

nature. And by these Scriptures it will appear, that the *soul* is not the *body*; and that the *body* is not the *soul*;—For in some Scriptures the words *flesh* and *souls* are used for *mankind*, as in Gen. vi. 2. Isaiah lvii. 16. I Peter iii. 20.

Matt. x. 28. Fear not them which kill the *body*, but are not able to kill the (*psuchen*) *soul*; but rather fear him which is able to destroy both (*psuchen*) *soul* and *body* in hell.<sup>a</sup> Luke xii. 22, 23. And he said unto his disciples, therefore, I say unto you, take no thought for your (*psuche*) *soul*, what ye shall eat; neither for your *body* what ye shall put on. The (*psuche*) *soul* is more than meat, and the *body* is more than raiment.

Acts ii. 31. His (*psuche*) *soul* was not left in hell, neither his *flesh* did see corruption.

Acts xiv. 2. The unbelieving Jews stirred up the Gentiles, and made their (*psuchas*)<sup>b</sup> *souls* evil affected against the brethren.

And as in the Holy Scriptures, the Holy Spirit hath so clearly revealed, that the *soul* and *body* are distinct things, so he hath equally distinguished the *spirit* from the *soul* in such particular Scriptures, that it is evident the *spirit* is not the *soul*; and that the *soul* is not the *spirit*! For they who are born from *above*, that is, of the *Spirit* are thus addressed.

Philippians i. 17. Stand fast in one (*pneumati*) *spirit* with one (*psuche*) *soul*.—That like as the *soul* of Jonathan was knit with the *soul* of David; and Jonathan loved him as his own *soul*; so they who are born of God are joined to the Lord by one *spirit*, and should love each other as their own *soul*! I Sam. xviii. 1. That *they all may be one*. John xvii. 21.

Heb. iv. 12. For the word of God is quick and powerful, and sharper than any two-edged sword, pierc-

<sup>a</sup> The Reader will observe the *soul and body* of those who die Christless will be cast into hell. But it is no where said, in the Holy Scriptures, that the *soul* returns unto God: but the *spirit* of the regenerated shall return unto God who gave it. Eccles. xii. 7. Heb. xii. 23. Moreover, God is *expressly* called the FATHER of *spirits* (Heb. xii. 9.) but he is never *expressly* called the *Father* of *souls*, but the *creator* of them. Isa. lvii. 16. It is the *soul that sins*. See Lev. iv. 2. Micah. vi. 7. Ezek. xviii. 4, &c.

<sup>b</sup> *Psuchas* is here translated, “*mind!*”

ing even to *dividing asunder* of (*psuches*) *soul* and of (*pneumatos*) *spirit*, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart!

I shall now shew from the Scriptures that every unregenerate man is described as having a *soul*, and that the wisdom which he possesses may be highly intellectual, but is not spiritual.

1st. Matt. x. 28, "Fear not them which kill the body, " but are not able to kill the (*psuchen*) *soul*; but rather " fear him which is able to destroy both (*psuchen*) *soul* " and body in hell." Now as all unregenerate men have a (*psuche*) *soul*, so it is written of them all, who are *not born of the Spirit*, that the (*psuchikos anthropos*) *natural* or *soul* man receiveth not the things of the Spirit of God; for they are *foolishness* unto him. 1 Cor. ii. 14. The Greek word *psuchikos* is here rendered *natural*, but in James iii. 15, and Jude 19, it is translated *sensual*, and is *radically* the same as *soul*. The English word *sensual* is thus explained by the judicious Hooker. "*The greatest part of men are such " as prefer their own private good before all things, even " that good which is sensual before whatsoever is most divine.*"

"Far as Creation's ample range extends

The scale of *sensual, mental powers ascends.*"—POPE.

Now the *psuchikos* or *soul-man*, with all his *intellectuality*, and *power of reason*, is nevertheless one to whom the things of the Spirit of God are *foolishness*; and he is even declared to be incapable of *knowing them*, on account of this important fact, viz., he is born after the *flesh with a soul*, but is not born after the *Spirit* with a *spirit*; for the things of the Spirit of God are only (*pneumatikos*) *spiritually* discerned.

2nd. The mockers in the last time are described as highly intellectual, as *speaking great swelling words*, separating themselves, being (*psuchikos*) having great *mental powers*, but as not having the (*pneuma*) *spirit*! Jude 4, 19. Therefore to be a *soul* or intellectual man, not having the spirit, and not knowing the things of the Spirit of God, is to be, according to the human pre-existents' creed, in the *image and likeness of God*.<sup>a</sup>

<sup>a</sup> If a *human soul, or Angel* is the image and likeness of God, then

3rd. But this intellectual or *soul* wisdom is not confined to mockers; for *James* addresses his brethren, saying, that if they had bitter envying and strife in their hearts, it all came from that wisdom which they had in common with all mankind, and which wisdom is *earthly, mental, called sensual, and devilish*, *James* iii. 15. And without leading the Reader to *M. Voltaire*, or to *Folney* and others, men highly distinguished for their intellectual powers, I would rather lead him, if he be a *spiritual* man, to the mystery of iniquity within him, from whence proceeds those *intellectual reasonings*, which led *Asaph* to say, when he saw the prosperity of the wicked, “Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning.” *Psalm* lxxiii. 13, 14.

