call an *intellectual soul*; and such a *soul had Cicero* the heathen, for he was confident the *Gods* he so faithfully served would never abandon him. *Tully* the heathen,

rejoiced at the thought of dying, at quitting a turbulent world, and of enjoying the company of philosophers and of his beloved *Cato* in another state. *Elliott* the human pre-existerian and Sabellian before-mentioned, refused the offer of personal rank and revenue, and even the friendship of *Lord Dartmouth*, for the sake of being a disciple of the *Sabellian Watts*, who opposed the doctrine of the Trinity, declaring that his conscience was his best light, that his heart was unbiassed, and that there was not any single text from whence his reason could with ease find out, and infer this doctrine, viz. that the Father, Son, and Holy Spirit are three real distinct persons in the divine nature! He acknowledged that he only knew sin as a negative thing. And it is very evident, he knew not that he had such a depraved nature, as would induce him conscientiously to put his fellow creatures to death, thinking he was doing God service. John xvi. 2. Had he known the deceitfulness of his own heart, he would have never said, his heart was unbiassed. Jerem. xvii. 9. Nor would he have denied the distinct personality of the HOLY SPIRIT, who does not speak of HIMSELF; but whatsoever HE hears that HE speaks. John xvi. 13. Mr. *Elliott* was a benevolent, and an affectionate man; and very kind to the poor of his deluded flock: he gave to the poor of his people at one time four hundred pounds, a legacy which was left him a few months before his death. Some of the hymns he composed are hallowed like the censers of *Korah* and his company! Numb. xvi. 38. But all such men are described by an exercised believer, as having no bands in their death, their strength, that is, their human reason is firm. Psalm lxxiii. 4.

Elliott and *Watts* believed in common with most human pre-existerians, that Christ's soul, which they say, pre-existed, was a spirit of the same nature as angels. The human pre-existerians say, that "the Person who appeared to *Moses* was both an *Angel* and a man. 1 Let. 14.—"The *Angel* who under the Old Testament assumed Divine Titles, and accepted Religious worship, was that peculiar *Angel*, &c." S. D. 183. "The soul of Christ was not made of the woman, but was begotten of the Father into the union it now retains, be-

“fore the rest of the creatures were called into being, “*that in all things he might have the pre-eminence.* THE “ANGELS are doubtless related in a sameness of nature, and “*quality*, rather than from any peculiar manner by which “they are brought into being: they have *one Father*, “and *one holy being*. The Saints are in glory related, “but not by the manner in which they were brought into “being in this world.” 1 Let. 24. Therefore, as the saints’ souls in Glory are without bodies and *are related*: and as the Angels without bodies are *related*, and as Christ’s soul was, they say, an intelligent *spirit*, (3 Let. 44) they have the same *foolish thought* as the *New Jerusalem sect*, viz. that the Angels are *human souls* without bodies; and that Christ’s *human soul* was the *Angel of the Lord*: and as Christ, they say, is reputed the *Angel of the Lord*, therefore, they suggest that Christ’s human soul made him the Angel of the Lord! They evidently consider, Christ’s soul as of the nature of Angels, and therefore, that Christ took the *nature of Angels*: and as men have *souls*, therefore it was part of the nature of his brethren, as well as of the nature of Angels. They state that after Christ came in the flesh, there have been many appearances of other Angels, but not one of them assumed the *names*, &c. belonging to God. S. D. 183. They make no distinction between *soul* and *spirit*, but treat the Holy Spirit’s use of the words, (*Ruach*) *spirit*, and (*nephesh*) *soul* with contempt: and by so doing, we may infer, they think God, who is a *spirit*, is a *soul*.

