

*koi*, SOUL-men, *having not the SPIRIT*. Jude 14, 19. Here the *human SOUL pre-existerians*, with their *great swelling words, hard speeches*, and their *contempt* of the Name of the LORD our God are clearly described! And James says their *wisdom descendeth not from above, but is earthly*, and not only *earthly* but (*psuchike*,) *soul wisdom* and not only *soul*, but (*daimoniodes*,) *devilish*. James iii. 15. No marvel at their hatred to the incomprehensibility of the *Essential Sonship of Christ!* Matt. xi. 27. Luke x. 22.

In the year 1818 or 1819, the Perverter first published, and in the year 1828 re-published, that "it was "extravagant to believe, because God foreknows all "things that should exist, he therefore viewed them as "subsisting, and consequently his promise as fulfilled, "when the things promised had no more actual existence than the world itself had from eternity." Thus he accuses God of being defective in foresight, and that Christ was not foreseen the Lamb slain from the foundation of the world! and that God could not foresee Christ's promise as fulfilled until Christ suffered *in the flesh* on Calvary! And according to his creed, John's vision of the dead, small and great, standing before God, is greater than God's!

Again, Some of the human pre-existerians, *privately* accuse *God with being the Author of sin*,—and believe that Christ was *peccable!*

Again. The Perverter of I AM accuses God of having given a revelation of himself which is not essentially true. But our Lord declares the Scriptures cannot be *lwo*, broken, loosed, or dissolved, John x. 35. Nevertheless, the Perverter says, the names Father, Son, and Holy Spirit, are *assumed*: and when God will be all in all, "*these names will be for ever laid aside as no more "needful, either for God's glory, or our perpetual and everlasting happiness.*" Therefore God is not *immutable!* and *immutability* is no part of his glory. And *stage-players*, &c. who assume names, are followers or *imitators* of God as dear children! Eph. v. 1.

But it is now time to notice another piece of gross deception which is practised by human pre-existerians, viz. they represent *their doctrine* to be *very harmless*, be-

cause the only subject, they say, in dispute between them and the faithful brethren in Christ is, whether the Lord Jesus received an intelligent soul, into union with his divine person, before the earth was! C. F. i. 2, 3. A more artful and disgraceful attempt to deceive was never practised by any man! and this disgusting falsehood has been received as true. No marvel, that the Perverter of I Am should have such a contemptible opinion of professors, as to compare them to young rooks receiving food from their Dam. So far from their statement being true, the points in dispute are *numerous* and of vital importance; as the following few articles, part of the *christian faith*, with the human pre-existerians' *plain reason creed*, put in columns opposite to each other will clearly prove.

*The Believer's Faith.*

1 That the revelation which the Most High hath made of HIMSELF is *essentially true*.

2 That Jehovah possessed wisdom. Prov. viii. 22.

3 That the Most High is the GOD of ALL GRACE, and HUMBLER HIMSELF, &c. Psalm cxiii. 4, 9. 1 Cor. vi. 19. 2 Cor. vi. 16.

4 That the Most High saw Christ as the Lamb slain from the foundation of the world; and his promise as fulfilled when his incarnation had no actual existence, and his death had not taken place.

5 That the Most High God is *immutable*, without variable-ness. HE is the Father, the Son, and the Holy Spirit, and what HE is, HE always was, and always will be.

6 That Christ who appeared to Abraham was the Eternal God, whether his human nature pre-existed or not! HE is the God of Glory that appear-

*The human pre-existerian creed.*

1. That the revelation which the Most High hath made of himself is *essentially FALSE*. S. D. 28, 252.

2 That Jehovah *acquired* wisdom. S. D. 133, 134.

3 That the Most High is the GOD of Pride: and to humble himself is degradation. S. D. 165. 3 Let. 44.

4 That to say God sees things as subsisting, and his promise as fulfilled, when the things promised had no actual existence is *extravagant*. 2 Let. 32.

5 That the Most High God is *not without variableness*. HE is the Father, the Son, and the Holy Spirit, but what HE is, he once was not, (*Rhy.*) and what HE is, he will hereafter cease to be. S. D. 252. Like stage players under assumed characters.

6 That CHRIST who appeared to Abraham was not the Eternal God; and Abraham only intended customary cour-

ed unto Abraham in Mesopotamia. Acts vii. 2.

7 That the Spirit of prophecy testified of Jesus, that he was *to be made the firstborn*; an event that *was to be fulfilled*. Psalm lxxxix. 27. That this was God's eternal purpose, and has had its *exact* accomplishment.

8 That the names Jesus Christ are applied *sometimes by inspired men* to a divine person in the abstract! Heb. xiii. 8. Jude 4. Col. iii. 11.

9 That Jesus is "*Christos Kurios, Christ Jehovah*," Luke ii. 11. "**THE CHRIST OF GOD**" Luke ix. 20. Christ is **ALL IN ALL**, Col. iii. 2. Compare this portion of the Scripture with 1 Cor. xv. 28.

10. That the Son of man was in Heaven when talking to Nicodemus upon Earth. John iii. 13.<sup>a</sup>

tesy by what he did. C. F. i. 60.

7 That God's eternal purpose can never fail of an exact *accomplishment*, but the *firstborn* in Jehovah's eternal purpose means *to be born or enter into being first*, while no other creature existed. C. F. i. 34, 35.