4th. Did *Asaph’s* reasoning and false conclusions proceed from his *body*, or from his *soul*? The spiritual Reader will say from his *soul*! And the word of God declares, they could not proceed from that which is born of God, because it sinneth not, and cannot sin. *1 John* iii. 9.

5th. Is there not, Reader, many a battle fought in thy *body* between *reason* and *faith*. Is it not the *soul* that *reasons*, and opposes the *spirit of faith*? *2 Cor.* iv. 13.

6th. The *reasonable* power of the *soul* is no doubt suited, in a limited degree, to the things of time and sense. Reason, like the legs of a bird, is suited for the purpose of procuring a little of the *food that perisheth, &c.*; but *faith* is likened to the *wings* of the eagle, by which the believer mounts up into heavenly places! *Isa.* xl. 31. And as birds draw up their legs, when they spread their wings to fly; so should the believer draw up his reason, when he would mount by faith into the holy mysteries revealed in the Scriptures of God.

God will cast many of his images and likenesses into hell; and the resurrection of the body would be a ridiculous fable. But there is no authority for such a vile doctrine to be found in the Holy Scriptures! We may therefore boldly defy the human pre-existerians to produce a single Scripture, which will authorize us to believe, that the *Mighty God*, the judge of all, will cast any soul or angel into hell, in whom God’s image and likeness has not been totally defaced by sin.

7th. The soul of a man by reason can no more receive the mysterious things of the Spirit of God, than *Abraham*, when he was tried, could by *reason* believe, that God had commanded him to do so *unnatural* a thing as to slay his son; to shed his son's blood, which was contrary to God's holy law; and to destroy the *promised seed*, which was so inconsistent with God's *promise*; for in Isaac his seed was to be called! But the Holy Ghost saith, *by faith* Abraham when he was tried offered up his only son, of whom it was said, in Isaac shall thy seed be called: *accounting that God was able to raise him up even from the dead.* Heb. xi. 17, 19.

8th. What is the difference between the worship of a *natural* or soul man, and the worship of a *spiritual* man? Surely the difference is, that the natural or soul-man hath the *form of godliness*; but the spiritual man hath the *power thereof*. The natural or soul man worships God according to his *reason*, but the spiritual man worships God his Redeemer, Creator, and Sanctifier in *spirit* and in truth!

I shall now proceed to shew, that which is born of the Spirit, is *spirit*, and that the wisdom of the Spirit is *spiritual*.

1st. John iii. 6. That which is born of the *Spirit* is *spirit*.<sup>a</sup> 1 Cor. ii. 15. He that is (*pneumatikos*) spiritual discerneth all things, yet he himself is discerned of no man. Nevertheless the Word (Logos) of God, who discerneth the thoughts and intents of the heart, searcheth his heart and tries his reins, and all the Church of God know it: (Rev. ii. 23,) and when the sword of the Spirit pierces the child of God, it so divides asunder the *soul* (*psuches*) and *spirit* (*pneumatos*) of the believer, that he feels what Hezekiah did, namely, the *bitterness*; of his (*psuches*) *soul*, and that *in all these things is the life of his* (*pneuma*) *spirit*. Isaiah xxxviii. 15, 16.

2nd The spirit of the child of God ought to be on the watch against the wisdom of words or speech, lest the cross of Christ should be made of no effect. 1 Cor.

<sup>a</sup> The *spirit of the child of God* returns unto God that gave it. Eccles. xii. 7. Psalm xxxi. 5. Acts vii. 59. Luke xxiii. 49. God is the *Father of Spirits*; Heb. xii. 9. of the *spirits of just men made perfect!* Heb. xii. 23.

i. 17. Upon the persuasive words of man's wisdom stands the faith of the natural or *soul* man, if he makes any profession of religion: but the faith of the children of God stands in the demonstration and power of the Holy Spirit! I Cor. ii. 4, 5. He does not have recourse to *logic* to understand the Scriptures, or to *sylogisms* to prove they are true; for in the *words which man's wisdom teacheth* he can find no rest, but he compares (*pneumatikois*) *spiritual* things with (*pneumatika*) *spiritual*, the words which the Holy Ghost teacheth, (I Cor. ii. 13,) for nothing short of a personal experimental reception and knowledge of them, by the teaching of the Holy Spirit, will satisfy his *spirit*.

3rd. The Reader will allow me to observe, that the *Elder* (the *presbatura*) shall serve the younger (the *protokos*) the chief-born. For the *new-man* must have the *pre-eminence*. "I speak," saith the Apostle, "after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members *servants* to uncleanness and to iniquity, unto iniquity; even so now yield your members *servants* to righteousness unto holiness," Rom. vi. 19. The old man, soul and body, are *servants* unto the *new man*, and they will attend upon him until his departure! Like servants they will not always willingly obey the new man, but will reason with him, and at times contend powerfully for the mastery!

4th. The Lord says, my people are *bent to backsliding*, and he compares them to a *backsliding heifer*, whose hind legs are bent; and when walking upon slippery ground, her hind legs will *slide back*, and sometimes bring her down upon the *knees of her fore legs*. So the old man's slippery motions, his sensual or reasoning powers, will often bring the *new man down upon the knee of prayer* before God! For the *soul* of a *spiritual* man *reasons*, and sometimes rebels under *crooked, rough, and bitter dispensations*, whereas only in *quietness and in confidence* his spirit can find *strength*. Isa. xxx. 15. Pride accompanies man all his days; yea, it forsakes not new born souls. Human judgment, which is the fruit of the soul's wisdom, will during this time state oppose the spirit of Faith. Nevertheless whilst in the body, the Elder shall serve the

younger; for the soul man is the (*presbetura*,) elder, but the new man is the (*prototokos*) or chief-born. By his (*psuche*) soul, the believer doth magnify the Lord, when his (*pneuma*) spirit rejoices in God his Saviour. Luke i. 46, 47. Jesus also rejoiced in (*pneumati*) spirit, because the things of God were hid by God the Father from the *wise and prudent, soul men, the men of intellect*, and were revealed unto *babes*. Luke x. 21.