In support of their *supposition* that Christ’s soul was of the nature of Angels, they say,

“Whatever of real importance attached to the “manner of Christ’s taking our nature, refers to the way “of his taking a body, because that was to be made of “a woman, and to be free from sin.”—“The soul of “Christ was not made of the woman, but *was begotten of “the Father*”—“The Angels are doubtless related in a “*sameness of nature and quality*,” 1 Let. 24.—But the Reader will observe, that the taking of our nature by Christ, they consider as referring to the taking of a body; they therefore interpret the meaning of “For verily “he took not on him the nature of Angels; but he took

“on him the seed of Abraham, Heb. ii. 16,” in the following manner, viz; “The compound word rendered *verily*, which only appears in this passage, properly signifies *truly, any where, or in any manner.*” “Accordingly Tremellius rendered it *nequaquam*; and “in another Latin Bible, printed at Basil, in 1554, it is rendered *nusquam*, no where, never.”—“*Neither is it fully evident that this passage of Scripture is designated to express what our Lord did with regard to himself—*“I would most humbly suggest the *literal* sense of the words to be this:—For he in no place *took hold of Angels*”—or this, “*For he by no means delivered the Angels, &c.*” 2 Let. 37. And therefore, it is evident they believe, that Christ had the nature of Angels, but did not deliver them!

As they mean what they write, and as the existence of the human soul without a body is the state of the dead, it is evident that by the phrase God-man, previous to Christ’s incarnation, they mean God-soul, or God-dead-man. According to their vile traditions, angels and the souls of men are of one and the same nature: and that Christ *first* took an *angel’s* nature, and afterwards the seed of Abraham. The Perverter says, the Angels as well as the *saints* without bodies were related to him. 1 Let. 24. If these men had ever known the plague of their own hearts, or the damning power of sin, they would have known the difference between a *natural* man, or soul man, and a *spiritual* man; and they would also have acknowledged, that which is *born of the flesh* is *soul and body*, and that which is *born of the SPIRIT* is *spirit* and not a *soul*. For if the soul and body together do not constitute our Adam nature, every wicked man having a *soul*, must be born of the Spirit whilst in his mother’s womb. But that he is not born of the Spirit is very evident, for the wicked, soul and body, are estranged from the womb; they go astray as soon as they be born, speaking lies! (Psalm lviii. 3.) But the Reader will observe the Perverter says, “that *the human soul of Christ was begotten of the FATHER into the union it now retains,*” and he adds, “*The angels are doubtless related in a sameness of nature and quality*”—*They have one Father and*

one holy being," 1 Let. 24. The Perverter was contending for the pre-existence and the begetting of the *human soul of Christ* without a body; and he brings the *angels* into notice, before he speaks of the saints being related to Christ: and which he did for no other purpose than to shew his opinion, that the Angels were *doubtless related in a sameness of nature and quality* with Christ's *soul* that had no body. And as he uses the *word sameness* for *equality*, when he speaks of the Trinity, so he has in this instance declared *doubtless*, that is, *he was certain* the Angels were RELATED in a SAMENESS OF NATURE and QUALITY; not only in nature but in *quality* with Christ's *soul*, for he says they had *one Father* and *one holy being*. But he did not say the saints were related in *sameness of nature and quality*, as he stated the Angels were!! Indeed he had no other reason for introducing the existence, *relationship, quality*, and nature of Angels, but for the purpose of putting them upon an *equality* and relationship with Christ. But was the Perverter's *soul then overwhelmed with infant animal nature*, that he now says, he never said the Angels were related to God the Father equal with the Son of God? C. F. ii. 24. But the malignant abuse with which he endeavours to hide his guilt from the eyes of his young rooks, most completely proves he had. And that he had said it, although he may now wish to recall it, is very certain! And I have yet to learn from him, whether the Angels *doubtless in quality with Christ*, are not equal to an assumed name, that is hereafter to be laid aside as useless. And the Perverter also mockingly, says to Dr. Hawker, "*you speak of the form of an Angel, and that of a man, AS IF THEY WERE REALLY AND EVIDENTLY DIFFERENT in those appearances alluded to; but I very much question whether you are able to give any account of the difference, that your readers can understand it.*" 1 Let. 24. So that it is evident, the form of a man and the form of an Angel, have no difference in his opinion. But I can assure the Reader the Holy Spirit is not a *vain pedant*; and that he never uses one word for another to *deceive*, as human pre-existerians have blasphemously represented HIM to have done! But had they known "THE CHRIST OF GOD," they would never have

committed such wickedness. The Devil has invented "A CHRIST OF MAN," in opposition to "THE CHRIST OF GOD." See Luke ix. 20. And the human pre-existerians have adopted this *antique man*, which the *Perverter of I Am* calls his *Lord Christ*, one "older than Adam." And this *antique man Christ*, they set up in opposition to the *Christ of God*, who is THE SAME, eternal and immutable, (Heb. i. 12. xiii. 8.)