8 That the title Jesus Christ is never applied by inspired men to a divine person in the abstract. E. S. 36. 2 Let. 34.

9 That the phrase "**THE CHRIST OF GOD**," the Holy Spirit has not used. That it is not to be found so literally expressed in the New Testament. For the name **CHRIST**, is never applied to a Divine Person in the abstract. E. S. 18

10. That the Son of man was not in Heaven when speaking to Nicodemus upon Earth. S. D. 188. C. F. 55,—57.<sup>a</sup>

<sup>a</sup> The following extract from the writings of the late Dr. Hawker, will shew his blessed knowledge of "*The Christ of God*," and his full belief that *Christ* was in heaven when speaking in the flesh to Nicodemus on earth. On the subject of our Lord's *transfiguration*, he writes thus: we must not pass away from the view we have taken of those servants of the Lord, *Moses and Elias*, under the Old Testament dispensation, until that we have first connected with them, what this Scripture states of the conduct of those servants of the Lord, Peter, James, and John, under the New. We behold a very striking difference in the effect wrought on the minds of the former, from that of the latter, in this glorious manifestation of our most glorious Christ. Moses and Elias spake familiarly to Christ, without the smallest apprehension of fear. Whereas, it is said of the Apostles, that "they were sore afraid." Luke's account is also, that "they were heavy with sleep;" as men overwhelmed and stupified with the splendour of what they saw. (Luke ix. 32.) Hence we learn the very great blessedness of the Lord's people, departed in the Lord, to the Lord's people who are yet in the body, though equally dear to the Lord. *Moses and Elias had come forth from the invisible world*, but there was nothing new to them in beholding the person and glory of Christ. *They were in the constant enjoyment of his presence, and brought into the knowledge of the mysteries of his kingdom*; and as such, "spake of his decease," which was shortly to be accomplished at Jerusalem. *And they*

These are a few of the many articles of difference between a child of God, and a human pre-existerian: but many more might be enumerated if it were necessary; some of which will hereafter appear, such as *Eternal Life*, which the human pre-existerians say, is the *duration of Temporal Life*, &c. 2 Cor. iv. 18. Rev. x. 6. But these are sufficient to shew, that the human pre-existerians know not God! Let the godly dissenter or episcopalian, but seriously consider the real difference between us and human pre-existerians; and he must be convinced, that the errors and *idolatry* of the *Church of Rome* are not more awful and *dreadful* in their consequences, than the antichristian *errors* and *delusion* of these human pre-existerians.

It is reported, that the denial of the Father and of the Essential Son is common in this age of reason to protestant dissenters: and if this report be true? then it is no marvel, that the late Dr. Hawker should make the following public confession. “Were I disposed, he  
 “said, to leave the establishment, because mingled with  
 “sound doctrine, there are errors in it which I lament,  
 “but cannot remove; I should be much at a loss to  
 “know what class of dissenters to join, where nothing of  
 “equal incorrectness is discoverable.”—“I often think,”  
 he added, “*if it were possible* for the faithful dissenters  
 “of our orthodox brethren, which lived a century since,  
 “to look up from their graves, and visit those places  
 “of worship which they once occupied, where the great  
 “and distinguishing doctrines of the Gospel were un-  
 “ceasing proclaimed, and where their souls were warmed  
 “and refreshed with them from one Lord’s day to ano-  
 “ther; what would they say at the sad change?”

*Human reason* is assigned for the human pre-existerian tradition; and for the denial of the Essential Sonship of Christ! then, human reason is indeed awfully depraved, and men are only wise to do evil.—Jerem. iv. 22. What *had a full apprehension of the whole sense of that blessed Scripture which so puzzled the mind of Nicodemus, when the Lord said unto him. “If I have told you earthly things, and yet believe not, how shall ye believe if I tell you of heavenly things? and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”* (John iii. 12. 13.) Vol. v. 488. 489.

a mercy that faith is the gift of God, and that the children of God have an *understanding given them to know him that is true*. 1 John v. 20.

We never reason about what we are assured and believe to be true! By *reasoning*, said *Mr. Thomas Brookes*, our first parents rendered themselves and their posterity *fools in folio!* A truth that may be seen in a pamphlet entitled, "Early Son," or Christ before all things. For the title of the book is opposed to its contents, because the sum and substance of the pamphlet is to prove that, Christ was *not* before ALL THINGS, unless the *Perverter* means to tell us *all things* is to be understood as *not* including *every thing*, viz. a human soul.

As human pre-existerians assign *plain reason*, (S. D. 30,) and *much reason to suppose*, (S. D. 186,) as the *true* source and foundation of their creed—for the *Perverter* admits it is *no matter of faith*, (S. J. 93,)—we cannot but fear that they, who die so *awfully* deluded, will find at a future day it would have been well for them, if instead of REASONING, *they had received the kingdom of God, as a little child* receives its knowledge of the alphabet! A little child reasons not, why the character A is called A, and not B: hence it follows, that the child receives the knowledge of the alphabet upon the credit of his instructor, without *reasoning*, or *questioning the propriety, or the truth of it*. "Verily, I say unto you," saith Jesus, "whosoever shall not receive the kingdom of God as *a little child*, he shall not enter therein." Mark x. 15. And they who would be wise must become fools,—or, as a little child. 1 Cor. iii. 18. For the kingdom of God is joy and peace in *believing—not in reasoning!* John, *when in his Mother's womb, leaped for joy*. He was *in the womb*—a little child indeed! *yet he leaped for joy*, not by *reasoning*, but through *faith, the gift and operation of God*. And except a man receives the kingdom of God in the same way as the infant John received it, he shall never enter therein. Now the human pre-existerians do not pretend to receive *the kingdom of God* as a little child. For they cannot receive it *without* REASONING. Perhaps it may be said, that if this solemn declaration of Christ be strictly true; many who have a

name to live before men are dead before God; and many, like Korah, Dathan, and Abiram, men of established reputation, who have been esteemed the people of the Lord, are now numbered amongst them, whom John saw in vision stand before God, whose names were not found written in the book of life! To which I answer, there can be no doubt of it, if they died as they lived, namely, wise *above what is written*, having never been fools for Christ's sake.