5th. It is the spiritual man's earnest expectation and hope, that in nothing he shall be ashamed, but that with all boldness, Christ shall be magnified in his *body*, in his *life*, and in his *death*. Philip. i. 20. And the Holy Spirit beareth witness to his *spirit*, not to his *soul*, that he is a child of God. Rom. viii. 16.

6th. The just or spiritual man lives by faith, for whatsoever is not of faith is sin. Gal. iii. 11. Rom. xiv. 13. But the (*psuchikos*) soul-man lives by *reason*. And as the elect of mankind have borne the Image of the living soul Adam, so they shall bear the Image of the quickening spirit Adam. 1 Cor. xv. 45, 49.

The human soul pre-existerians generally admit, that the elect of mankind are to be conformed to the image of Christ's humanity. They say, "Let us make man, said Jehovah Alehim 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.—The pre-existing man standing in Aleim.* (S. D. 123.) *The image set up of old is Christ's humanity and the perfection thereof: this Jehovah possessed as his acquired LIKENESS, and which is called the beginning of his way; and to a conformity to this PRIMITIVE LIKENESS, are all the chosen ones ordained.*" S. D. 65. Now, this PRIMITIVE LIKENESS, we are afterwards informed is a human soul without a body. For they say, "Christ was like his brethren in all things, except that he had not flesh or a human body." S. D. 205. "They had not only intelligent souls but human bodies: he had an intelligent soul, but not a body." 1 Let. 23.—3 Let. 31.<sup>a</sup> Again, they say, "We may venture to pre-

<sup>a</sup> According to the human soul pre-existerians' creed, Christ's human

“dicatē similar faculties and properties of the soul of Christ, to those we are accustomed to speak of as contained in our own.” S. D. 16. “When God produces souls, he produces them, as to all their natural powers, but void of that moral rectitude which was lost by the one offence of Adam, their common representative and public head,” 2 Let. 45. “The soul, therefore, is sinless, as to formally immoral qualities, and as it comes out of God’s hand yet void of positive holiness, which was lost in the fall of Adam.” 2 Let. 45.

1st. Is Jehovah a soul or a spirit? God is a spirit! (Pneuma ó Theos.) John iv. 24.

2nd. How can the (*nephesh* or *psuche*) soul of a man without blood be the primitive likeness of the Almighty us? The Hebrew word for blood, is *dam*, and *dameh* is the Hebrew word for likeness, both are derived from the same Hebrew root. And therefore, it is impossible that the soul without blood can be the primitive likeness, if the words *image* and *likeness* are to be understood of Christ’s human nature! *Did the blood of Christ pre-exist?*

3rd. Is the human soul of Christ *without a body*, and *blood*, the primitive likeness to which the saints are ordained to be conformed? The Holy Ghost replies, No—for their BODIES are to be *spiritual incorruptible BODIES*; changed and fashioned LIKE unto CHRIST’S glorious *incorruptible BODY*, which was holy and *without sin*.

4th. As the *bodies* of the saints, are to be *like* Christ’s *glorious* and *incorruptible*, then the human soul pre-existential tradition, of the primitive likeness is a lie—and I do hope, there is not one, who will hereafter *dare* to maintain, that a *sinless human soul*, *without positive holiness*, admitting the full meaning of the word *sinless* to be “*exempt from sin*,” can be the image and likeness of God, or the *primitive likeness* to which *the saints are to be conformed!*

5th. Is then the image set up of old, the human soul was first to be *conformed* to his brethren’s image *by having a body*, and afterwards the brethren are to be conformed to Christ’s image, the *primitive likeness*, viz. *a soul without a body*. Thus, they make the resurrection of the body to be a fable, and the Holy Scriptures *untrue*, which testify, that *we are members of Christ’s body, of his flesh, and of his bones*. Eph. v. 30.

soul of Christ *without a body*, which they call Jehovah's *acquired LIKENESS?* when the Holy Ghost declares that the *saints WAIT FOR THEIR ADOPTION, THE REDEMPTION OF THE BODY.* Rom. viii. 23.

6th. Is it not written, that the *body of a saint now*, is not for fornication but for the LORD, and the LORD FOR THE BODY? and that the *body of a saint is the temple of the HOLY GHOST?* 1 Cor. vi. 13, 19. And that their *bodies* will awake up after Christ's LIKENESS, *immortal, spiritual, incorruptible and glorious?* Psalm xvii. 15. 1 Cor. xv. 44, 53, 54. Philip. iii. 21.

No doubt, these Holy Scriptures will be very galling to the human *soul* pre-existerians, who consider the *body* as constituting no part of the human nature of Christ for ages; And especially to those who say, "The *soul is—the Man.*" Such a *vile* sentiment, is a proof of the depravity of the *natural man's* intellectuality; and is one of the features of the *Perverter's Scriptural Display of all the reason in the world.*<sup>a</sup> S. D. 16.

