

creature or substance worthy of God to take ; but what ever he shall take, *he himself renders worthy*. Behold he put no trust in his servants, and his angels he charged with folly. Job. iv. 18. And whatever appearance he took at sundry times under the Old Testament dispensation, there was no more necessity for its *then* created existence, than there was for the created existence of the bodily shape like a dove, in which appearance the Holy Spirit descended ; or than there was for the created existence, out of the element of fire, of those *cloven tongues that appeared like as of fire, and sat upon each of the Apostles upon the day of Pentecost!*

And so far are these truths from gendering in the mind of a regenerated man, thoughts infinitely *too mean* for the Divine Lord of all ; that they fill the mind with wonderful ideas of the greatness of his condescension, *who made himself of no reputation by taking the form of a servant ; was as a worm and no man ; a reproach of men, and despised of the people : in his humiliation his judgment was taken away*. And they also beget precious thoughts in the saints, of the grace and humiliation of the Divine Lord of all, who makes *temples* of their *vile bodies*, and dwells therein, *vile as they are*, by his HOLY SPIRIT : an act of humiliation as great as any of the manifestations made to the ancient patriarchs before the incarnation of Christ. Well might the Psalmist exultingly exclaim, “How precious also are thy thoughts unto me, “O God ! How great is the sum of them. If I should “count them, they are more in number than the sand ; “when I awake, I am still with thee.” Psalm cxxxix. 17, 18.

But there are other sects of human pre-existerians whose opinions are equally fabulous ; whose *pride* will not allow them to believe that man’s originality is of the dust, for they are all *lovers and makers of a lie*, (Rev. xxii. 15,) and as regardless as all *proud reasoners* are of “Thus saith the Lord,”—“*dust thou art, and unto dust thou shalt return, for out of it thou wast taken.*” Gen. iii. 19. For some of them believe in the pre-existence of all the souls of the elect. And others believe in the pre-existence of *all souls* ; they assert, that the souls of

the *non-elect* took part with the Devil and fought against Christ in heaven ; from whence they were cast out : and that until they have bodies they live with the Devil in the region of the air. But the souls of the elect, they say, took part with Christ, and they live in heaven until they have bodies. The Reader, therefore, will observe, that like the false witnesses who arose against Christ, their witness agrees not together. Mark xiv. 56. And yet, like the Perverter of I Am, they will each say, “ *I am no “ Fanatic, Sir, I revere my Bible.”* E. S. 29. But their *reverence* for the Bible is expressly like unto that faith which is without works, *viz*, DEAD. James ii. 20, 26. For they are so regardless of “ Thus saith the Lord,” that they *pervert* even some of his most important testimonies recorded in the Holy Scriptures. Some of them even reject from the Old Testament, the books of Kings and the books of Chronicles. That it would seem, Solomon’s Prayer at the dedication of the Temple ; the Lord’s answer thereto ; the providential dealings of God therein recorded ; and what the *Spirit of Christ* in the Prophets did testify, therein also recorded, are all in their intellectual opinion of little or no esteem!^a And is there a godly

^a Reader! You are living in the Age of Reason! Beware of Religious Reasoners—they are an intellectual sect, like the Antediluvians in the days of Noah. But do thou “ trust in the LORD with all thine heart ; and “ *lean not unto thine own understanding,*” Prov. iii. 5. Put not your confidence in the Pharisees! Let not their form of Godliness deceive you. John the Baptist knew their hatred to the seed of the woman ; he therefore called them *a generation of vipers. They wanted to creep into the church of God through the profession of John’s baptism.* See Matt. iii. 7. In addition to what has been stated respecting the human pre-existerian Pharisees, in pages 18 and 19, allow me to add ; they believed in the transmigration of the souls of good men from one body to another ; whereas they believed those of wicked men dwelt for ever in the prison of darkness. It was in consequence of their belief, as all human soul pre-existerians do, in the transmigration of the soul, that they asked *John* whether he was the prophet *Elias!* and that some of the Pharisees thought JESUS CHRIST was *John the Baptist, Elias, Jeremias,* or one of the prophets, (Matt. xvi. 14), that is, that the soul of John the Baptist, or one of the old prophets had transmigrated into another body, in the same way as the human pre-existerians now believe, that Christ’s human soul transmigrated into another body made of the Virgin, leaving the body in which he appeared to Abraham and Jacob, &c. in *Goph!* Probably, as the human pre-existerian *Mahomet* believed the *Paradisiacal bodies* were made of *musk* ; such a notion may be by human soul pre-existerians *intellectually believed!*

man, who is not grieved at such vile conduct? Can any faithful servant of Christ countenance, and declare such a doctrine harmless? Reader, be not deceived; the Lord's *true* and *faithful* witnesses do as yet *prophecy clothed in sackcloth*, (Rev. xi. 3,) the days of their mourning are not yet ended. Jeremiah was not unconcerned at similar profligacy in his days. Jerem. ix. 1. &c. But *the Jews for his faithfulness cursed him*, (Jerem. xv. 10,) as Satan's ministers, who appear like ministers of righteousness (2 Cor. xi. 13, 14, 15,) do *abuse* and calumniate the Lord's faithful servants. Thus Dr. *Gill* was insulted by that *awful* character, *John Allen!* And thus *Mr. Colyer, Mr. Evans, and Dr. Hawker* were insulted by the PERVERTER OF I AM.^a But as he *insinuates*, that Christ either ignorantly or wilfully used one tense for another, it would be strange, if such an awful character did not insult the Lord's disciples! For the disciple is not above his Lord!