As the child, in the former case, does not reason, neither ought the regenerated child of God to *reason*, how the Three that bear record in heaven are the Father, the Son, and the Spirit, &c. The Revelation is *incomprehensible* to creatures, and only to be apprehended as revealed by faith! Yea, God himself hath declared it so to be. All creeds containing a *comprehensible*, or reasonable Father, and Son, and Spirit, are, and must be, a lie. In truth, the human pre-existerian creed in this respect, may be *justly said to be no less than a positive declaration*, that Jesus Christ is a liar for saying that, "*no man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*" Matt. xi. 27. For they explain the relationship, and set up the *humanity of Christ* as begotten of the Father, to constitute the Son; which is a *positive lie*; for the *humanity is expressly revealed as begotten of the Holy Ghost*. Matt. i. 20. The Revelation of the Most High concerning himself is, and must be essentially true, for God cannot lie: and that revelation is of God, and must be incomprehensible to human reason: and if it were not so, said that spiritual man, the late John Martin, the revelation of the FATHER and of the SON could not be true; because, it is the revelation of the INCOMPREHENSIBLE GOD! "If," said Mr. Martin, "I could comprehend it, I should neither want faith to believe it; nor would the God I worship be the TRUE GOD: for the TRUE GOD is *infinitely beyond the comprehension of all his creatures!*" The child of God, therefore, believes the HOLY THREE are *essentially* what they are revealed to be, because the God of TRUTH he worships is without iniquity: just and right is he! Deut. xxii. 4.

One of the *unlettered* children of God was asked, *sometime since*, the meaning of the words *only begotten son*, by a *learned reasoner*. He replied, in the simplicity of his faith, to the confusion of his subtle enquirer, as follows: "Sir, I understand the words *only begotten* as applied to the person of the Son, in the same way as I presume you understand the word *bosom*,<sup>a</sup> is to be applied to the person of the *Father!*" And he might have added, The knowledge of the Most High is too wonderful for me, yea, it is *revealed* as surpassing the comprehension of all his creatures; and that *a few wise men* who are chosen admit it; but the rest are too wise and too prudent to believe *what they consider to be absurd*.

But as this is only an introduction to a more full disclosure of human depravity, I shall now lay before the reader, a few more observations respecting the pre-existing human soul Tradition, which for *three years past*, the *Perverter* has *willfully promulgated*, knowing it to be an *absurdity*, viz. "*The pre-existence of Christ's human soul without a body*." For he admits the fact, that the phrase is not to be found in the Scriptures of God the Holy Ghost, and that *it is no matter of faith!* (S. J. 93;) and he must now admit that the whole tenor of Divine Revelation is opposed to it; or that man's originality is not of the dust; and that the existence of the soul of a man without the body is not the *state of the dead*. But he must and does admit, all the ancient appearances were in a *bodily shape!* And that Christ's body is spoken of in the past tense, as prepared ages before his birth in Bethlehem; which *body*, the human soul pre-existerians say, does not include his soul, (S. D. 184:) so that, this *wicked Jewish tradition* full of enmity against Christ the Lord, as the *seed of the woman*, is evidently what our Lord declared it to be, viz. the leaven of the hypocrite, which makes void the word of God! And if ever there was a tradition that had *strong delusion* stamped upon it, this silly *human soul pre-existerian* doctrine has it so deeply, that none but *men professing*

<sup>a</sup> John Allen, the human pre-existerian, says, "*the bosom was prepared for the object!*" Spirit of Liberty. Edition 1809. p. 113. Then God the Father has a *human bosom* according to Allen's creed.

*themselves to be wise, become such fools as to believe it.* And these characters are particularly described by the Holy Spirit as changing the glory of the incorruptible God into an *Image, made like to corruptible man!* (Rom. i. 22, 23,) Observe, Reader, an *Image made like to a sinful man.*

It is *common* with all human pre-existerians to say, they only contend that, *Christ is older than Adam,* (C. F. i. 13.) when in truth, they are subtilly undermining the true and proper pre-existence of Christ the Lord, (Luke ii. 11.) But what do they mean by saying, that Christ is *older* than Adam? Hath not the Holy Ghost positively declared, that Christ the Lord *doth not wax old,* that HE is *Eternal and immutable?* See Heb. i. 10-12. xiii. 8.