The human *soul* pre-existerians also say, "Paul speaks of the inner *man*, in distinction from the outward *man.* 2 Cor. iv. 16. Eph. iii. 16. Now the inward *man* must refer to the *soul*, through union with

<sup>a</sup> Although the Perverter in his *Display* has stated the *human soul* of Christ to be the primitive likeness, yet in other parts of his writings, he speaks of the *body* as necessary to make his Christ a perfect *Christ*; and as necessary to make the Apostle Paul a perfect *man in heaven.* That the Perverter believed his Christ to be an *imperfect man Christ* without a body is *beyond a doubt.* Thus the Lord makes a *Diviner mad!* Young rooks may be deluded; but the Lord's elect cannot be deceived: a truth which I shall now prove, by a parallel verse upon one of the Perverter's *reasonable* verses, which he published in support of his *plain reason creed.* S. D. 30.

*The Perverter's verse.*

[now,  
As soon may we prove that the Lord reckons  
Paul's person complete in his sight;  
While his body is bury'd in earth here below  
And his soul only dwells in the light.

*The Parallel verse.*

[then,  
As soon may we prove that the Lord reckon'd  
Christ's person complete in his sight;  
When a body he had not in earth or in heav'n  
And his soul only dwelt in the light.

Thus, according to the Perverter's *much reason*, (S. D. 186.) as the resurrection of Paul's body is necessary to make Paul's person complete, so the Perverter's *human soul Christ without a body* was an *incomplete* Christ for ages! And this is another of his *Scriptural Displays* of all the reason in the world; (S. D. 16.) and proves, that his Christ is not "THE CHRIST OF GOD." Luke ix. 20.

“which the body is called man. But the *denomination* “is drawn from the immortal and ruling man, wherein “is placed the image of God.” E. S. 25.

1st. If this writer had been *born of the Spirit*, he never would have called the *soul the ruling man in Paul*. He would have known that Paul did not live by *reason* but by *faith*; and that the *inner man* of whom Paul speaks is the *new man*, and not the *old man*!

2nd. But the *body* is that, in which Christ *descended into the lower parts of the earth*. Eph. iv. 9. And the resurrection of Christ's *body* is the resurrection of Christ *personally*. His resurrection declared him to be the SON OF GOD WITH POWER, (Rom. i. 24.) to the confusion of all who crucify the Son of God *afresh*! For persons are said in the Holy Scriptures to do a thing, when *they aim to do it*, and would do it if it were in their power. Thus persons deluded, who were once *enlightened*, but not regenerated, are said to crucify the Son of God *afresh*. Heb. iv. 6. Which to men of reason appears impossible. Yet, they who deny Christ to be the Essential Son of the Father, justify wittingly or unwittingly the Jews for crucifying Christ, and therefore, if it were in their power, they would crucify him again, because Christ said, *I am the Son of God*. John v. 17, 18. Luke xxii. 70. John xix. 7.

3rd. But the *inward man* refers to the *new man*, the *spirit*, which is *born of God*: and the OLD MAN, according to human soul pre-existerian reasoning, must refer to the *soul*, which they call the *primitive* likeness, and which they say is *older* than the body.

4th. The denomination *Adam, man*, cannot be derived from the *soul* called the ruling man, unless the *soul* be the *blood*; for Mr. *Cruden* says, “*Adam* signifies “*earthy, taken out of red earth*. The name of the first “man, who was made after the image of God, in a holy “and happy estate, but by his fall and disobedience broke “covenant with God, and thereby brought himself and “all his posterity into an estate of sin and misery.” Rom. 5, 12. And Mr. *Parkhurst* considers, that *Adam, (man)* is derived from *dameh*, which signifies to form a likeness; because *Adam* was created *ki* or *be-DAM-uth*,

*after* or *in the LIKENESS of God*. Gen. v. 1. But the most usual derivation of the word, he states, is from *vegetable, earth or mould*, because man was formed of the dust of the ground. Gen. ii. 7. He also states, that *dam* the Hebrew word for *blood*, derived from *Dameh*, which signifies to *form a likeness*, with its formative *A* is *Adam*. See Parkhurst Heb. Lex. p. 139, 140. It is also worthy of notice, that *Adam* is the Hebrew word for the *Sardine stone*. And HE, that John saw sitting upon the throne, was to look upon like a *Jasper* and *Sardine stone*. Rev. iv. 3. Now *Sardine* is not an *Hebrew word*, but *Jasper* is. And like unto *Jasper*, is the *light* of the Holy City Jerusalem compared. (Rev. xxi. 10, 11,) for the *glory of God did lighten it*, and the *Lamb* was the *light* thereof.

5th. Again, it is written, "Whoso sheddeth (*dam*) "the *blood of man*, by (*Adam, damu*) *man his blood* shall "be shed; for in the *image* of God made he man." Gen. ix. 6. Here then we have *Dam*, the *blood* of man, a word derived from the same Hebrew root as *likeness*; and that *blood* particularly regarded by the Almighty, because in the *image* of God he made *Adam*! Now I would ask, where is there to be found, but in the vain imaginations of human soul pre-existerians, any words to prove the *soul* of *Adam* to be the *image* or *likeness* of God? Then the denomination *man* is not drawn from the *Nephesh*, the *soul*; but from the originality of his *body and blood*, which is of the earth, which was created in the Holy Image and *likeness* of God. And the appellative noun *Son of Adam*, is applied to Christ in the 8th Psalm and 4th verse. See Heb. ii. 6. And as the *blood* of Christ made the atonement for all the souls or persons of his people, (Lev. xvii. 11,) let the human *soul* pre-existerian produce one Scripture where *more value* is put upon Christ's *soul* than upon his *blood*.