Before I close this Introduction, allow me to observe, that it is a remarkable fact, and worthy of notice, that the Holy Spirit has **THREE times** recorded *man's originality is of the dust*. 1. "The LORD GOD formed man of "the dust of the ground." 2. "In the sweat of thy face shall "thou eat bread, till thou return unto the ground, for out "of it wast thou taken. 3. For dust thou art, and unto "dust shalt thou return," Gen. ii. 7—iii. 19. It is also remarkable, and worthy of observation, that the Holy Spirit has **THREE times** declared *Adam* to be the *first* (*protos*) man. 1. "The *first* man, Adam, was made a "living soul;" 2. "The *first* man is of the earth." 3. "That was not first which is spiritual, but that *which* "is *natural*, or *soul*." 1 Cor. xv. 45, 47, 46.

It is equally remarkable, that the Holy Spirit has **NEVER CALLED CHRIST THE FIRST MAN**, but the *last Adam*, to the confusion of all Pelagians. That Christ is never

^aThe Perverter tells his young rooks, that *want of intellect* is the *cause*, why the Lord's people do not understand and receive his human pre-existential tradition: but I can assure him, he is awfully mistaken; for the LORD'S people have an *understanding given them* by the SON of GOD! 1 John v. 20. And there is a day coming, if he dies in his sin, that he will find the *faithful God* is not to be thus *calumniated*; nor *insidiously* accused of withholding from his people that spiritual understanding, by which they know Him that is the True God, and Eternal Life. 1 John v. 20.

called the *first* man, but the *second* man, to the confusion of all Pelagians, And that Adam, the soul man was the *first*, and afterward Christ came in the flesh, the *spiritual man*, 1 Cor. xv. 45, 47, 46.

And lastly, that Christ, is called the *last* Adam, his human nature being that *new thing created in the earth*, Jerem. xxxi. 22. These important truths are matters of faith, because they are expressly revealed. And the human pre-existerians admit, that their doctrine is *no matter of faith, because it is not expressly revealed*, (S. J. 93.) And they also admit, that *one divine testimony* is as much to be trusted as *five hundred*. (S. J. 240.) We have, therefore, **THREEFOLD** testimonies, which like a threefold cord is not quickly broken. Eccles. iv. 12. And as they admit the Scriptures are **STRICTLY TRUE**, and **PERFECTLY CONSISTENT**, [S. D. 65.] Out of their own mouths, **CHRIST JEHOVAH** will judge those wicked servants, who make void the word of God by their *vile traditions!* Luke xix. 22.

Doth the Reader desire to ascertain for himself the important question, whether he be of the number to whom "Thus saith the LORD" is precious? The question is easily answered, and by the decision of the LORD himself: "Lord, how is it, (said an apostle) that thou wilt manifest thyself unto us, and not unto the world?" Observe the LORD's answer: "JESUS said unto him, if a man love me, *he will keep my words*, and my FATHER will love him, and we will come and make our abode with him." Nothing can more accurately define the true spiritual church of CHRIST. They that love the person of CHRIST, love also the words of CHRIST; and they would not *pervert*, or *reject* them, as the human pre-existerians do, for all the world! And it is hereby the children of God are taught how to comprehend with all saints, the love of God the FATHER, and the *coming* and *abiding* of both the FATHER and the SON, and the *in-dwelling witness* of the SPIRIT.

May the fellowship of the FATHER, and of the SON, and of the HOLY SPIRIT, be enjoyed day by day, by all the children of GOD! Amen.

CHAPTER I.

This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Gen. v. 1.

AND GOD said, let us make (*Adam*) MAN (*betsalemenu*, which literally reads) *in Image our*, (*kidanutenu*, which literally reads,) *after likeness our*, and let THEM have the dominion, or the pre-eminence over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his Image, and in the image of God created he him. Gen. i. 26, 27. ix. 6. Adam was not created until the sixth day; and he appears to have been the last creature that was then created. But to him, the last creature then created, the Lord gave the pre-eminence, or the Lordship; therefore, pre-eminence in all things does not consist in being the *first thing created*, as the human pre-existerians vainly imagine! And further, Adam was created *in the Image and likeness of God*, and not in the Image of a creature, as the human pre-existerians falsely affirm.

2. The Lord he is God, it is he that hath made us, and not we ourselves! And the GOD of TRUTH declares, the originality of man is of the *Earth*, in the following words; "And JEHOVEH ALEHIM *formed man of the dust of the ground*, and breathed into his nostrils the "(nephesheth him) *the soul*, or *souls of LIVES*, (*plural*) and "*man, or Adam became a living (nephesh) soul!*" Gen. ii. 7.