Under the *hypocritical* expression of Christ being *older* than Adam, they deny the proper pre-existence and the true pre-eminence of Christ the Lord, the (*Protos*) *first* and the *last.* Twice in the *first* chapter of the Revelation, the Holy Spirit hath recorded, that Christ the Lord is the (*Protos*) *first* and the *last.* And to confirm this truth yet more fully, in the last chapter of the Revelation, to leave the impression in full force upon the minds of his people through all ages of the Church, he records those names as repeated by our Lord, viz, "I am Alpha and "Omega, the beginning and the end, the (*Protos*) *first* and the *last.*" Rev. xxii. 13. What solemn words! and what can be stronger, in proof of the eternity of Jesus Christ, the Almighty speaker. The *first* and the *last.* By these High distinctions Jehovah is revealed. Hence we find the Lord-saying, "Who raised up the righteous "man from the East, called him to his foot, gave the "nations before him, and made him rule over kings?" &c. (Ego THEOS PROTOS, &c.) I JEHOVAH, the *first* and the *last: I am he.* Isaiah xli. 24. Now, it is worthy of observation, that John the Baptist, the friend of the Bridegroom, ascribes this high distinction unto Christ the Lord, in testimony of his own nothingness and the infinite greatness of Jesus! Having spoken of his baptism, when compared to Christ's, as nothing; he then bore the following testimony! But as John's testimony has been the subject of human pre-existerian ridicule;



I shall put John's testimony, and the human pre-existerian mockery thereof opposite to each other.

*John's testimony.*

The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I spake, after me cometh ANEN which is preferred before me: (oti *prōtos* mou en) for *he was my first cause.*<sup>a</sup> John i. 29, 30.

*Human pre-existerian mockery.*

O what light some men shed! He it is, not he it was—and again, not he was *before me*, but he is *my first*. Who is here the speaker? John the Baptist. He is made to say our LORD was *his first*. His first *what?* Does it mean his first father, or his first son? *his first cousin!* or *his first acquaintance?* C. F. i. 29.

John was a man (*anthropos*) sent from God, (John i. 6,) to make straight the way or coming forth of Jehovah, God manifest in the flesh, John, an *anthropos*, a man sent from God, testifies that Christ is ANER, which is the standard Greek word for Husband, and is so rendered in John iv. 16, 17. &c! Anēr is used by the Septuagint for the Hebrew word *Ish*, in Gen. iii. 16, which in our Bibles is rendered husband. And if human pre-existerians had any real regard for truth, they would never ridicule the Holy Scriptures when laid before them for their serious consideration. Human learning does not teach humble men to ridicule the Holy Scriptures when rendered literally! For truth is the only proper cause why the original text is examined: and as truth is a subject of solemn investigation, the original text ought to be treated with reverence. A man must be greatly at a loss for an argument, who opposes the truth with *mockery or ridicule*. But the malice of human pre-existerians now, is the same as in the days of Christ's flesh! They did not receive the testimony of John the Baptist then, neither will they receive it now; because John is the friend of the Bridegroom, and by the Sacred Record, he being dead yet speaketh to the true pre-existence of Christ the Lord! Yea, "Our maker is our husband; Jehovah of Hosts is his name; and our Redeemer the Holy One of Israel, the God of the whole

<sup>a</sup> See *Protos* in Donnegan's Greek and English Lexicon.

“earth,” &c. Isaiah liv. 5. Here I shall present the human pre-existerian Dam with another small portion of his own food, enclosed within inverted commas, prepared by him for his young rooks, it is in excellent preservation; viz., “*To shew that the source of the streams of his before manifested malevolence, was by no means exhausted,*” the Perverter mocked the testimony of John the Baptist! No doubt, “from the love that pseudo trinitarians have to their creed, and from their hatred to the self-existence of the Prince of Sabaoth.”—“*If the sweet spirit of the adorable Saviour of guilty men, should ever enter his mind extensively, he will be covered with shame that ever HIS HEART HAD DICTATED, and his hand had written such an infamous*” piece of mockery upon the testimony of John the Baptist. “*Had the spirit of Christ guided his mind, very different language would have proceeded out of his lips. The right knowledge of the Lord Jesus never produces such fruits.*” C. F. i. 65. It has been to me a painful task to make mention of the *Perverter of I Am*, and of his writings by name; but necessity has been put upon me. Compassion towards a deluded and arrogant fellow creature, induced me to avoid the mention of his name and writings, in an humble work, entitled “Immanuel.” Not to contend with flesh and blood, was a doctrine the Perverter has never been taught in his *hudibrastic study*.<sup>a</sup> and conse-

<sup>a</sup> Mr. Colyer says, How Mr. Stevens’s “Infidel” would be assisted in his Railings against the *English Bible* by my mode of proceeding, (against which Mr. Stevens rails,) is by no means so clear as that such character might possibly derive some aid even from Mr. Stevens’s own example, in leaving the manifest meaning of a *Scriptural word* which I had used in a *Scriptural sense* in my “Reasons,” &c. pa. 116, and, in the face of that vain boast of his “*I revere my Bible*”—(E S. 29.) turning away in angry, low, sarcastic mood, from the evident meaning of God’s Holy Word used, unto that unholy and scurrilous book called HUDIBRAS! in order to justify his twisting and torturing the Word “Rent,” (which I had used,) into the word “Rant!” which he, in his superior Reverence for the *Scriptures*, has substituted for the sole purpose of the most gratuitous and scurrilous abuse, in order to call me a “noisy Bully!!” Such proof of superior reverence for the *Bible* may be *Pre-existerian*, but is not, never was, nor ever will be, *Christian!* And if indeed such recurrence of the word “Rant” did actually revive in Mr. Stevens’s mind when he read the word “Rent,” in my “Reasons,” &c. as is pretended, did not his memory serve him much better with this phraseology of Hu-

quently in his estimation, it is a high crime and misdemeanour to contend only against the *seductions of men*. And, therefore, my *compassion and regard* for men, knowing the plague of my own heart, was rewarded by him with such malignant abuse, as is common to men who are living in malice, hateful and hating one another. But as he desired his name and works to be noticed, I have accepted his challenge! and like David, I have put my hand into my *Shepherd's* bag, and taken thence a stone, and slang it, and *smote* this defender and worshipper of Dagon in the *forehead*: where this Ashdodite has long had *a white reddish sore, for the plague is in his head*. Lev. xiii. 42-44. But the Christian's plague is in his heart. 1 Kings viii. 38.