6th. The Apostle is speaking to persons who were born of the Spirit, and by the *inner man* he means the *spirit*, and not the *soul*. For the *spirit* in believers is the *new man*, (Eph. iv. 24, Col. iii. 10.) The *new creature*, (2 Cor. v. 17,) the *inner man*. That the *old man* is the natural or *soul-man*; which is to be *put off* with its

deeds, (Col. iii, 9,) by them, who have put on the *new man*, which is renewed in knowledge after the image of Him that created him, Col. iii. 10. And it is the *spirit* which returns to God who gave it, (Eccles. xii. 7,) as the spirit of Stephen returned to God Jesus who gave it. (Acts vii. 59.) Reader, pause over these Scriptures; for therein you have a decided proof, that Jesus is Jehovah!

7th. We do not confound things that differ, but we *apprehend* though faith that the *Angels* are spirits, whereas Christ's human body was flesh in which he was transfigured. But the human pre-existerians enquire, whether "Christ was not to be deemed a *man*, or the man "Christ Jesus, during the interim between his death and "resurrection?"

To this I reply, most certainly. For he was both God and man in the grave, and in *Paradise*, which is called his kingdom. Rev. ii. 7, Luke xxii. 30. He had a human *holy body*, in which he was transfigured on the Mount, as well as a soul, and a *spirit*. And the hypostatical union of his Godhead with the whole of his manhood existed, although the human spirit, and soul, and body were separated until the resurrection of his *body*.

The *Body* of a Saint is so highly honoured in the Holy Scriptures, that I defy the human *soul* pre-existerians to produce any one Scripture which gives more, if equal honour to the *soul*. 1. The *Body* is not for fornication, *but for the LORD*, and the LORD FOR THE BODY!! 1 Cor. vi. 13. What, know ye not that your BODY is the temple of the Holy Ghost which is in you. 1 Cor. vi. 19. And abides in them FOR EVER. John xiv. 16, 16. Rom. viii. 11. *The living bread which came down from heaven, and the bread which Christ gave is his flesh!* John vi. 51. We are *members of* HIS BODY, and of his flesh and of his bones! Eph. v. 30. In him dwelleth all the fulness of the Godhead BODILY. Col. ii. 9. And as our *body*, in consequence of the *fall*, is *sinful flesh*, therefore Christ will change our *vile bodies* that it may be fashioned like unto the *body of his glory* or *incorruptible body*; for HE is glorious in holiness, and there was no sin in the body of his flesh; Heb. x. 20, in which body he shone gloriously on the Mount! And here let it not be forgotten,

that the great mystery of godliness is, "God manifest *in the flesh*." Therefore, what is plainly declared concerning our BODY, and the body of Christ's flesh in the sacred records, we receive by faith, which the Perverter, according to his *duty faith*, says, we are bound *to examine with reverence, and BELIEVE WITH ASSURANCE.* S. D. 3.

But to return to the consideration of that image, to which the elect of mankind are to be *conformed*. Surely, it is not Adam's fallen, sinful, polluted, *soul* image and likeness, but the *spiritual* image and likeness of Christ; and if the human pre-existerians insist upon *God's image and likeness*, in which Adam was created, to be human nature, then the *Anthropomorphites* are right, for they contend, that the body of a man is the image of God. And the *human soul pre-existerians* cannot affirm, that the *human soul* without the body or *blood* is the image and likeness of God; even the *Perverter* of I AM, in his Help for the True Disciples of Immanuel, page 139, published in the year 1803, calls his image man, *body and soul*, the *shape* of "the *Father's choosing*." And in his Scripture Display, page 184, he says, "*shape* refers to the *body* much rather than the *soul*;" so that the *body* of Christ, in his opinion, is the *Father's shape*!

But the Holy Ghost saith, that *knowledge, righteousness, and true holiness is the image of God!* and the Holy Spirit further states, that Adam is the *pattern* or *figure of him that was to come*, of whom it is written; "*Forasmuch as the children are partakers of flesh and blood, he also (autos) himself took part of the same; that through death he might destroy him, &c.*" Heb. ii. 14. Now this Scripture has the important word *blood*, which in the Hebrew tongue is derived from the same Hebrew root as *likeness*; and it is the *blood of God* (*idon*) his *own*, personally, with which Christ purchased the Church. Acts xx. 28. And here the Holy Spirit assures the children, how the essential Son of God manifested his love to them, in partaking of the same *flesh and blood*; taking hold of their nature in preference to that of the Angels! And further, that it behoved him to be made in all things like unto his

brethren ; (Heb. ii. 17,) who are to bear his image, viz. the image of the Son, Jehovah from heaven ! The *human soul*, therefore cannot be the image to be borne, because a human soul hath been already borne in common by the non-elect, who are not predestinated to be conformed to, and who never will bear the image of the Son !