3rd. After Adam had fallen by transgressing his Creator's law, the LORD again declared, that man's originality is of the Earth, "*for dust thou art*," said JEHOVAH unto Adam, "*and unto dust thou shalt return.*" Gen. iii. 19. And another Scripture saith, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, or where-

“of we be made; *he remembereth that we are dust!*” Psalm ciii. 13, 14. Thus the Old Testament Saints acknowledged their originality to be dust. See also Gen. xviii. 27,—Job iv. 19. What then are we to understand by,

THE IMAGE AND LIKENESS OF GOD, IN WHICH ADAM WAS CREATED?

1st. It is not lawful for us to *liken* the Most High to the *inhabitants* of the earth, who in his sight are as nothing, and are counted unto him less than nothing and vanity; Isaiah xl. 17, 18. Neither is it lawful for us to *liken* the Most High to any of the *Hosts* created; (Isaiah xl. 25, 26,) for the Hebrew word rendered *liken* in both these Scriptures, is radically the same Hebrew word as is rendered *likeness* in Gen. i. 26., v. 1.

2nd. After Adam had sinned, the Holy Spirit declared, that Adam begat a Son in *his own likeness, after his Image*; (Gen. v. 3.) *in the likeness and Image of a creature, and not after the likeness and in the Image of God, in which Adam was created!* And in him we have all sinned, and come short of the glory of God! Our God is glorious in holiness! Exod. xv. 11.

Again, it is written, the first man, Adam, was a *living soul*, I Cor. xv. 45, and of the earth, earthy: I Cor. xv. 47, and is the figure, (*τύπος*) the *pattern* of the second and *last* Adam that was to come, Rom. v. 14. The Greek word *τύπος* is rendered *pattern* in Titus ii. 7, and Heb. viii. 5.

Adam, the *pattern*, was a living soul, and of the earth: and the second and last Adam was Jehovah from heaven, whose human nature was the *new* thing created in the earth, Jerem. xxxi. 22.

And as Adam the living soul man was the *pattern*, it is very evident that Adam's soul and body were not created in the image and likeness of Christ's human nature as *pre-existing*.

Now, the human pre-existerians universally reject, or pervert the above truths. They say, “The Scriptures inform us, that man was created in the Image of God.

“ And Paul, in his Epistle to the Colosians, calls Christ
 “ the Image of the Invisible God. Therefore, *by admit-
 “ ting the real existence of Jesus’ humanity as the primi-
 “ tive likeness possessed by Jehovah Aleim, and of which
 “ the Holy Three speaking, say, our image, our likeness,
 “ &c. ; we behold a clearness and beauty in the language
 “ unseen before: for we readily remark, that he who was
 “ God, by being joined to the human nature, possessed
 “ an Image of communicable kind, and to be made like
 “ Christ man, was yet being made in the likeness of
 “ God.” S. D. 194, 195.*

1st Now, so far from our seeing clearness and
 beauty in the language unseen before by the above pro-
 posed admission, we see not Paul, but the Holy Spirit
 represented as a vain Pedant, using the words, “ the
 “ Image of God,” and the words, “ the Image of the IN-
 “ VISIBLE God,” without a distinction. Whereas the Holy
 Spirit, in the Epistle to the Colosians, has used the word
invisible in the same spiritual sense as he hath used the
 word *invisible* in the twentieth verse of the first chapter
 of the Romans. For the *invisible* things of God are *his
 eternal power and Godhead*, which he saith to the Romans,
 “ *from the creation of the world are clearly seen, being under-
 “ stood by the things that are made,*” Rom. i. 20; and when
 he testifies to the Colosians, that Christ is the Image of the
invisible God, he evidently means, for he is speaking of
 the Son of the Father, that the *Son* is the essential Image
 of the Father, whose Eternal Power and Godhead in the
 works of creation *are clearly seen*; for, HE saith, *by him
 were all things created, &c.* Col. i. 15, 16. Therefore, the
 word *invisible* in Col. i. 15, signifies the *eternal power* of
 God: and as Christ’s Eternal Power and Godhead are seen
 in the works of creation, for he created all things, so it is
 evident from the context, the Holy Spirit is speaking of
 the Son of the Father in truth and love, as the essential
 Image of the Father! And if further confirmation be
 needed, I may add, that the Holy Spirit testifies to the
 same effect to the church at Corinth, for he denominates
 “ CHRIST THE POWER OF GOD.” I Cor. i. 24.

2nd. We also clearly see, that the human pre-exis-
 terians, to support their *fable*, confound *soul* and *spirit*

together, not making a difference; and by so doing they presumptuously arraign the Most High of wilful deceit or ignorance; because the Holy Spirit hath used the words living soul as the nature of Adam, and quickening spirit as the nature of Christ! Thus, they blasphemously set at nought the wisdom and veracity of the God of Truth, by not dividing asunder the *soul* and *spirit*, Heb. iv. 12.

3rd. We also clearly see, that the human pre-existerians represent the *invisibility* of God as being a *visible human form and shape*; whereas the Holy Spirit declares the *invisibility* of God is his Eternal Power and Godhead, for the word *things* is noted by Dr. Goodwin as not to be found in Rom. i. 20, in the Greek Testament.