Not knowing the Scriptures, or the power of God, is the *reason* the human pre-existerians show so much enmity to "THE CHRIST OF GOD." Luke ix. 20. And it is here worthy of observation, that their Christ is *the Christ of man*, for the *Perverter* was lately so ignorant of the Testament of truth, as not to know "THE CHRIST OF GOD" was used by the Holy Spirit therein. But he says, "THE CHRIST OF GOD" *literally signifies, the anointed one of God!* But if this be *literally true*; how came the *Perverter's* human pre-existerian friends, the *Septuagint*, to use the Greek word *Chrisma*, for the Hebrew word *Messiah*, in Daniel ix. 26? For *Chrisma*, literally signifies the unction, or unction one, and is rendered *unction* by our Translators, in 1st John ii. 20.<sup>a</sup>

*dibras* on that occasion, than it did with that of the *Holy Scriptures?* when, after having been "in the Ministry almost *forty years*, he said, "I expect, indeed, that the *phrase* ("The CHRIST of GOD") is a *phrase* "which the HOLY SPIRIT *has no more used* than He has the WORD *Pre-existence* and the *phrase* Human Soul!!" (E. S. 18. Luke ix. 20.) Any one, however, who has a Bible, and can read the *ninth* of *Luke*, will find "the CHRIST of GOD" *literally expressed* in the 20th verse; and if they have *Johnson's* larger Dictionary, and will turn to Article "RENT, *v.n.*" they will there find the *very words* used by the *Doctor*, which Mr. *Stevens* has given us, as if from his *own Readings or Recollections*--and in illustration of which we have but one example subjoined, and that---from *Butler's HUDIBRAS!!!* See an excellent work entitled "A Rent at the Foundation; or the Babel Building of modern Pre-existerianism." page 3.

<sup>a</sup>The learned Mr. *Hederic*, whom the *Perverter* quotes as an authority, says, *Christus* signifies, *unctus inunctus*; (2) "*qui inungi potest.*" Therefore *Christ* signifies *one able to anoint* as well as an unction one, or an anointed one.

The angel of the Lord declared Jesus to be "*Christos Kurios*," Luke ii. 11. But the human pre-existerians cannot allow their *man-christ* to have such an honour as the Title of "*CHRISTOS KURIOS*," JEHOVAH THE ANOINTER, the CHRIST who is our LORD, "The Christ of God," (Luke ix. 26.) therefore they mock us, by making him a super-annuated *man, older than Adam*. C. F. i. 13. But *Christos Kurios* cannot be translated, "the *Christ of the Lord*," for "*Christos Kurios*" in Luke ii. 11, are in apposition, and therefore, literally signify, CHRIST JEHOVAH, and not the *Christ of Jehovah*, neither can they be rendered *the Lord's anointed* (ton Christon Kuriou), as in Luke ii. 26. A carnal and sensual objection however has been made to "the Christ of God," the unction one of God, by the Perverter of I Am, which by a parity of reasoning will shew his *total* ignorance of CHRISTOS KURIOS, and the absurdity and wickedness of his sensual arguments.

*The Perverter says.*

But as the Father of our Lord Jesus Christ is never said to be anointed; so neither is the Holy Spirit ever said to be anointed; nor is there any Scriptural evidence of the Son's being anointed, except as he is what they are not, a complex person. E. S. 19. *If the Reader applies* this reasoning to the *bosom* of the *Father*, or the *earnest* of the *Spirit*, he will not be deceived by such sophistry.

*Parity of reasoning.*

But as the Father of our Lord Jesus Christ is never said to have descended *in a bodily shape like a dove*; so neither is the Son ever said to have descended in a bodily shape like a dove; nor is there any Scriptural evidence of the Holy Spirit being like a dove, except as he is what they are not, a complex person in a bodily shape, like a dove.

Again. The same opposition to "THE CHRIST OF GOD," is to be seen in the Perverter's observations upon the Hebrew word *Geber*, in Zech. xiii. 7. For he carefully avoids mentioning the fact, that *Geber* in Zech. xiii. 7, is the same word as occurs in Deut. x. 17, as one of the names or titles of *Jehovah Alehim*, and is there rendered MIGHTY. The Perverter frequently represents the Holy Author of the Holy Scriptures, as a *vain pedant*, using one word for another without any distinct purpose. In this instance, the Holy Spirit has used the Hebrew title or name *GEBER*, an appellative noun, and not

*Adam* or *Anash*, the Hebrew words for *man* used in the 8th Psalm; therefore, it is most evident, the Hebrew name *Geber* is here used by the Holy Spirit to *define* what *Adam*, or *Anash* could never express, viz. that the person spoken of is *Jehovah's fellow or equal*. Phil. ii. 5, 6. And yet the Perverter has the impudence to say, that "*the Person of our Saviour would not be so distinctly pointed by rendering the Hebrew word Geber,<sup>a</sup> Mighty One, as he is by its being rendered man.*" C. F. ii. 30. In other words, that the Holy Spirit of prophecy was so ignorant of the Hebrew tongue, that he improperly pointed our Saviour by using the Hebrew word *Geber*, instead of the Hebrew word *Adam*; because (*Adam*) *man* would more distinctly point out our Saviour, than (*Geber*) *Mighty one!* Such an *impudent falsehood* is a sample of the food with which the Perverter feeds his young rooks.—He afterwards endeavours to persuade them, that the Hebrew word in this Scripture, rendered *my fellow*, does not express *equality*; but *nearness, connexion, a being with another person or thing!* C. F. ii. 30. The Believer *after this* statement can never be deceived, nor receive the human pre-existerian's *Christ of man* as a substitute for "the CHRIST JEHOVAH;" or "the CHRIST OF GOD." Neither can the Believer be deceived by the value of an atonement and righteousness that was *not wrought out by Jehovah's fellow and equal!*