But the human soul pre-existerians oppose this testimony of the Holy Spirit, for “ *let the words (say they) be taken in their common acceptation, in which sense we understand them, still they contain (as they say) no refutation of their sentiments; for they falsely affirm it can never be demonstrated that the pronoun HE refers to an agent merely divine ; nor that by the phrase the seed of Abraham, we must necessarily understand, is meant any thing more than flesh and blood, as mentioned in the verse preceding.*” 2 Let. 38.

“ The pre-existerians further say, that the SON of God came in the *flesh*, took *flesh*, and that HE took on him the *seed of Abraham* ; but WE never say that HE took a *soul* when HE came into the world ; nor can we find that either prophet, or apostle has once *affirmed* that he did. The *soul* is often mentioned, but never is it said that HE took a *soul* in the fulness of time : WE CONCLUDE HE took his soul *at the beginning* of time.” (1 Let. 20.)

1st. The pronoun (*autos*) “ *he*” or “ *himself*” is the same Greek word as is applied to Jehovah in the preceding chapter at the 13th verse, where it is rendered “ *the same.*” And the pronoun (*autos*) “ *he*” or “ *himself*” is also applied to God the Father, *a person merely divine*, in Matt. vi. 4. Mark xii. 32. John xvi. 27, &c. And therefore, the human pre-existerian statement in respect to the pronoun *he* is another falsehood.

2nd. The human soul is used in the *Old Testament* not only of God the Father, (Isaiah xlii. 1.) but also in the *New*, we find the phrase “ *seed of Abraham*” (*spermatos Abraam*) used by the HOLY GHOST to denote the *nature* which the “ *second man*,” “ the Lord from heaven” took upon him ! (Heb. ii. 16.) And the Perverter of I AM is constrained to admit, that “ the word *seed*, may more frequently include both” *soul* and *body*!!—

(S. D. 184.) Yea, in *all* the *seventeen* places where the “seed of Abraham” occurs, and which are the following: 2 Chr. xx. 7.—Neh. ix. 8,—Psalm cv. 6.—Isaiah xli. 8.—Jer. xxxiii. 26.—Luke i. 55.—John viii. 33, 37. Rom. iv. 13, 16.—ix. 7.—xi. 1.—2 Cor. xi. 22.—Gal. iii. 16, 19, 29.—Heb. ii. 16.—In all the above places, I ask, does the original word used, (which in the *Hebrew* is *zero*, and in the *Greek sperma*, *seed*) mean *any thing else* but *body* and *soul* in union?

And has not the Holy Ghost so strikingly used the word *seed*,” even of CHRIST *himself*, as can never be fairly interpreted of his *human* body only? for, whether we view CHRIST *personal*, or CHRIST *mystical* or *spiritual*, (his Church,) as referred to, in Gal. iii. 16, both *soul* and *body* are evidently included in the Original, *spermati sou*, “thy seed,” as well as in the phrase “seed of Abraham.” This is a *fact* expressly revealed; which we are bound to believe with assurance, (S. D. iii.) viz. that “seed,” in the above Scriptures, is *divinely used* to denote both *soul* and *body*! a fact, which is not only well established, but destructive of all those assertions and conclusions which *Pre-existerians* have drawn, one after another, from the *absurd notion* they have assumed.

The Greek word *sperma* which in Heb. ii. 16, is rendered *seed*, is the same as is used by the Septuagint and rendered *seed* in Gen. iii. 15, viz. and I will put enmity between thee and the woman, and between thy seed and her seed.” Here the two seeds are put in opposition to each other; because *he that is born after the flesh persecutes him that is born after the spirit!* Gal. iv. 29. Now does the Holy Spirit in this Scripture mean, that which is born after the flesh is a body without a soul? and would any but the seed of the serpent say, that the the *seed of Mary* means, strictly speaking, only *flesh*. The Perverter says, that *strictly speaking* it means (*flesh*) the matter of which the Lord’s body was formed! (1 Let. 26.) And therefore, it follows, that in his creed, the *seed* of the serpent, the antithesis to the seed of the woman, must mean, *strictly speaking*, SPIRIT! Thus, to support a VILE TRADITION, such men of *reason wrest the Scriptures to their own destruction*: (2 Peter iii. 16,) and

in another Scripture, the Spirit of Christ testifies of them, saying, "*every day they wrest my words: all their thoughts are against me for evil.*" Psalm lvi. 5.

3rd. But if Christ's coming into the world be always expressed by some *corporeal* language, it nevertheless would include the *soul*, for Adam's *body was first formed*, and then the Lord breathed into his nostrils the breath of life, and man became a living soul. And as Christ's human nature was a new thing created in the earth, (Jerem. xxxi. 22,) so Christ was *made* (not *conceived*) in all things like unto his brethren. And if his body had not been first formed, he could not have been made in all respects like unto his brethren; and then the Scriptures would not be *strictly true, and perfectly consistent; and the God of truth would be a liar!* But let the Reader carefully peruse the Holy Spirit's testimony as to the *body* of Jesus, in Heb. x. 5, 10, and also our Lord's testimony concerning his *flesh* being meat indeed, and his *blood* being drink indeed, (John vi. 51, 56,) and then let him say, whether the words *body* or *flesh* and *blood*, do not include Christ's *soul*? If they do not, then the body which was prepared, and which was the *offering*, is of *more value than the soul!!* Indeed! it would be impossible for a believer to deny it! Therefore, none but deluded persons would ever contend for such an *absurdity*, as the pre-existence of Christ's soul without his body, *upon such a ridiculous sandy ground as that adopted by the human pre-existerians; viz. that such is the state of the dead until the resurrection; as if Christ was in the state of the dead.*

4th. But as the essential Son of the Father partook of the same flesh and blood with the children pre-destinated to be conformed to his image, so the children are made partakers of the divine nature, (2 Peter i. 4,) and they who are born of the Holy Spirit are joined to the Lord. 1 Cor. vi. 17.