4th. As the human pre-existerians' God cannot humble himself, we also clearly see, that their Christ must have been without humility, or he could not be the Image of *their* Invisible God. And that Adam must have been before he transgressed without humility, or he could not have been in the Image, and after the likeness of the human pre-existerians' God.

5th. We also clearly see in the Scriptures, of God the Holy Ghost, that Adam was not created in the Image and likeness of Christ's *humanity as pre-existing*, because the Holy Spirit positively declares, that Adam was the *first* man, and that Christ is the LAST man.

6th. We also clearly see, that the Holy Spirit declares, that Adam is the *pattern* of Him that was to come, Rom. v. 14.

7th. We also clearly see, the Holy Spirit testifies, that in the FULNESS (*pleroma*) of time, Christ's human nature was *a new thing created in the earth*, and was MADE (not begotten) IN ALL THINGS, without a single exception, LIKE UNTO HIS BRETHREN, Jerem. xxxi. 22, Gal. iv. 4, Heb. ii. 17.

8th. We therefore clearly see, the human pre-existerian doctrine is of the Devil! That the Perverter admits *it is no matter of Faith, because not expressly revealed*: [S. J. 93,] and we affirm and prove that it is opposed by the Holy Spirit's testimony in the Holy Scriptures. That the doctrine of the pre-existence of the human soul makes the God of truth a liar; for HE

declares man's originality is of the dust. That to support this *fable*, its promulgators destroy the truth, and the perfect consistency of the Sacred Records, as their Fathers, the Pharisees, did before them. Mark vii. 13. And like their Fathers, they profess to reverence the Bible, while they endeavour to make it void!

9th. Satan, our great adversary, knows that Adam lost in consequence of *sin*, *God's image and likeness*: and that it was in Adam's own likeness and image, a sinful creature, he begat a Son after he had sinned. Satan knows that God is the God of truth, and of all grace, and humbles himself! And that until regeneration all *men are liars and proud*, whether they appear to be so or not! Satan therefore would, and does persuade *men*, that they have not lost God's *image and likeness*; and that a *human soul without a body, the state of the dead*, is "the *very image set up to be studied by all true christians.*" (S. D. 16,) and the *body is the shape and fashion.* He. 139. S. D. 184.

The enmity of the seed of the serpent is to the seed of the woman. And from *enmity* to the seed of the woman, Mr. Samuel Stockell contends, in his book entitled the Redeemer's Glory unveiled, published above one hundred years since, that Christ's *soul* pre-existed Adam: and further, that unless it did so pre-exist, "he cannot in all things have the pre-eminence; which, he says, is to give the lie to the Sacred Oracles." The *Perverter of I Am* says the same. S. D. 153. 3 Let. 33, 34.) It therefore follows, that according to their opinion, the Almighty committed many *blunders* in the works of creation, for he ought to have created Adam before the *fish*, &c. or else Adam could not have the pre-eminence in all things. And that Abel, to be pre-eminent, ought to have been born before Cain, Isaac before Ishmael, and Jacob before Esau, &c. Secondly, Mr. *Samuel Stockell* contends, that the *soul of a man without a body* is with *propriety of speech* to be called a man, and he has *invented* some arguments to support it: which arguments the *Perverter of I Am* has adopted and more largely stated. (E. S. 25, 26.) Thirdly, Mr. *Samuel Stockell* further contends, that as the souls of men *after death* exist separate from their bodies; so he insists upon

the pre-existence of Christ's soul before he had a body. And this *ridiculous* argument, the *Perverter of I Am* has also adopted. (I Let. 22.) It therefore must follow, that according to their opinion, the state of the dead was the state of Christ's pre-existing human soul, and therefore, their Christ ought to be called *God-dead-soul-man*. A phrase perfectly correct, for the words "*dead soul of any man,*" is *literally expressed* in the *original Scriptures* of God the Holy Ghost. See Num. xix. 11. See also the Sept.—The Vulgate—and Montanus. But as the state of Christ's soul was according to their opinion, pre-existing in the full anticipation of being made a *curse*, and *of enduring the wrath of God*; it was impossible for such a pre-existing human soul to be in the state of the blessed. But then, what state must their human soul Christ have been in? Was it past all feeling? or was it abiding in the anticipation of a hell of woe? Surely, as the *Perverter of I Am* appears to have received some of his *pre-existerian soul arguments* from Mr. *Samuel Stockell*, he ought to answer these questions, and at the same time to acknowledge, that he was formerly one of Mr. *Samuel Stockell's* young rooks. (S. D. 208.) The human pre-existerians' arguments therefore prove, that their *Christ* pre-existed as *God-dead-soul-man*, like the souls of the damned abiding the wrath of God. And if they are honest men they must avow it, or abandon their vile tradition.