After such a *scriptural display* of "*earthly, sensual, and devilish wisdom, which descends not from above,*" (James iii. 15.) the believer will not be surprised, that the Preachers of the *Christ of man*, in opposition to "the CHRIST OF GOD," should pervert *everlasting*, into *hidden time*, (S. D. 146, 147.) *Amen* into *nurse child*, (S. D. 140, 141.) JEHOVAH *possessed wisdom*, into JEHOVAH *acquired wisdom*, (S. D. 134.) the Son of man which is heaven, into the Son of man which was in heaven, (S. D. 188.) existing in the form of God into a human soul as the shape or delineation of God, (S. D. 164,) and *Geber*

<sup>a</sup> Mr. Ambrose Serle says, the Hebrew word *Geber*, or *Gibbor*, not only conveys an idea of simple power and strength, but of *conquering strength*, and *prevailing power*. And *Abarbanel* and others say, it denotes the *most emphatic strength!*

into Adam, C. F. ii. 28, 29, 30, &c. All of which the young rooks are informed, is from human pre-existerian love to the Lord—(1 Let. 45.) and that perverting *I am* into *I was*, and the words “*from everlasting*,” into “*from hidden time*,” is to do CHRIST honour, 3 Let. 23.

Thus the testimony of the Holy Ghost is perverted, and sometimes contradicted. And the Holy Spirit is even represented sometimes as *in error*, or like a *superannuated man* using one word for another, or like a *vain pedant*, not making a difference: and at another time it is intimated HE is defective in his Scriptures, or ignorant of grammar, (S. J. 19.) And that it is but *mere imagination in some men to think, that our blessed Lord and Saviour did not use wilfully or ignorantly, “I Am,” for “I was,”* one tense for another, like the depraved Jews. S. J. 19, 20. C. F. ii. 11. And further, the Perverter intimates, that many New Testament saints have departed this life, whom the Holy Spirit never led into all truth, for “*many of them through ignorance believed a number of falsehoods;*” and therefore Christ’s *true* words recorded in John viii. 24, are not true. C. F. ii. 12. Remember, Reader, there were to be Mockers, *sensual (psuchikoi) soul*—reasoners not having (pneuma) the *spirit*. Jude 18, 19.

I shall now lay before the Believer a few of the many Scriptures, which the human pre-existerians reject as *untrue*, or wilfully pervert to support their pharisaical lie. And when the Believer has duly considered the same, let him say with the Apostle, “*Let God be true, and every man a liar.*”

*The Holy Spirit saith:*

1. That in Adam all sinned. And death reigned from Adam to Moses, even over them that never sinned after the similitude of Adam’s transgression. Rom. v. 12-14. The wages of sin is death. Rom. vi. 23.

2. That our flesh is *sinful flesh*. Rom. viii. 3.

*The Pre-existerian saith:*

1. That in Adam we did not sin. That we are born with *sinless* souls, and *sinless* bodies—therefore death reigned over infants that never sinned in Adam, nor out of him, and that had no sin in them; and so death is not the wages of sin. 2 Let. 43, 45.

2. That our body of flesh is a mere animal, not formally *sinful*. S. D. 184. 2 Let. 45.

3. That sin is exceeding sinful—dwells in us—and is the work of the Devil. Rom vii. 13, 20. 1 John iii. 8.

4. That which is BEGOTTEN in (Mary) her is of the HOLY GHOST. Matt i. 20. Marginal Reading and according to the Greek Testament.

5. That Christ hath the pre-eminence in all things. Col. i. 18.

6. That Christ is *in all*. Col. iii. 11.

7. Before Abraham was, I AM. If ye believe not that I AM, ye shall die in your sins. John viii. 58, 24.

8. That Christ is *before all things*. Col. i. 17.

9. That Christ created all things. Col. i. 16. Eph. iii. 9. John i. 3.

10. That the *proto*, first-man, is of the earth, earthy. 1 Cor. xv. 47. The Lord God formed man of the dust of the ground. Gen. ii. 7. iii. 19.

11. That the *second* man is the Lord from heaven. 1 Cor. xv. 47.

12. I was set up from everlasting. Prov. viii. 23.

13. His disciples said unto him, Lo, now speakest thou plainly and speakest no pro-

3. That sin is a *negative* thing, and so the absence of a perfection. Therefore it is an exceeding negative—a negative dwelling in us—and a negative is the work of the Devil. 2 Let. 45.

4. The Scriptures *constantly* attribute his being *begotten*, as to his *humanity*, to the person of the FATHER. C. F. i. 31.

5. That Christ hath the pre-eminence in all things, *SAVE ENOCH AND ELIJAH*. S. D. 125.

6. That Christ's human nature does not possess *Omnipresence*; 1 Let. 30, neither is the title Christ applied to a Divine Person in the abstract. E. S. 18.