The Holy Spirit having stated the difference, and divided asunder soul and spirit in the Holy Scriptures; the believer cannot be at loss to account for the human pre-existerians' *sensual* or *soul* notions, being at *enmity* with the *spiritual* understanding of the godly. The soul men are *intellectual*; but the godly are *spiri-*

*tual*, renewed in knowledge after the image of their Creator; (Col. iii. 10,) and they have put on the *new man*, which after God is created in righteousness and true holiness, or the holiness of truth; (Eph. iv. 24,) in which image and likeness they were created in Adam, as the word *renewed*, strictly speaking, declares. God, saith the *Preacher*, made (Adam) man upright, (Eccles. vii. 29,) and the upright lovéd God. (Canticles i. 4.) The Holy Scriptures assure us, that Adam was made in the image and likeness of God; and that he is a figure of him that was to come. But the human pre-existerians pervert the Scriptures! For they say, Adam was made in the image and likeness of a pre-existing man! which, if true; how came the God of truth to say, Let us make *man*, instead of let us make *another soul man* with a body in our image, and after the likeness of the *soul man* we have made without a body? Is the testimony of the God of truth to be rendered ridiculous and contemptible by men under a profession of religion without abhorrence? Surely not! For Adam was not created in the image and likeness of a pre-existing human soul without a body, but in the image and likeness of the THREE which bear record in heaven, which Three are One. God's image is declared to be knowledge! (Colos. iii. 10.) God's image is declared to be righteousness; and *love* is the fulfilling of the law of righteousness. God's image is also declared to be true holiness, or the holiness of truth. (Eph. iv. 24.) Now Adam was created in the image of God, viz. in uprightness, knowledge, love, and the holiness of truth. The law of God, the righteousness of the law which is *love*, was in Adam's heart. And when Adam, who was not deceived, (1 Tim. ii. 14,) sinned against his own knowledge, conscience, and judgment, he lost the image of God in which he was created. The image of God in Adam is expressly called the Glory of God, 1 Cor. xi. 7, for our God is *glorious in holiness*. Exod. xv. 11. Therefore let God be true, but every man a liar. Rom. iii. 4.

In the next chapter Adam's own likeness and image after the fall, will be the subject of enquiry, whereby we may be assured of the mind of the Spirit.

## CHAPTER II.

*And Adam lived an hundred and thirty years, and begat a Son in his own likeness, after his Image; and called his name Seth. Gen. v. 3.*

Adam, Mr. Romaine observes, is the *root of generation*, but Christ is the *root of regeneration*. And in the above Scripture we have revealed the order of natural or *soul generation*, and the image and likeness of a creature; and that creature a sinful man! whereas Adam was not created in the image and likeness of a creature, but in the image and likeness of God; *as it is written, whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he Adam. Gen. ix. 6.*

1st. Now what is Adam's likeness since the fall? The Holy Spirit replies, that Adam is *like to vanity*, Psalm cxliv. 4. And the Hebrew word here rendered *like*, is radically the same as that so rendered in Gen. i. 26, &c. Yea, all nations before the Lord are as nothing; and they are counted to him less than nothing and *vanity*. Isaiah xl. 17. And as *Adam's likeness is vanity*; it surely must be a great sin to *liken* the Almighty to a *creature whose likeness is vanity!* And therefore, they who are guilty of such things, are the *wise and prudent* human soul pre-existerians.—See Matt. xi. 25. I Cor. iii. 19, 20.

All in Adam sinned! Rom. v. 12. By Adam's disobedience all were made sinners, yea, all have sinned and come short of the Glory of God. Rom. iii. 23. In the *fifteenth* chapter to the Corinthians, the Holy Spirit has drawn a contrast between the first and last Adam! For as the image and likeness of God was lost by the first Adam's transgression, no mention is *therein* made of the first Adam being in the image and likeness of God; but mention is made of Adam's image after the fall, which *image* the saints have borne, and therefore, they are to bear the glorious image of Jehovah from heaven, the

*second* man. For so the Angel of the Lord testified of Him, who was born in Bethlehem, viz. that He is "Christos Kurios," that is, CHRIST JEHOVAH; therefore, the image of the *Heavenly*, is the image of the *second man*, and last *Adam*, (KURIOS) JEHOVAH *from heaven*,<sup>a</sup> who is nicknamed by human pre-existerians, the heavenly man, the God-man *intellectual* (C. F. i. 3.) (*psuchikos*) that is, *God-man sensual!* The immortal man reserved in the Lord Christ that came out (S. J. 19.) *who was not Jehovah's equal*. C. F. ii. 30.

But is the Holy Ghost to be thus treated as a liar! For HE testifies that Christ is Jehovah from Heaven, the SECOND MAN, and the LAST ADAM: and that his human nature was that NEW THING, or that Holy thing, spoken of by Jeremiah the prophet? If the reader keeps these truths in view, he will see through the *cunning craftiness* of men who, like foxes, lie in wait to deceive.