The Devil is the Father of lies! *He hates the seed of the woman!* By his subtilty, sophistry, and logic, he hath always deceived the wise and prudent: and he would if it were possible deceive by his ministers even the elect. The most subtile of Satan's ministers *sweeten* their *damnable heresies* with *doctrinal truth*, or they would not pass for ministers of righteousness!! Let us, therefore, be sober and vigilant, for he is a great adversary to Christ the Lord, and to the Church of God. To put thee, christian, upon the *watch*; and to prevent thee from being carried away by the *sophistry* of Satan's ministers; I shall now lay before you the solemn demand of the Most High, with the human pre-existerian's reply! The LORD calls

upon the Church to contemplate his transcendent and undescribable greatness: "Behold! the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold! he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted unto him less than nothing and vanity. To whom then will ye LIKEN God? or what LIKENESS will ye compare unto him? (Isaiah xl. 15-18.) Reader, allow me again to remind you, that the Hebrew words here rendered LIKEN *and* LIKENESS, are radically the same as the Hebrew word rendered LIKENESS in Gen. i. 26. v. i. And the Lord having demanded, to whom will ye *liken* God, or what *likeness* will ye compare unto him? the Reader will do well to compare the LORD's reply with the human pre-existerian's, as set forth in the columns opposite to each other: viz.

The Lord replies.

Isaiah xl. 21—24. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? it is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princess to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

The human pre-existerian replies.

Let us make man, said Jehovah Aleim, in our *Image*, after our *likeness*. Here is the *Image-man* with the Triune God, and here we have the Great Three One, speaking of their *Image* in distinction from themselves; and calling it, our image; our likeness. Now, what was this, but the pre-existing man standing in Aleim. S. D. 123. Therefore we may venture to predicate similar faculties and properties of the soul of Christ to those we are accustomed to speak of as contained in our own. S. D. 15, 16. And to a conformity to their *primitive likeness* are all the chosen ones ordained. S. D. 65.

The *soul*, therefore, without a *body* is the human pre-

existerians' *primitive* likeness: *the conformity* to which all the chosen ones are ordained! What a *fable!* But to proceed, the Lord further demands, *To whom then will ye LIKEN me, or shall I be equal? saith the Holy One.* Isaiah xl. 25. The human pre-existerian replies, "No representation can be complete, but it is thought the following may serve to aid the thoughts of the weak."

Illustration drawn from the human soul, which is

1st. A Spirit.

2nd. Invisible.

3rd. Has distinct forms of acting called faculties; as understanding; will; affection. Here we have a trinity of rational forms or active powers in one reasonable essence. S. D. 16.

A brief statement of the Perverter's manner of conceiving of

1st. God, who is a Spirit.

2nd. God is invisible.

3rd. In God are distinct forms of subsisting and acting, called (panim) persons, and named Father, Son, and Holy Spirit. Here we have a trinity of divine modes of subsistence, or personal distinctions, in one infinite Spirit. S. D. 16.

This infamous illustration is followed by eight more, to prove that the image and likeness of the most high is a *vain creature*, who in Jehovah's sight is as a *grasshopper!* But the Reader will observe,

1st. That there is no authority in the Holy Scriptures for calling the *soul* a *spirit!* but on the contrary, the Scriptures divide the *soul* from the *spirit.* Heb. iv. 12.

2nd. That there is an expressly revealed *distinction* between a living *soul* and a quickening *spirit.* I Cor. xv. 45.

3rd. That there is no authority in the Holy Scriptures for saying the *soul* is *invisible!* For all created spirits are visible to each other, and our Lord hath declared their visibility. Luke xxiv. 37—39.

4th. That the Greek word for *soul* is *psuche*, and answers to the Hebrew word *nepesh.*

5th. That the *wisdom of the soul* since the fall of man is described as *sensual*, *psuchikos*, *intellectual*, *mental*, or *natural.* James iii. 15. Jude 19.

6th. That the mockers are described as having this *sensual* or *natural* wisdom, and as not having the *spirit.* Jude 19.

But that the Reader may have a further view of the profligacy of such illustrations, there is another, which this human pre-existerian hath omitted, lest it should destroy one of his *evil* conscientious things, which was left for Mr. Colyer's consideration, but as it will expose the wickedness of such illustrations, I have set it forth in the words following.

That the *understanding* of the human soul, which is only wise to do evil, *operates* upon the *affection*, and makes it strong for itself; and influenced it with all such *evil desires* as sinful men are brought to enjoy; and that all this is in perfect agreement with the doctrine of equality among the *three* distinct forms of acting, called faculties.

“That one *eternal person* of the Godhead *anointed another* and made him strong for himself; and *blessed* him with all *such blessings* as sinful men are brought to enjoy; and that all this is in perfect agreement with the doctrine of equality among the *Divine Persons*.”
E. S. 38.

By *answering a fool according to his folly*, we see the truth of that portion of Holy Scripture verified, namely, “*I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*” I Cor. i. 19, 20. Yea, saith the Spirit, for *men professing themselves to be wise become fools, by changing the glory of the uncorruptible God into an Image made like to corruptible man.* Rom. i. 22, 23. And if the image made like to corruptible man be such an abomination; how much more so the *corruptible original*?