7. Before Abraham was, I was a *human soul*. If ye believe not that I was a *human soul*, ye shall die in your sins. S. J. 19, 20.

8. That Christ is not before his *human soul*! E. S. 18, 19.

9. That Christ did not create all things; for he did not create his human soul. 1 Let. 29, 33. If Christ had created his human soul, he *would have* been a Divine Person in the abstract.

10. That the first-man is the Lord from heaven. That the first man was not formed of the dust. S. D. 125. 26.

11. That the *second* man is of the Earth Earthy. He. 141, 142.

12. I was set up from hidden time. S. D. 147, 148.

13. His disciples said unto him, Lo, now speakest thou plainly, and speakest no pro-

verb. *Now we are sure thou knowest all things, and needest not that any man should ask thee: by this, (Christ's Omniscience) we believe that thou camest forth from God.* John xvi. 29-30.

14. In the *fulness* (pleroma) of time, God sent forth his son, made of a woman, *made under the law.* Gal. iv. 4.

15. Adam is the (*tupos*) pattern of him that was to come.

These are a few instances of the human pre-existents' hatred to the infallible testimony of the Holy Spirit! A solemn proof of the little regard they have for the truth: and how under a profession of Christianity they make void the word of God by their traditions. And yet they would have us give them credit, that *they really believed, "all Scripture is given by inspiration of God, therefore all is true, the few as well as the many. It is impossible for God to lie. He is truth itself, and as he is, such must his communications be. His word, therefore, MUST NOT ONLY BE STRICTLY TRUE,*

verb: by this we believe that thou camest forth from God. C. F. i. 52. Thus omitting Christ's Omniscience,—the cause assigned by the disciples for their faith!

14. *In due time* Christ was made under the law. A. F. p. 9.

15. Christ is the pattern of Adam. He. 141, 142.<sup>a</sup>

<sup>a</sup>After such a *display of wickedness*, for it is no less than an *attack* upon the veracity of God the Holy Ghost, and the truth contained in the Holy Scriptures, what could induce the Perverter to say, that what those Sacred Records plainly reveal we are bound to believe *with assurance*? Can any thing be more plainly revealed than, that Adam is the first man, and Christ the *last* man? and that the human nature in Mary was begotten of the Holy Ghost? Then what made him affirm the contrary? and what made him say that Christ was the *pattern man*, when the Holy Ghost saith that Adam was the pattern of him that was to come! And why does he reject what he finds the Scriptures *ever speak in the very words*? Is he not *ridiculing his rooks for their credulity*? (S. D. 232.) For why does he reject these Scriptures, and yet admit that one divine testimony is as much to be trusted as *five hundred*? (S. D. 240.) Did he not make such assertions in *mockery*, or to deceive? If he did not: let him produce one Scripture where Christ is declared to be the first man; or one Scripture where man's originality is declared not to be of the dust. And as he never has, and what is more, never can, let him tell the Reader, what he means by thus making void the Sacred Scriptures, for the sake of a vile tradition, which he acknowledges is no matter of faith? (S. J. 93.) If Mr. Colyer had been guilty of such *duplicitv; scoundrel as well as calumniator; and hypocrisy* as well as *monomania*, would not have been expressions too harsh for Mr. *John Stevens* of Meard's Court to use upon such an occasion.



“*but perfectly consistent.*” S. D. 65. No marvel that some of the Lord’s people should be for a season led astray by these deceivers; or that such crafty and designing men should compare the children of God, tossed to and fro with every wind of doctrine, *to young rooks receiving food from their dam.* But, in such instances of depravity, we see a little of the deceitfulness of our own hearts; and how desperately wicked we are in consequence of sin! And that sin is a *positive* thing! The Pharisees were human pre-existerians; and so remarkable were they for their sanctity in appearance, and for their morality, that it became a proverb, if two men and no more went to heaven, one of them would be a Pharisee. Reader, Remember the words of the Lord Jesus, how he said, the Pharisees make void the word of God by their traditions. Mark vii. 13. Beware of the leaven, the doctrine of the Pharisees, Matt. xvi. 6, 12. That the Pharisees were hypocrites, Mark vii. 6. They were of their Father the Devil, and the lust of their Father they will do. He was a murderer from *the beginning*, and *abode not in the truth, because there is no truth in him.* When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John viii. 23, 24, 44, 58, 59. That the proselyte they make, is two fold more the child of hell than themselves Matt. xxiii. 15. That the publicans and harlots go into the kingdom of God before them. Matt. xxi. 31. And we are sure the meek and lowly Jesus made no mistake. Therefore the openly profane are not so injurious to the children of God as the Pharisees, the mockers of believers’ baptism, with their began to be assumed Father, their began to be assumed Son, and their began to be assumed Holy Ghost.

A *departure* from first principles is *stamped* upon the human *soul-pre-existerian doctrine.* For man’s originality is of the dust: And *death*, the wages of *sin* is assigned by the ALMIGHTY, for the *soul* pre-existing—*not the body*, but the *resurrection of the body.* But, that the *horrid absurdity* of the human soul pre-existerian doctrine may appear in its own form; the following is the *ridiculous* statement of their plain reason creed, extracted from their own writings.

1. "As the souls of the saints departed, now exist "in glory without their bodies,"—"so, the soul of our "blessed LORD was called into being, *long before he had "a human body."* S. D. 125.

2. "The *soul* of our Lord is of the same kind *with "ours"*—"similar faculties and properties." S. D. 16. "The *soul* is sinless, as to formally immoral qualities, "and as it comes out of God's hand, *yet void of positive "holiness."* 2 Let. 45. Our Lord's soul *sinless* but *void of positive* holiness, is the human pre-existerians' communicable Image of God, S. D. 194, 195.