In the Holy Scriptures we have *knowledge, righteousness, and true holiness set forth as the image of God* in which Adam was created; for knowledge, righteousness, and true holiness are *essential to God*. But after Adam sinned he begat children in his own creature *fallen* image, and likeness; and not in the image of God, as the following Holy Scripture statement clearly proves.

1st. As to knowledge! My people, "saith the Lord, "(when speaking of them in an unregenerated state,) do "not know, my people do not consider." Isa. i. 3. "My "people know not the judgment of the Lord;" (Jerem. viii. 7,) "They have no understanding; they are wise to "do evil, and to do good they have no knowledge." Jerem. iv. 22.

2nd. As to righteousness and true holiness. "There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become

<sup>a</sup> The human pre-existerians do not allow their Christ to be Jehovah from heaven, for they say, he was not in heaven when talking to Nicodemus on earth; and they call him the *heavenly man* (C. F. ii. 43,) *the heaven born soul*, 3 Let. 12, an *immortal man* that was reserved in the Lord Christ, and came out, &c. (S. D. 19,) and *emptied himself*, S. D. 165. E. S. 37.

unprofitable ; there is none that doeth good, no, not one. Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood : destruction and misery are in their ways : and the way of peace have they not known !” Rom. iii. 10, 17. Psalm xiv. 1, 4.

3rd. As to love ; for God is love ! All until they are regenerated are *living in malice*, and envy, *hateful and hating one another*. Tit. iii. 3. “The heart is deceitful “above all, and desperately wicked : who can know it ?” Jerem. xvii. 9. “The carnal mind is enmity against “God.” Rom. viii. 7. “Out of the heart proceed evil “thoughts, murders, adulteries, fornications, thefts, false “witness, blasphemies.” Matt. xv. 19.

But it is now time for me to give the reader another proof that the human pre-existerian doctrine is a dreadful and *damnable* delusion ! Satan is a subtle foe. He knows that *intellectual* human pre-existerians will not be *reasonably* satisfied with a Christ of his *invention*, if they believe that an *infinite* satisfaction was necessary, and was required for an infinite number of sins,<sup>a</sup> committed by an innumerable number of persons, whom *Satan* knows “*the Christ of God*” hath redeemed out of every tongue, people, kindred, and nation. Rev. vii. 9. He hath therefore induced some of the human pre-existerians to believe that God is the author of sin. And he has induced others to believe, that Christ’s infinite eternal righteousness *was so only by ordination*—and that Christ’s satisfaction for sin was not made by GIBBOR the Father’s *equal* ; or co-essential Son, for it was not necessary, because *sin* is only a *negative*.

Satan knows, that no power less than divine can convince a man of original sin. Any unregenerate man may acknowledge actual transgression : but no man can be truly sensible of his guilt of original sin ; and of his guilt of every transgression that was ever committed by his forefathers, except he be convinced of sin by God the Holy Ghost. In God’s sight, the guilt of sin does not lay only in the act of transgression,

<sup>a</sup> Job xxii. 5. Is not thy wickedness great ? and thine iniquities *infinite* ?

but also in what a *sinner* would do, if he had the opportunity and was left to himself. And there is not a sinner who will stand accursed at the last day, but would, if he could, destroy the existence of the Almighty. And what one man has done, another man would do, but for the preventing providence or grace of God. "I (said Jehovah to Abimelech) also *withheld thee from sinning against me: therefore suffered I thee not to touch her.*" Gen. xx. 6. And therefore the whole world is become guilty before God. See Rom. iii. 9, 19. But as long as men are untaught of God, we ought not to expect that their *notions* of sin will be otherwise than *philosophical*; because they are ignorant of the *mystery of iniquity which doth already work.* 2 Thess. ii. 7. And being ignorant of it; they attempt to bring down this *mystery to a level with their depraved understanding.* The following statement is an instance of such ignorance; but which I shall answer in an opposite column, that the *venom* of the old serpent may have *poison* stamped upon it, to prevent deception.

*The human pre-existerian's statement of sin.*

But what is sin? A *positive thing*, and so a creation? or a *negative*, and so the absence of a perfection not due to any of Adam's posterity? THE LATTER NO DOUBT. 2 Let. 45.<sup>a</sup>

*The Scripture statement of sin.*

But what is sin? A *positive thing.* Creation is the *work of God*, and sin is the *work of the Devil.* It is not only the absence of a *perfection*, but the indwelling of the greatest evil, for sin is exceeding sinful beyond expression. Heb. iv. 4. 1 John iii. 8. Rom. vii. 13, 20.

<sup>a</sup> That spiritual man, *Dr. Hawker*, truly observes, "Every man by nature is an unbeliever. It is impossible for him to be otherwise. And no power less than the *Divine power can convince him of original sin.* Where there is not a *conviction of original sin*, there can be no conviction, or any true spiritual apprehension either of the glorious person, or of the blood and righteousness of the Lord Jesus Christ. These doctrines are never learnt in nature's school. *And it is the want of this divine teaching which is the sole cause of all those slender views of sin with which the carnal world rest satisfied.* As long as men remain untaught of God, in a state of unrenewed, unregenerate nature, they never will, yea, "they never can, make true calculations of sin, and of the tremendous consequences in which the whole mass of mankind are thereby involved." After this statement the Reader will not be surprised at the Doctor's very *decided and short* reply to *Mr. John Stevens*, and his negative sin principles.