It is, therefore, impossible that the *soul or body* of Adam, or of sinful men, can be “the image or likeness of God,” in which Adam was created. And this is very evident, and even beyond a doubt from the Holy Spirit's testimony, viz. “that the *natural, or soul-man*, receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” I Cor. ii. 14. And in this condition are all the children of Adam in the order of natural generation, for they all have sinful souls and bodies: and it is impossible to find in them, until born

of the Spirit, "THE IMAGE AND LIKENESS OF GOD," for OUR GOD IS A SPIRIT, and they who worship him, *must worship him in spirit and in truth.*

Before we proceed further in this enquiry, let us ascertain the *special* and *revealed difference* which the Holy Spirit hath made between *soul* and *spirit*, in the Sacred Scriptures; for we ought not, indeed we cannot shew more due respect to the opinions of great men, than to take no notice of them, when their opinions are not warranted by, "Thus saith the LORD," or not supported by the testimony of the Holy Scriptures. That the Reader may have a clear and distinct view of this important subject, a few of the Scripture facts concerning the *soul*, I have set in column opposite to those concerning the *spirit!*

1. The Greek word used for *soul* in the Holy Scriptures is *psuche*, and answers to the Hebrew word *Nephesh*.

2. The *first Adam* is declared to have had the breath of *lives* (plural), and to have been a living *psuche*, or *soul*. Gen. ii. 7. 1 Cor. xv. 45.

3. The wisdom of the *soul* is accordingly called *psuchikos*. James iii. 15. Jude 19. And the *psuchikos anthropos*, the *soul man*, is declared to receive not, neither to know the things of the *Pneumatos* or *Spirit* of God: 1 Cor. ii. 14.

4. The *mockers* are described as being *psuchikos*, and as not having the *pneuma!* Jude 19.

1. The Greek word used for *spirit* in the Holy Scriptures is *pneuma*, and answers to the Hebrew word *Ruach*.

2. *Angels* are called *pneumata*, *spirits*. Psalm ciii. 4. Heb. i. 14. And the *last Adam* is called a quickening *pneuma*. 1 Cor. xv. 45.

3. The wisdom of the Spirit is accordingly called *pneumatikos*, 1 Cor. ii. 13, 14, 15. *spiritual*.

4. *Spiritual men* have the wisdom which is from above. James iii. 17, 18.

From the above statement it is very evident, that the *soul* and *spirit* are perfectly distinct things, and as different in many respects as *reason* is from *spiritual faith*, the gift of God! And further, that *reason* will give credit to the greatest absurdities committed by reasonable men; but it will not give credit to any thing *which appears to be unreasonable* in the Holy Scriptures. For instance, the miraculous conception has been the sub-

ject of obscene mockery in a neighbouring nation; and *from the same cause*, as the *Essential Sonship of Christ* has been ridiculed in this country by the mockers of believers' baptism! *Reason* will not receive upon the veracity of God, what it cannot comprehend in the word of God! And from *Reason* arises all the *unscriptural creeds*, and *diversities of sects* amongst *religious reasoners*; for there is but *one Faith*. Eph. iv. 5. The human pre-existerian cannot believe the Son of man was in heaven when talking to Nicodemus upon earth, because it is as *absurd* in his opinion, as the miraculous conception is *absurd* to the infidel. The learned Socinians cannot believe in the doctrine of the Trinity, it is so repugnant to their *reason*, and so inconsistent, as they think, with the perfection of the Divine Unity. And men of *learning*, some of whom *profess* sound doctrine limit the infinite foreknowledge of God, under various *reasonable pretences*: but all these acts of profligacy proceed from Deistical principles; from men wise above what is written, deceiving themselves, and deceiving others! Deism of late has assumed many forms to pass for *christianity*; nevertheless the Deist under every disguise is a *religious reasoner*! One who cannot believe in the *revelation of God*, because it appears to him inconsistent with the perfections and attributes of God. The *universalist*, who has never known the *plague* of his own heart and the *damning power of sin*, contends for *universal redemption*, and the universal restoration of men and devils; because his reason persuades him that *particular redemption* is *inconsistent* with *Divine Equity*. The Pseudo-Trinitarian prefers *three names*, to *three persons*! or else he prefers *Three essential nondescripts* to the divine and *proper* name of the Father, and of the Son, and of the Holy Spirit, because the doctrine of *assumed names* or *characters*, like *imposters*, *hypocrites*, *swindlers*, or *stage-players*, he thinks *vindicates the sovereignty of the Deity*.^a

^a The human pre-existerian Dam has had recourse, it would seem from his own statement, to a very artful mode of evading the force of truth. What he teaches the *young rooks*, they afterwards *caw*, and some of them publish either under *assumed names*, or in their own names: but when the Perverter is charged with being the Author of what he has taught, and *which* they have published to the world; he is himself *so sick of his own food with which he has fed his young rooks*, that he would have