The Perverter himself, unless he be given up to judicial blindness and hardness of heart, must *acknowledge it!!* He admits his ignorance of "The Christ of God." Luke ix. 20. He saith in reply to Mr. Colyer: "THE CHRIST OF GOD, seems to be a favourite clause with you, Sir, but you do not refer us to the verse wherein you met with it. Do you find the clause literally so expressed in the Testament of truth? I expect, indeed, that it is a *phrase* which the Holy Spirit has no more used, than he has the word pre-existence, and the phrase human soul, except you would name the 1st Cor. iii. 23. Christ is God's." E. S. 18.

The human pre-existerians say, that *Jesus Christ* signifies the *anointed Saviour*, 1 Let. 29. But by what authority do they turn the APPELLATIVE NOUN *Christos* into a *participle*? Does it not also signify one able to anoint? and an unction one? With *their usual deception*, they withhold from their deluded followers the important truth, that *Hederic* in his Greek Lexicon has given us, viz. that *Christos* signifies, an (*unctus*) *unction*; or an *unction one* (*inunctus*) an *anointed*; and (*qui inungi potest*), WHO IS ABLE TO ANOINT, which *Christos Kurios* is, and was from all *Eternity*, viz. An unction one, and one able to anoint; and the verily *foreordained anointed one*. In addition to this human pre-existerian act of ignorance in some of them, but of *deception in others*, the following fact will give the Reader, the full description of the human pre-existerian's Christ of *man's* invention. Mr. JOHN STEVENS, the *Perverter of I Am*, once asked a spiritual man residing at *Waltham Abbey*, "who the Saints could see in Heaven, if Christ had not a pre-existing human soul?" The spiritual man replied, "Sir, who did the

“saints see in Heaven, during the nine months that Christ “was in the Virgin’s womb?” The Reader can scarcely imagine how confounded Mr. JOHN STEVENS appeared; he was then a living representation of his Pharisaical brethren under similar circumstances, as recorded in Mark xi. 29-33. He looked like one who had *lost all the reason in the world*. S. D. 16. From this fact, and the human pre-existarians’ rejection or perversion of our LORD’s testimony to Nicodemus, it is an indisputable truth, they know no more of the LORD of GLORY than the Princes of this world did who crucified him. (1 Cor. ii. 8.) And here I shall present the Perverter of I Am, with another portion of his *own food* prepared for his *young rooks*; it is in good preservation to this day; viz. “*How any man could make such assertions, and utter such vile insinuations, with writings before his eyes which constantly maintain the reverse; and in the faces of hundreds, who fully know that what he avers is malignant falsehood,*”—not against men, but against Christos Kurios, “*we must leave the impartial godly to determine. Certainly, such vicious outbreakings of Antichristianism*” against I AM, and against the Son of Man in Heaven, when talking to Nicodemus on earth, “*sink a man below the common rank of revilers. We have been*” obliged “*to observe the mark that our traducer wears, as not the spot of God’s truly sanctified servants;*” C. F. i. 66.

No doubt, it is from the Perverter’s ignorance of “THE CHRIST OF GOD,” that he *will not* notice, although he knows the fact, that the word *man* is not to be found in the Greek Testament in the following Scriptures. Heb. iii. 4. vii. 4. 24. viii. 3. x. 12. Our translators have actually put *man* in italics in two of them, viz. Heb. iii. 4. vii. 24, but the Perverter is so blind, that he will neither see it, nor acknowledge it. 3 Let. 17. 18. And no doubt it is from the *same cause*, unless from *wilful obstinacy*, that he will not acknowledge, that the Greek word rendered *man* in Zech. vi. 12. 13. Acts xvii. 31. John i. 30. and Psalm lxxx. 17. (3 Let. 17.) Acts ii. 22. (C. F. i. 52.) is the *Standard* Greek word for *Husband*.