3. *Enoch* and *Elijah* were in heaven in their bodies of flesh, long before Christ had a body; and as they were *perfect men* in glory, and Christ was without a body; so Christ is ridiculously represented by human soul pre-existerians as being *made over again*, in order, that he might be made in all things like unto his brethren; for when speaking of Christ without a body, they say, "*He was first in heaven without a body of flesh, and "he is FIRST in heaven with a body, ENOCH AND ELIJAH "EXCEPTED."* S. D. 125. That is, he was the *third* in heaven with a body, *Enoch* being the *first*, and *Elijah* being the *second*!—

4. "*It behoved him to be made like unto his brethren*" "—*it became him to be made like unto them in essence and "substance. They had not only intelligent souls, but "human bodies; he had an intelligent soul, but not a "human body, therefore in that respect, it behoved him to "be made like them."* 3 Let. 31.

Thus, they are obliged to acknowledge, that their man Christ, which they call a man in God, had not before his incarnation the *essence and substance of his brethren*; for they dare not openly avow that man's originality is not of the dust. We ought not therefore to be surprised that the pre-existing human soul tradition should be ridiculed by the human pre-existerian sect, who maintain the doctrine of the pre-existence of the *body*, as well as of the soul of Christ; some of whom believe, that Christ was made in all things like unto his brethren in body and soul, yea, peccable, and under the law. But there are others who do not think he

was *peccable*, or that he was *made under the law*, until he was *born again* in Bethlehem; yet they will confess, that unless he were so, he could not be a man, *made in all things like unto his brethren*.

There are others who believe that Christ passed through the womb of the virgin as water through a conduit pipe. But the *human pre-existerians*, who say there is one God, and Mahomet is his prophet, believe that Christ passed through the virgin's paps. And there are other human pre-existerians, who believe Christ, when on earth, was a man born of the virgin, and at the same time a pre-existing secret man living in heaven. But there are others who believe he had only a pre-existing *spiritual* body without a soul; for the *devil* has invented a great many Christs' to suit the taste of all *his* soul reasoners, and especially to gratify those sects under the denomination of Christians, who justify the human pre-existerian Jews for having crucified **THE SON OF GOD** as an imposter! For if Christ be not the *essential Son of God*, he was only an *assumed Son*; and then the Jews were fully justified by their law in putting him to death, for *by their law*, the Jews said, *he ought to die, because he made himself the Son of God*. John xix. 7. But the **Jews did it ignorantly**. Acts iii. 7. And the Holy Spirit hath assured us, that if they had known him, (*the SON of the FATHER in truth and love*.) they would not have crucified the **LORD OF GLORY**. 1. Cor. ii. 8.

The pre-existence of Christ's *soul* until his incarnation, is universally admitted not to be found in the Scriptures of God the Holy Ghost. But Christ's **BODY** IS SPOKEN OF *in the past tense*, as prepared ages before his actual incarnation, by him "*who calleth things that are not as though they were*." And all admit, he must have appeared in a body to Jacob, for he wrestled with him: and when he appeared to his disciples after his resurrection he said, to assure them that he had a body, "Behold my hands and my feet, that it is I myself: *handle me and see, for a spirit hath not flesh and bones as ye see me have*." Luke xxiv. 39. He must have appeared unto Abraham in a *body*, for he did eat with him: as he assured his disciples that he had a body,

for it is written, "They as yet believed not for joy and "wondered, then he said unto them, have ye any meat?" and they gave him a piece of a broiled fish, and of an honeycomb, and he took and did eat before them. Luke xxiv. 41—43. And as Jesus did this, that they might be assured a spirit had not *flesh and bones*; so there can be no doubt his appearance in a *bodily shape* to the Old Testament saints was sometimes under a *celestial*, and at other times under a *terrestrial bodily appearance*. I Cor. xv. 40. Therefore, they who believe in the pharisaical fable of the pre-existing human soul must have *all the reason in the world*, for there is no authority for it in the Bible. And they who believe in the pre-existence of Christ's human body, with, or without the soul, *have all the reason in the world to contend for the pre-existence of the bodily shape of a dove in union with the Holy Spirit*. The cause assigned for the pre-existence of the *former* being equally as *necessary*, and as *reasonable* for the pre-existence of the *latter*. Surely the bodily shape, like a dove, may be *reasonably* considered by *intellectual* men, in this age of reason, as a *celestial body*. And as the *Angels* are *spirits*, therefore, they, *with all their reason in the world*, may *suppose*, or believe in *celestial filiation*, and that *Angels* have *celestial* bodily shapes like doves. There can be no doubt, but that the *Perverter* believes in the *pre-existence of the bodily shape of a dove in union with the Holy Spirit*, for the whole of his arguments in favour of human pre-existence prove it! Yea, he even contends, that "*it cannot be a truly correct idea for Jehovah to personate a mere character, having no real subsistence in any person existing in heaven, earth, or hell*. Let. i. 15. And, therefore, he must believe that the Holy Spirit had a bodily shape *in union* like a dove.

Tertullian, who lived in the second or third century, saw through such characters: he knew their enmity to the descent of the Holy Spirit in a bodily shape like a dove: and he also knew, that they pretended to have what they have not, namely, *a reverence for the Most High*; for if they had any true reverence for the Most High, they would not have muttered such vain words. They would have known, says Tertullian, there was no