And further, that the MOST HIGH *assumed them because he created an atom or an intelligent. And that the names of the Most High are not essential to God: that they are not proper names* descriptive of his *nature and perfections; but assumed names hereafter to be laid aside!!* (S. D. 252.) In plainness of speech, *improper names*, such as vain men have given themselves; or have been assumed for *imposture, deception, or stage-playing*. Thus the revelation of God under various *specious pretences* is rejected by the wise and prudent. And while they would persuade us they believe in the doctrine of the Trinity, they testify their deistical principles, by saying, “How can God enter “into covenant with God?”—“How can God send “God?” &c. All such expressions are common to all the sects of the deistical denomination, who have *assumed* the Christian name. Human reason, pride, and self-will have blinded their eyes, and hardened their hearts, or they would acknowledge what they cannot comprehend, viz. the mystery of God, and of the Father, and of Christ. (Col. ii. 2.) Reader, the Holy Spirit hath forewarned the Church of God, that there would be such characters, and further, that such men have not the *wisdom which is from above*, but sensual (*psuchike*) wisdom, that is, *soul-wisdom*, and *devilish*. James iii. 15. They substitute tradition for revelation, and preach a *counterfeit Gospel*. They water gild their *reason*, that it may pass current for *fine gold*, for *faith*, (Rev. iii. 18,) to the intent, that the faith of their hearers may be founded in the wisdom of man, and not in the power of God. 1 Cor. ii. 5. And they endeavour to make the enticing words of man’s wisdom pass current for *revelation*, under the *persuasive words*, (1 Cor. ii. 4,) that the *faith of the Spirit*, (2 Cor. iv. 13.) is only *sanctified reason!*

But although there may be as many *human creeds* as *religious reasoners*, nevertheless there is but *one faith*. Eph. iv. 5. And if there was no difference between *soul* and

the world to believe, he is not the author of their *freethinking* publications, because they were not in his hand writing! And yet he was formerly so fond of *Nepios*, and of his creed, of whose writings he is *now* ashamed, that he baptized him into his enmity to the seed of the woman, and accepted him as a *Deacon in his own Church!*

spirit, there would probably be but *one creed*; for the *devils* are not *souls*, but created *spirits*; and although they are *fallen spirits*, yet they *believe and tremble*. And as they believe and tremble, it is not very probable, that they have more than one creed. James ii. 19.

The meaning of the Greek word *pneuma* in James iv. 5, and Luke ix. 55, has been the subject of controversy. Some have thought that *pneuma* in those two Scriptures meant the *disposition* or *purpose*; and from thence they have concluded, that the Apostle prayed on behalf of the Thessalonians, that the Lord would keep them from transgressing against him in *spirit*, and *soul*, and *body*, that is to say, in *purpose*, in *word*, and in *deed*: so that they be preserved blameless unto the coming of the Lord Jesus. 1 Thess. v. 23. But without presuming to sit in judgment upon the opinion of those godly persons now deceased, I need only observe, there are so many Scriptures, where the word *pneuma* must be taken as regards the children of God, who are born from *above*, to be the *seed* of God; (1 John iii. 9.) that I shall proceed to the law and to the testimony, and prove, that the *soul* of a man is not the *spirit* of a *regenerated* man.

1st. Our blessed Lord said to Nicodemus, “*that which is born of the flesh is flesh*, and that which is born “of the SPIRIT is *spirit*.” John iii. 6. Here our Lord evidently uses the word *flesh* for the whole nature of man, in the order of natural generation; and as evidently uses the word *spirit* for the *new man*!

2nd. This is confirmed by what our Lord said to the Jews with their human pre-existerian creed; and also, by what he afterwards spake concerning his disciples. For our Lord said to the Jews with their human pre-existerian creed, “*ye are from beneath, I am from above!*” John viii. 23. The Greek word here rendered *above* is radically the same as that rendered *again* in John iii. 3, 7. And our translators have noticed it; for they have had the word *above*, printed in the margin of the 3rd and 7th verses!

Our Lord not only said to the Jews with their human pre-existerian creed, “*Ye are from beneath, I am from above;*” but he added, “*Ye are of this world,*

“*I am not of this world.*” John viii. 23. Here, therefore, our Lord most remarkably and plainly distinguishes these *unregenerated* Jews from his *regenerated* disciples, For of his disciples he said, “*They are not of the world even as I am not of the world.*” John xvii. 14. By comparing *spiritual* things with *spiritual*, we find the disciples who were *born from above*, are declared by CHRIST Himself to be not of the world, EVEN as he was not of this world. Whereas the Jews with their human pre-existerian creed were of this world. And no marvel, for to be conformed to Christ’s *image*, we must be *born of the spirit*: even the *mortal bodies* of them who are born *from above*, or of the Spirit, are to be quickened by *Christ’s Spirit* that dwelleth in them. Rom. viii. 11. But so opposed are the human pre-existerians to Christ’s true *image*, that they positively deny the truth contained in the Holy Scriptures, viz. that the whole of the human nature of Christ was begotten in Mary of the Holy Ghost. They know, that if they were to admit this *one important truth*, viz., *the begetting of Christ’s human nature by the HOLY GHOST*, then, their creed would appear to be what it is, viz., *a lie!* The *Perverter of I Am* has not only laboured very hard, to *limit the Holy Spirit’s begetting* to Christ’s *flesh* without the soul: (1 Let. 26.) but with the hardihood of one, who knows by experience, that his young rooks will receive any thing which he says as food, he has the *impudence* to assert that, “*the Scriptures constantly attribute his being BEGOTTEN as to his humanity to the Person of the FATHER!* (C. F. i. 31.) And for that purpose, he has endeavoured to render amongst other Scriptures, Christ saying, “*I am from above, and I am not of this world, &c.*” perfectly ridiculous. I shall quote it with a parallel rendering, to shew his earthly and *sensual* (James iii. 15.) interpretation of the Holy Scriptures; for according to his reasoning, as the disciples were born from above, and not of this world, so their souls must have *pre-existed* and have been *begotten* of God *the Father*, as well as the soul of Christ.