And no doubt, it is from his ignorance of, or his hatred to “the Christ of God,” that he perverts *I am, into I was,*

and *abuses* in malignant language all who contend for the truth! And if the Reader adds to these facts, the human pre-existerians' *anxiety to destroy* that glorious truth, viz. that the SON of *man*, who had no man for his father, was in Heaven when speaking to Nicodemus upon Earth, he will never receive the Devil's invented Christ, "*a Christ of man,*" in opposition to "the Christ of God." Neither will he be deceived by crafty men, who call such infamous proceedings a *harmless thing!*

The human pre-existerians call the human soul of Christ, "*The mysterious man in God,—God's master-piece, his first draught and PATTERN OF ALL THINGS, &c.*" He. 139. Is *Christ* to be made thus, the sport of *infidels*, as the *pattern* of (*Dagon*) the *fish*, or of the *spiders*, the *vipers*, the *ass*, &c. Surely, such men, if they are religiously sincere, are *drunk with delusion!* And if their delusion did not yield them pleasure and satisfaction, they would never have published such a number of ridiculous and profligate lies! And yet we find amongst such characters, *the wise and the prudent, from whom the things of God were hid*, such as *Arius, Grotius, Burnett*, and others, who were so deluded as to believe the tradition of the Pharisees! A doctrine, which denies the truth of the three first chapters of Genesis: a tradition, which makes God's testimony of man's originality to be a cunningly devised fable.

The Devil, since the days of the Apostles, has found it very politic to turn christian, in order to carry on his war against the *seed of the woman!* And he never appears more harmless than in his reasonable doctrines, such as universal Redemption, or that the Three which bear Record in Heaven are Three non-descript testifiers with assumed names. &c.; for in this *dress* he professes to honour Christ in the value of his atonement, and to believe in the Doctrine of the Trinity! By thus transforming himself into an Angel of light, he persuades multitudes by the seductions of men to profess the knowledge of Christ, and to deny his Essential Sonship,—the rock upon which Christ builds his Church! For the Devil is not ignorant of this truth, viz. that no man knows the SON, but the FATHER; and that no man really believes it, but he to whom the Father reveals it. Matt.

xi. 27. xvi. 13, 18. No marvel, therefore, that many *reasonable* and *intellectual* christians will be awfully dismayed when they appeal to *Jesus* on their behalf at the last day! Matt. vii. 21,—23. Surely then, in the trial of these human *soul* pre-existerian preachers, who say they are apostles, and are not, the Reader will find them *liars*. 1 John iv. 1. Rev. ii. 2.

Is not the human pre-existerian creed of the Devil, as we find one human pre-existerian speaks of God existing before he had any thought or conception of what he would do? Another, whose writings form the substance of what Mr. Murray and the Perverter have written upon the subject, asserting that God has not *plainly declared in the Scriptures there are Three distinct persons in the Divine nature: if he had, he would humbly have accepted it!!* This same man taught what the Perverter *believes*, namely, that sin is a *negative thing*, although it be the *work* of the Devil. How depraved is human reason in consequence of sin? *Men indeed are wise to do evil, and to do good have no knowledge!* Jerem. iv. 22. They call *sin* a *negative thing*, although it is the greatest of evils, and although damnation is only its *wages!* Believer, the Holy Spirit by Jude has forewarned the children of God, that there would be such *reasoners* and *MOCKERS!* And further, that “*Enoch prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and OF ALL THEIR HARD SPEECHES which ungodly sinners having spoken against him.*” And of them he says, “*THEIR MOUTH SPEAKETH GREAT SWELLING WORDS, plenty of reasonings, having men’s persons, such as Burnett, Fowler, Grotius, Watts, and others, famous reasoners, in admiration, because of advantage.*” He then reminds them of the Apostle’s words, saying, *But beloved, remember ye the words which were spoken before of the Apostles of our LORD JESUS CHRIST; how that they told you there should be MOCKERS in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, are psuchi-*