The Perverter observes.

Jesus said, “I am from above; ye are of this world;

The parallel observation applied to the Disciples.

Jesus said of his disciples,

I am not of this world!" he meant they should understand him as saying, that he, as man was of this world, even as they were; but that, as God, he came from above; while as man, he had never been above, any more than they had. E. S. 38.

who were *born from above*, "*They are not of the world, EVEN AS I AM NOT OF THE WORLD*"; he meant we should understand him as saying, that they, as men, were of this world, even as the unregenerated Jews were; but that as God, they came from above; while as men, they had never been above, any more than the unregenerated Jews had.

3rd. If that which is born of the flesh did not mean more than the matter of which the body is formed, then, that which is *born of the spirit* must be the *soul*; and therefore, every man born into the world would be born of the Spirit; which we know is not the fact. And if, therefore, the *seed of the woman* means no more, strictly speaking, as the *Perverter of I Am* says, *than the matter of which the Lord's body was formed*, then, that which is *born of the Spirit would mean flesh*; and what our Lord said to Nicodemus would be *untrue*. But that which is born of the Spirit is spirit. This Scripture cannot be wrested but at the peril of the *perverter*: for it is evident, that Mary was with child of the Holy Ghost, Matt. i. 18, and another Scripture saith, that which was *begotten* in her is of the Holy Ghost. Matt. i. 20. marginal reading. What a *creed of lies* and absurdity is the Jewish tradition of the pre-existence of the human soul.^a See Dr. Hawker's Comment, on John ix. 2.

^a So apparently ignorant are human soul pre-existerians of that which is born of the *Spirit*, being *spirit*, that they consider the Holy Spirit to have ignorantly used *soul* for *spirit*, although he expressly divides them *asunder*, Heb. iv. 12. Sin and ignorance therefore, is the cause of their confounding soul and spirit together." We read, say they, "the God of the spirits of all flesh; the Father of spirits; the "spirit returns to God that gave it; *the souls which I have made*; we "are his offspring; who formeth the spirit of man within him." 2. Let. 4. Now, these are the words of the Holy Ghost. And he that is born of the Spirit knows, that the spirit formed within him lives a spiritual life, of which he was not possessed previous to his *regeneration*. But the human soul pre-existerians further state, that the scriptural expression, "*the Fathers of our flesh*," merely means our *bodies*, (1 Let. 25.) and "*the Father of Spirits*" means our *souls*; and therefore, according to their interpretation of scripture, that which is born of the *flesh* is a

4th. As the Perverter of I Am says, that which is born of the Spirit in Mary was *flesh*, viz. the matter of which the LORD's body was formed; then the *seed* of the woman would mean *flesh!* and the *seed* of the serpent must in the human pre-existerian creed mean *spirit!* No marvel then, that our Lord should say to the human soul pre-existerian Jews, "*Ye are from beneath, I am from above!*"

5th. But that which is born of the flesh is the whole nature of man in the order of natural generation, for the LORD GOD formed Adam of the dust of the ground, and breathed into his nostrils, [*nepsheth hüm,*] the *souls of lives*. See ante, page 85. And there are two Scriptures which confirm this fact; for all the sixty-six *souls* which came into Egypt with Jacob are *expressly* declared by the Holy Ghost to have come out of his loins: (Gen. xlv. 26. Exod. i. 5.) and *one scripture* only, the Perverter admits, is as good as *five hundred*. Again, that which is *born* of the Spirit is *spirit!* And as it is *born of God* it doth not commit sin; for his *seed* remaineth in him: *and he cannot sin, because he is born of God*. And *in this the children of God are manifest, and the children of the devil*. I John iii. 9, 10.

I shall now lay before the Reader, such Scriptures as speak of the soul and body so distinguished from each other, that neither the one nor the other can be understood to mean the whole of human

body, and that which is born of the Spirit is a *soul*—and this soul they say, returns unto God that gave it; so that, according to their creed, all mankind must be born of God, and all their *souls* return to God that gave them.

Again, in their opinion the souls of all mankind are produced with their bodies *sinless*, and therefore they are exempt from sin. This part of the *celestial filiation doctrine* is in accordance with *celestial arcana*, the universal redemption, and universal salvation doctrine. And there is a necessity for the human pre-existerians' adoption of this part of the creed of the New Jerusalem Sect; for *unless they confound souls and spirits together*; and *unless they metamorphose Angels into human souls*, they find it impossible to support their *notion*, that the ancient appearances of the *Angel of the Lord* was a *human soul*—which they call an *immortal man reserved in the Lord Christ*, who afterwards emptied himself; and *came out into fleshly visibility, &c.* And it is to support this vile doctrine, that they metamorphose spirits and angels into *human souls*.